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Messenger Publishing Company

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Messenger Publishing Company

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Gospel Messenger.

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

Volume VIII.

Nashville, Tennessee, May 28, 1897.

Number 21.

Movements of the World.

J. W. LIGON, TRENTON, KY.

It is proposed by our government, in view of the distressed condition of many American citizens in Cuba at this time, to provide a way for all such citizens to return to the United States, if they desire to do so. Of course there will be no compulsion in the matter, and all can remain, who prefer to do that, and the government will try to protect them there, but Consul-General Lee is of the opinion that many will avail themselves of the opportunity to leave the island. The island is so devastated by war and pillage, and the agricultural interests have been so damaged that it will take years, no matter who gains the final victory, for the loss to be retrieved. If Cuba should gain her independence, she will have to build up her planting interests from almost nothing.

It seems that the British government is getting into a considerable tangle with the leading continental powers of Europe. It is probable that Germany, France, and Russia will stand together against Great Britain. This condition, should it materialize, will have two objects in view. These allied nations will demand that England withdraw her troops from Egypt, and that the Transvaal be placed upon an independent basis. Should England refuse this demand, her stand would likely precipitate a crash. It looks strange to see Germany and France standing shoulder to shoulder for any purpose. They have never concealed their hatred for each other, especially since the battle of Sedan in 1870. That battle decided the fate of the Emperor, Napoleon III., and added two French provinces to Germany. France has cherished her wrath. It was Bismarck's fear of France that caused him to plan and effect the Triple Alliance. This new concert of action, in regard to England, may bring about a better feeling between the long-time enemies.

Perhaps very few people in the United States know that there is still a king and a kingdom on the American

continent. It is usually claimed that when Don Pedro was deposed from the imperial throne of Brazil, and left America, taking with him a box of Brazilian dirt to be placed around his body at his burial, there was no more royalty left on our side of the Atlantic. But we have one king left. He reigns over Mosquito Coast, in Central America. His domain is about 220 miles in length and very narrow. The present population is 2,000. The village of Bluefields, with five hundred inhabitants, is his capital. The King is of a long line of monarchs, and his ancestors ruled from Mexico to South America. He is a mixture of Indian and Negro, and his kingdom and royal title are recognized by the crowned heads of Europe. By them he is called, "Aii Majesty, George William Albert, King of Mosquito Coast," but Americans bluntly call him the Chief of the Mosquito Indians. An attempt upon the part of England to exercise a protectorate over this land called forth the declaration known as the "Monroe Doctrine." It is now under the protection of Nicaragua, and the King has been drawing an annual pension of \$5,000 from that government. In 1860, Nicaragua agreed, by treaty with England and the United States, to give the King and his successors forever that amount yearly. Since 1894 his pension has been withheld in violation of the treaty. This may cause some trouble in a small way. The King has left his realm for the present, and taken up his residence in Jamaica, where he has been welcomed by the English governments. He has no income now except \$7.50 per day, granted him by Great Britain. It is probable that the United States and Great Britain will call upon the little Republic of Nicaragua to comply with the treaty of 1860 and pay the King his pension. This heathen—for such he is—enjoys the proud distinction of being the only monarch on American soil.

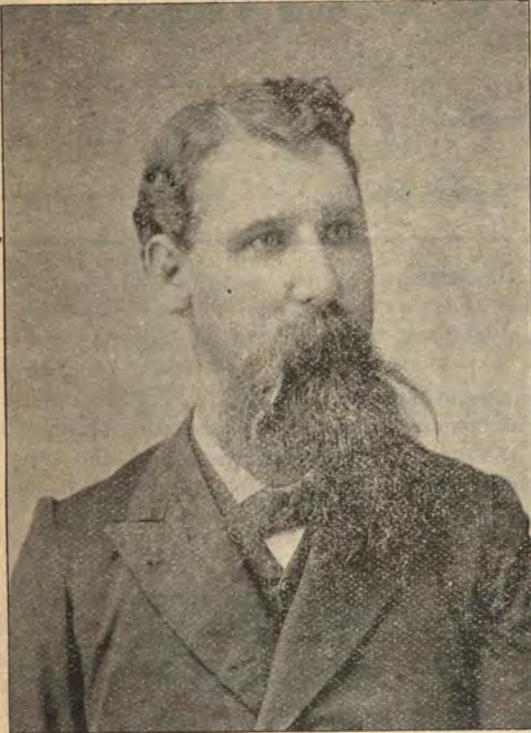
The House of Representatives has recently lost two members by death—Seth L. Milliken, of Maine, and William S. Holman, of Indiana. This is the first break in the delegation from Maine for about fourteen years. Mr

Holman enjoyed the honor of being the "Father of the House." He was first elected in 1858, and has spent but little time out of Congress since that time. He was opposed to all legislation and appropriation that he thought extravagant, and was frequently called the "Great Objector."

The Turks have finally agreed to an armistice, and hostilities between them and the Greeks have ceased for the present. Germany has been supporting Turkey, defying Russia, France, Austria, Great Britain and Italy, and contending for the annexation of Thessaly to the Turkish Empire, in addition to the large war indemnity claimed by Turkey. The armistice was brought about by Russia. That great power made a direct appeal to Turkey, demanding that hostilities should cease. The "sick man" knew better than to attack the giant of the Eastern Continent; he gracefully made his bow and quit. This victory of a large and strong power over a small and weak one gives no credit to the victor. Greece has but little more than two millions of people. The Turkish Empire reaches far into the three grand divisions of the Eastern Continent. Her capital is in Europe. Her greatest territory is in Asia, and in Africa she has large possessions. No thoughtful observer could fail to see the end of this war from its very beginning, if the two contestants were left to fight it out alone. The only hope that Greece had any reason to indulge was that some Christian nation would come to her rescue. Let no one think that this victory over a weak nation makes Turkey's expulsion from Europe uncertain. No European nation has any use for Turkey. True, she has had backing in this contest, but those nations that stood by her on the start, did it for their good, and not hers.

When a preacher is perpetually making ill-natured flings in the pulpit and out of it at other preachers who are at least his equals in gifts, grace and usefulness, sensible people wonder (1) what good he expects to accomplish by such a course, (2) whether he really thinks he possesses the spirit of our Savior.—N. O. Methodist.

□ BIOGRAPHY DEPARTMENT.



T. D. MOORE.

The subject of this sketch is the son of A. J. and Mariah Moore and was born in Hopkins Co., Ky., Jan. 27, 1854. He was one of twelve children, six boys and six girls. His father was a farmer, and a very poor man, and his chances for an education in childhood were meager. Being the fifth child, and oldest son, it became necessary for him to labor very hard in early life, working by the side of his father from early dawn until dusky eve from year to year. His father is still living, and is in his 78th year. He was of the Primitive Baptist persuasion, and his mother was in early life a Presbyterian. Just before she was married she was baptized by Henry T. Anderson. His father's religious views overshadowed hers, and knew nothing of any religious doctrine except that of the Hard Shell Baptists until he was fifteen years old. He and his sisters began to attend the M. E. Church and joined the Sunday-school. He attended a protracted meeting, and went to the mourner's bench from beginning to end, but made a complete failure to "get religion." He says he "got nothing but a lot of unscriptural gush whispered to him from time to time." Some time afterward he heard a Brother Lucas preach a series of discourses on the plan of Salvation. When he reached his 18th year he heard H. B. Davis preach a sermon on the necessity of obedience at the close of which he went forward, and confessed his faith in Christ and was baptized. He says that he "was not fully satisfied in regard to all the points of doctrine, but he was convinced of one thing viz: A sinner must do the will of God."

Bro. Moore then began to study the New Testament, and associate with such men as W. H. Goodloe, I. Collins and H. B. Davis. His investigation fully satisfied him that we had the truth. He then determined to abandon everything else and go to

school. The first school he attended was taught by J. N. Johnson of Morton's Gap. He continued in school for three years. In order to defray expenses he worked in the harvest fields, and for the St. Bernard Coal Co. during vacation.

He feels very grateful to Bro. M. T. Winstead now of Madisonville, who then lived near Nebo, and gave him his board for ten months for what he could do mornings, and evenings and Saturdays.

He never attended any theological school in his life, but has freely spent his money for good books, and has successfully worked out the problem for himself. On the first Sunday in August, 1875 he was ordained to the ministry at Bethlehem where he obeyed the gospel. He there without a dollar on earth entered the field as an independent evangelist. He bought a house from W. A. Nesbitt of Madisonville for which he gave his note, and afterwards paid it. He held meetings in Henderson, Webster and Hopkins counties, the number of additions varying from one to forty-six. He continued this work nine months when he gave up the evangelistic work, and began to preach for congregations. In July, 1876 he moved to Bordley and began there, and for neighboring congregations, continuing in that field seven years.

On Sept., 1876 Bro. Moore was married to Miss Fannie Osborn of Sebree, Ky. who has faithfully shared with him the burdens of a minister's life. In speaking of his wife he says, "If there are any honors to be bestowed upon me, they must be offered in the name of my wife who deserves the larger share." This union has been blessed with five children, four boys and one girl, the oldest being in his 18th year, and the youngest in his 3d year. He says in regard to Carl the oldest child who became a member of the church at the age of eleven: "He has not only been a son, but a companion to me, and every thing I have is entrusted to his care without any fear of the misappropriation of anything."

Bro. Moore has been preaching 22 years depending solely upon the ministry for a support. I know of no other minister who has labored in South Ky. for the same length of time whose salary was not supplemented by farming or teaching. He has only moved since he began to preach for congregations three times viz: From Bordley to Horse Cave remaining there four years; from Horse Cave to Trenton remaining there three years; and from Trenton to Hopkinsville where he has lived seven years. Since going to Hopkinsville he has preached for Cadiz one-half of his time for five years; and six years for Liberty, Christian county. He now preaches for Roaring Springs, Sinking Fork, Liberty in Todd Co., and Pembroke.

The subject of this sketch has had nine debates the shortest being three days, and the longest nine days. He has never sought a discussion with any one, but he has never refused when called upon by the brethren to defend the truth. As a debater, in my opinion, he easily stands at the head in South Kentucky. Bro. Moore is not only a superior debater, but an exceedingly strong and successful preacher of the primitive gospel—in fact, one of the best I have ever known. He is a good business man. By economy, and good management he has bought and paid for a good home in Hopkinsville. As to his character, I only have space to say what is well known in South Kentucky—that he lives out of the pulpit what he teaches in it. J. W. GANT.

Correspondence = =

Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

I am engaged this week with Brother Watson at our mission in North Birmingham. Our congregations are increasing.

Our dear Sister Love writes that she will give \$5.00 to the new tent. We now have near \$70.00 pledged.

Several are asking what became of the money which was collected for a tent here in Alabama several years ago. I cannot answer this question. Some explain that when it was all collected in it was loaned to the board for state missions and was never replaced. If it were used to evangelize Alabama it was not used in vain. I knew about this money being raised for a tent, and the tent was not bought. I knew also some would hide behind this fact. Hence I insisted that none of this money be paid until it was all pledged and we could buy the tent at once. I believe that money was spent in the Lord's work. But certain it is that no one now connected with this work is at all responsible for what became of the money. Hence I make a strong appeal to every disciple to pledge at least one dollar to the tent. Write me at once.

Friends, do you know that the financial support of Alabama missions is lagging? Some one said: "Our State Evangelist is such a nice man. He is not always begging for money, and holding up an old debt to discourage us with." No, I have not held up the old debt, I have a little church pride and thought you had. God knows whether you have given to this work as you should have done. He is keeping our books. Some are striving heroically, others are not even praying for the work. The Last Day will tell the sad story.

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Preached at Haywood Chapel Daviers county last Lord's day morning, and evening; also Monday and Tuesday nights. During my stay in that community, my home was with Brother and Sister J. W. Haywood. Mrs. Frances M. Beauchamp formerly of Union county who is an old friend of Sister Haywood lives with her. Through the influence of Sister Haywood, and by her liberal contribution a neat little house of worship has been erected in that community. The house was deeded to the following named churches: Methodist, Baptist, Cumberland Presbyterian and Christian. At the time of building the house there were only two members of the

Christian church in that community. About a year ago my attention was called to this place by Bro. R. H. Crossfield of Owensboro, and a correspondence was opened up with Mrs. Beauchamp which led to the holding of a meeting there under the auspices of the South Kentucky Association by Bro. P. H. McGuffey. This meeting resulted in about twenty additions. On my recent visit I organized a congregation, and raised some means to employ a preacher which will be supplemented by the South Ky. Association. Bro. W. H. Ligon of Hanson has been invited to visit that place the third Lord's day in June with a view to his employment. Haywood Chapel is about ten miles east of Owensboro and about three miles north of the Louisville, Henderson and St. Louis R. R., and is in one of the finest sections of Daviers county. This is the third congregation in Daviers county that the South Ky. Association has aided in establishing within the last few years. Brethren, "Judge the tree by the fruit it bears." I was greatly pleased with my visit to that community which I hope to repeat before a great while.

Spent last Wednesday night in Owensboro making home with Bro. Crossfield. I attended prayer-meeting, and made a talk on the South Kentucky work. Bro. C. who believes that it is the duty of the preachers to canvass their congregations in the interest of our work, says we may count on Owensboro for a liberal contribution, and I know he means every word he says. Bro. C. has recently closed a meeting at Owensboro which resulted in 38 additions. During the past year there has been a net gain of 75 members, the congregation at present numbering about 400. Bro. Crossfield is a young man of fine ability, and scholarship, and is certainly doing a great work at Owensboro.

In my last week's notes I called attention to the very successful meeting which was being conducted at this place (Dixon) by W. H. Ligon. The meeting closed last night with seventeen additions, sixteen of whom were by confession and baptism and one from the Presbyterians who had been immersed. Taking everything into consideration this is the most successful meeting that has been held at Dixon for twenty-five years. All the new material is first-class, and the financial strength of the congregation has been more than doubled. Bro. L. is certainly one of the strongest preachers in South Kentucky. For sometime the congregation has had no preacher. Yesterday morning I preached for Bro. L., and in his absence I called attention to the necessity of having regular preaching. Bro. Ligon was unanimously called to preach for the congregation during the remainder of the year, and the money raised to pay him, and repair the house. During my stay at this place, we have made our home with Bro. J. C. Parker whose house is the

preacher's home at Dixon. Bro. Parker is an elder in the congregation, and much is due to his example and work for the success of the cause of Christ at this place.

Tennessee Notes.

A. I. MYHR.

The meeting at Paris closed after sixteen days with three additions. The church at Paris composed of some of the best people on earth—is improving every year. They are preparing for a meeting in the early fall, and hope for a large ingathering. Nothing would please me better than to hear of a good meeting and a number of additions to the church at Paris. Bro. Dunlap, who has been the minister there for many years, has the unbounded confidence of all the people. I believe a great work can be done there. Aggressive scriptural preaching must tell some day in the acceptance of our religious position by many in that town not now with us. Everybody treated the writer royally, and my home with Mr. Cherry was so pleasant, that I was sorry to have to leave it. I was placed under many obligations to the family for the kindness shown me. One who knows need not be surprised when it is stated that my home when in Paris is at Mr. Cherry's house. Others showed me great kindness in many ways. Bro. L. Dougherty was with me and led the singing very efficiently. He is now at Huntingdon.

A great meeting has just closed at Collierville. Bros. Ellis of Memphis and Wilson the minister at Collierville were the ministers. The whole church was hearty in its appreciation of the preaching by Bro. Ellis and harvest in its efforts to bring people to Christ. The church at Collierville is one of the most efficient in Tennessee or anywhere. Some of the best workers I have ever known are there. They have a good preacher and we shall expect great things from them in the future. There were 22 accessions in the meeting—good material. I had the privilege to spend two days with them. Three days were spent in Memphis among the people in the churches. I spoke at Linden St. at 11 A. M. This church is served by W. E. Ellis as minister, and is growing in spirituality, power and efficiency.

The Sunday-school is the best managed of any known to me. Bro. Victor Smith who is superintendent, will conduct our Sunday-school Department at the next state convention. I was greatly delighted with all I saw at the church. I shall confidently look for the full apportionment from Linden St. for state missions. I spoke at the Third church in the afternoon and at Miss. Ave. at night to small but appreciative audiences. The church is steadily gaining ground in Memphis. Two new congregations ought to be started soon in other parts of the

city. The state convention ought to spend \$2,000 in Memphis next year. I shall speak at Willington to-night.

“The Way of Holiness.”

J. E. STUART, HARRIMAN, TENN.

This world is full of human theories, men are crying “lo here and lo there!” “Except a man take our way he can not be saved” say the leaders of the people. All our ways can not be right. God is not the author of all of them; if he is, then he is the author of confusion.

From Isaiah 35: 8 we see: There is a “way!”

1. It is “an highway”—a way open to everybody.
2. It is a way of holiness—nothing but the redeemed walk therein. We must, therefore, accept the redemption through Christ—turn our back on the world.
3. It is such a plain way that “wayfaring men, though fools, need not err therein.”

I. YOUR NEED OF SALVATION.

Before you can enter upon this way you must fully realize your need of salvation. God cannot save a man that does not realize the fact that he is lost. Please examine your life and destiny in view of following scripture:

Rom. 3: 23. “For all have sinned and come short of the glory of God.”

I John 1: 10. “If we say we have not sinned we make him a liar and his word is not in us.”

Ecc. 7: 20. “For there is not a just man upon the earth that doeth good and sinneth not.”

Rom. 3: 10. “As it is written, there is none righteous, no not one.”

James 2: 10. “For whosoever shall keep the whole law and yet offend in one point is guilty of all.”

Have you obeyed the Lord from the heart? Have you surrendered yourself to him? If not, you are unsaved. “And what will it profit if you gain the whole world and lose your own soul?”

II. GOD WANTS YOU SAVED.

John 3: 16. “God so loved the world that he gave his only begotten son that whosoever believeth on him might not perish, but have everlasting life.”

Gal. 4: 4, 5. “But when the fulness of time was come, God sent forth His Son . . . to redeem them that are under the law.”

II Peter 3: 9: “The Lord is not slack concerning his promises as some men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance.”

Matt. 12: 28. “Come unto me all ye that labor and are heavy laden and I will give you rest.”

Rev. 22: 17. “And the spirit and the bride say come.”

These scriptures teach that:

1. God wants men saved.
2. God loves the world.
3. Christ is ready, able and willing to save men.
4. The Holy Spirit is willing to save men through faith in Christ.
5. God and Christ and the Spirit have done for yourself all you can reasonably ask. Your salvation, therefore, depends on whether or not you are willing to be saved God's way.

Do you want to be saved? Do you want to be saved God's way?

III. WHERE FIND THE WAY.

The way God proposed for men to be saved is found in the New Testament. In the Acts of the Apostles we find more than a score of conversions tabulated. You do not need to go to the Psalms; to the Law of Moses, or to the four gospels to find what to do to be saved—we go to the book of Acts, designed for that purpose.

In the book of Acts we have the question, "What must I do to be saved?" asked and answered.

Could the Apostles answer that question correctly? If they could not, to whom shall we go?

Were those men saved who asked the question and obeyed the answer? Now, if the Apostles told the men what they must do, and they did it and were saved, why will not those answers save men today? And where in the Scriptures are men authorized to change these answers by telling inquiring sinners anything else?

IV. NOTE THE WAY AS TAUGHT BY THE APOSTLES OF OUR LORD.

Acts 16: 30-40. "What must I do to be saved?" "Believe on the Lord Jesus and thou shalt be saved and thy house." This man knew nothing about the way, so Paul began with him at the beginning. Believe on the Lord means:

1. To believe that Christ is Lord.
2. To believe that Christ is Savior.
3. And a complete commitment to the Lord.

As to what is meant by "believe on the Lord Jesus Christ" is seen by what he did afterward.

Acts 2: 38. "What shall we do?" Repent and be baptised every one of you in the name of Jesus for the remission of sins and you shall receive the gift of the spirit."

Acts 9: 18, 22: 16. "Go to Damascus." "Arise and be baptised and wash away your sins, calling on the name of the Lord."

[NOTE. The question may here arise as to how Paul was baptised. We can give no better explanation than Paul's own words. See Romans 6: 1-4. He was buried by baptism into death. When we bury anything we hide it from view, don't we? Mr. Wesley, in commenting on this verse, says, "Buried with him—alluding to the ancient manner of immersion (notes Romans 6: 5)."]

Note from the foregoing texts we are taught that to be saved from our sins we must

- (1) Believe on the Lord with all our hearts.
 - (2) Repent of our sins—turn away from our old life.
 - (3) Be baptised in the name of Jesus Christ.
- This remits past sins and puts you on the road to heaven. It then becomes our duty to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

V. A WORD IN CONCLUSION.

My friend, in the above short tract, consisting mainly of quotations and references from and to the New Testament, we have tried to point out the way of salvation as it is recorded in that book. The trouble with the world today is that men have made human names and creeds tests of fellowship, and consequently we have Christendom divided into more than 400 different denominations and each division is a sect.

Pretended followers of Christ are contending against one another instead of all being united and all contending as one body against sin. So long as religious organizations have human creeds and wear other names than that of Christ, so long will the prayer of "Our Master" "that his followers may be one" remain unanswered, and sin will continue to abound. People who pretend to be Christians are responsible for the divided state of Christianity; if each person who has obeyed Christ's commandments regarding faith, repentance and baptism would simply withdraw from any denomination which wears any other name than that of Christ and which has any other creed than the Bible, it would not be long until there would be one united band of Christians, who, by obeying his commandments as found in the New Testament only and wearing his name, would soon bring the world to Christianity, nothing more or less, does not belong to a denomination and never expects to, but belongs only to Christ.

A CHRISTIAN.

Encouragement.

The word, encouragement, is very suggestive, and conveys to the mind a pleasant sensation, based upon a great necessity. It is not confined to any special period of the world's history, to any one climate, nation or calling, but since the creation of man, among all nations, in their respective callings in life, its stimulating influence has been a precious balm to every soul. Even the lower animals, created for the use of man, may with profit, receive a reasonable portion. We learn, too, that this greatest of all stimulants, is not confined to uninspired men, but on the other hand those who were moved to speak and write under the influence of the Holy Spirit, often found it necessary to lean upon its strong arm for support. Such as Elijah, David, Paul, and even Christ himself were often cast down, thus causing the heavenly messenger to reassure them of the Father's loving care. Great comfort

to the faint hearted and discouraged Christian may be found in I Cor. 10: 13. Apply the lesson in the above passage to your faith, life and difficulties. Experience and observation have doubtless taught many public men, especially, preachers, that people usually require as much or more encouragement than rebuke. I am fully aware of the fact that some communities and congregations are like those found in Paul's time; nothing but a genuine castigation will effectually awaken them. The terrible "roasting" that some great (?) evangelists seem to think they are called upon to administer, as a rule, soon has a reaction, after apparently every thing is crushed into subjection. It is better, much better to lead people up to the mountain top of joy and usefulness, by presenting motives that appeal to their better nature, than to leave them bruised and mangled in the "valley of despair." That there is a bright side of life here, as well as a dark side, all know too well. As we gather the rays of light coming to us from the Master, he seems to emphasize the former more than the latter. He who has seen the effects and felt the need of this great helper, encouragement, toward higher and greater exertion, is prepared to exercise it toward others, and thus fulfill, in part, the "golden rule." It is more important to the living to make people feel happy and hopeful than to heap praises upon the dead. "Taffy" is more to be desired than much "epitaphy." Many people, poor souls, go through life, always seeing "spots on the clouds." Can't enjoy a bright sunny day in mid-winter for fear that it may be cloudy tomorrow. Cheer up darkened life, "raise up high your windows and let a little sunshine in." Read some of Dickens, Thos. Hood, or Arabian Knights, with an abundance of solid food found in the promises of God. You will awake to find yourself in a new world; speak a tender word or do a kindly act for some one, and in the doing you shall be blessed and made happy.

"Words, words they are little yet mighty and brave;
They rescue a nation, an empire save;
They close up the gaps in a fresh bleeding heart,
That sickness and sorrow have severed apart,
They fall on the path, like a ray of the sun,
Where the shadows of death lay so heavy upon;
They lighten the earth over our blessed dead,
A word that will comfort, Oh! leave not unsaid."

Jeffersonville, Ind. W. T. WELLS.

A Scriptural Nut to Crack.

At the risk of being looked upon as simple minded, I submit to the preachers of the country, the following scriptural problem for explanation. I am not asking for a mere opinion of some one who may have a high standing as D. D. or for a man originated hypothesis, for I have read and heard several of this category; but I want a scriptural solution.

Here is the problem: In the last chapter of the Gospel by St. Mark (verses 15 to 18 inclusive) Jesus is quoted as saying to his eleven apostles: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Does this language not clearly mean that those that believe shall be empowered to do these miracles? If so, why are we, the recognized believers of Christ today, not able to exert these magic influences? Do you claim that this language limits the power to perform these miracles to those who were converted in the days of the personal ministration of the apostles and who had this power imparted to them by the apostles? If so, I would then ask, does not the language: "He that believeth and is baptized shall be saved," stop there, in its application, too? If you insist that salvation in the language is promised to every baptized believer in every age, then I ask if it is not as plainly and unequivocally said that these signs shall follow them that believe in every age? Probably you will contend that this language foretelling the signs that shall follow is prophecy, and that it has been already fulfilled and therefore does not apply to us. But I am constrained in reply to ask, is not the foretelling of the reception of salvation by the baptized believer a prophecy also? And did not believers in the days of the apostles receive salvation from their sins as predicted by Christ that they would? If so, can we not as logically conclude that the promise, or prophecy that salvation would come to the baptized believer, has been fulfilled, and therefore does not apply to us?

But you may be ready to argue that after Simon had received the power to perform these miracles from the apostles that he offered them money in order to purchase from them the power or right to impart the Holy Spirit to others by laying on his hands, and that they told him he had no part nor lot in imparting the Holy Ghost in its miracle producing power, to others, and that these circumstances, taken in connection with the passage I quote, shows that none but apostles had the power to impart the Holy Spirit in its miracle producing power. To do this, however you are forced to change the reading of the language of Mark, so as to make the Savior say: "These signs shall follow them that believe during the personal ministry of the apostles!" Will you undertake to say the original will bear such a rendering? If not, and you should contend still that the above is a correct solution, then does it not necessarily follow that you think the Savior did not accurately express his meaning? Or more correctly speaking, said something

he did not intend saying? If, again, you say the language limits the promise of ability to perform miracles to the days of the apostles, because it is spoken to them, I would ask if his language promising salvation to the baptized believer is not also limited to the days of the apostles? for it was spoken to them at same time and in same connection.

Let some one capable of enlightening us on this subject do so, as I believe there are many good people who do not understand this remarkable termination of the great commission as given by Mark. I pause for a reply. C.

What a precious message comes to every boy and girl, every young man and woman, through Jer- iii: 4, especially through the marginal reading in the Revised Version, "Wilt thou not from this time cry unto me, Thou art the companion of my youth?" With such companionship, no life can be cheerless, shelterless, or fruitless. To enjoy this blessed proffered companionship, is to "walk with God."—Ex.

Visitors to the Tennessee

Centennial

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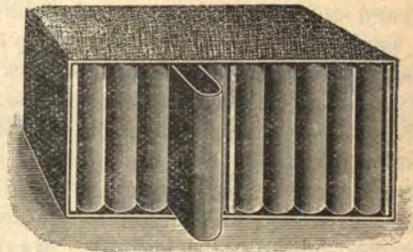
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M. F. HARMON, }
O. P. SPIEGEL, } EDITORS.

Subscription, \$1.00 a year.

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

NASHVILLE, TENN., MAY 28, 1897.

The Great Salvation.

NUMBER TWENTY-FIVE.

Having hitherto presented the nature of the "great salvation," or what it is to be saved, and having seen that, in addition to the forgiveness of sins, the development of Godlike character is also involved in it, we must endeavor to set forth the divine power or influence necessary to that end. And of what we have presented this is the sum: Infinite love, guided by infinite wisdom, and made effectual by infinite power, is God's power unto salvation to all who truly believe. We also attempted to exhibit some of the steps in the process through which man is delivered from the dominion of darkness and sin, and translated into the kingdom of light, and made a partaker of the divine nature. Our purpose has been and still is to emphasize the positive side of the "great salvation, and to show the absolute importance, not only of putting off all vile passions and unholy desires and purposes, but of putting on pure thoughts, pure desires, pure purposes, "but above all of putting on love." It is certainly necessary that our souls be entirely emptied of all impiety and wickedness; but it is more important that they be filled with love for God and man—a love so quickened by the Holy Spirit that we can find no rest until all of our mental, moral, and spiritual faculties are brought into active exercise in work for God and humanity.

An empty soul is only one degree better than one filled with carnality; and any theory of salvation which proceeds no further than the process of cleansing, is but little if any better. Any view of the "great salvation" which does not regard the process of "putting on" as of paramount importance, is not only faulty, but is dangerous to the best and highest interest of the souls of men. No man is saved who is the slave of the flesh. It is possible he is in the process of "being saved," and if he continues faithful, he will attain to the fulness of salvation, either in this world, or in that which is to come. The great condition in order to attain this fulness of salvation is work—faithful, unself-

ish, loving work for the uplifting of humanity to God. In this great work there are two distinct parts, the evangelistic, or missionary, and the pastoral. The divine order is first the evangelistic, afterward the pastoral. The first work is to open the eyes of the spiritually blind, and "to turn them from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith" in the Christ.

The next work is to feed the flock thus called out from the world, and to care for and lead them to green pastures, beside living waters, and so to train and develop them into the image and likeness of the great Shepherd. To carry out this divine order, there are two classes of workers designated in the scriptures, evangelists and pastors. The field of evangelistic or missionary work is the world, and the divine commandment is: "Go into all the world, and teach all nations." "Go preach the gospel to every creature." Hence the evangelist is one sent, and his mission is to preach the gospel, to make disciples of all nations, and to establish congregations as radiating centers from which the gospel may be sent to "the regions beyond." The evangelist is by divine appointment a goer, a moving light, bearing the light and life of Christ to all in darkness, and who are "dead in trespasses and sins." Evangelists and pastors are human agents to carry on the work of salvation in the world. Their work is distinct, yet it is often necessary for the evangelist to do pastoral work, and not unfrequently the pastor does the work of an evangelist. The work of the pastor properly begins where the evangelist ends. His business is to teach and train the young disciples in all of the obligations and duties of the Christian life, so that they may grow into a strong, spiritual manhood "unto the measure of the stature of the fulness of Christ." It is his province to perfect the disciples so as to make them efficient workers in order to the building up of the body of Christ, and that all may come "in the oneness of faith and of the knowledge of the Son of God unto the measure of the stature of Christ; so that we henceforth be no more children, fossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deliver; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the ef-

fectual working in due measure of every part, maketh increase of the body unto the edifying of itself in love." This is a pen picture of the ideal church, given by the Apostle Paul in the fourth chapter of his Ephesian letter; and it is the special province of the pastors of the church to bring the whole body of Christ on earth up to this perfect ideal, when every member of that body shall be knit together in love, and compacted by that which every individual member contributes through their work, each according to his or her ability, and all working together, and with God, and so enlarging the body in love and efficiency in the work committed to the church of the living God.

Paul, the writer of the epistle to the Ephesian church, from which we have quoted, did not have in his mind the local church at Ephesus, when he wrote the first sixteen verses of the fourth chapter of that letter. His thought was of the church as a whole—the "One body," of which Christ was the head, and of which all true disciples are the constituent members; and the officers of this divinely organized body are apostles, prophets, evangelists, pastors, and teachers, as enumerated by Paul in the eleventh verse. The words "one body" are not in a single instance in the New Testament applied to the local congregation, but always to the whole church, as a great divine institution, established and organized for the purpose of converting the world to Christ. It is through this "one body" God purposes to project his wisdom, power and love into the whole world, in order to its salvation. No other institution is large enough for so great an enterprise.

And in order to fill the world with Christ, so that he shall become regnant in all souls, each individual member of this grand body must work, and "work together with God," and each other. This has not been done hitherto as it should have been, and the result is lamentable. After over eighteen centuries, two-thirds of the human race are ignorant of the great salvation. Many causes have conspired to hinder the spread of the knowledge of God, as he has revealed himself in Christ, but none have been so potent as division among the believers in Christ over questions, most of which have no relation to the matter of salvation from sin. Sad as this condition is, it seems likely to grow worse; for not only among the denominations are new divisions still arising, but even among the disciples, who antagonize denominational divisions, discord, and bitterness, incipient division exists over questions

of less importance than most of those about which other religious communities have divided. The trouble is, and has always been, that certain men aspiring to be leaders of thought, and yet unable to distinguish between the word of God and that which they deduce from it, and naturally press upon others the duty of receiving their deductions, as the word of God itself. The result is that many will accept their conclusions, and so the old, old, process of creed-making goes on, and division follows division, and the cause of Christ and humanity is wounded in the house of its friends. Not satisfied with holding the results of their reasoning as private property, to be used by themselves, they wish to impose these results upon all others. And if not accepted, then the penalty of un-soundness is denounced against all who refuse. And if this does not bring the refusers to terms, the severer penalty of excommunication is resorted to. This is the genesis of every religious division. It would be the most sorrowful event of modern times—the terrible irony of fate—if a religious movement, born and developed out of anxiety for the union of all who believe in Christ, should bring to birth the narrowest, most bigoted, and pitiful of all the mis-begotten sects, which now hinder the progress of the great salvation among men. May God forefend by enabling all to see and to feel that the great thing, the one thing, is to present Christ to the whole world, so that men may be able to see him as he is, and to accept him as their Savior, and follow him as their leader. If this work is accomplished, it will make no difference to those converted, or to God, how the work was done; yet some who have certain theories, which they are anxious to see established, will doubtless object, unless the work is carried on according to their views, if not under their supervision. Sometimes we feel like saying: "Away with all human theorizing and theories! and let us adhere simply to the facts, divine obligations, and promises of the gospel, and leave the explication of these to that life where no fleshly pride or weakness will obscure the vision of the soul. God has not required us to understand the reason or philosophy of the facts, commands, and promises in order to the saving of our souls. He has required simply that men heartily believe the facts, obey from the heart the commands, and trust implicitly in the promises. When we go beyond this, we are apt to get puffed up with our own ideas, and attempt to enforce them on others.

Bro. Haddock's meeting in Knoxville has had 26 additions.

The Old Grudge.

Brother Daniel Sommer, in a recent issue of the *Octographic Review* gives more than a dozen "differences between the Church of Christ and the Christian Church." We have never met Brother Sommer, but we venture he is either badly cross-eyed or very near sighted. At least, we so judge if he has exercised his best vision on the subject above referred to. We never accuse any one of wilfully misrepresenting things until we know he is guilty. Hence the easiest gap at which we can let Brother Sommer out is to lay a charge against his vision, for which he is perhaps not to blame.

It will be remembered that Brother Sommer belongs to, and is the would-be leader of the newest denomination in existence, "The Apostolic disciples." They, perhaps, date away back to keep from being confounded with another denomination, "The Latter Day Saints."

His, like all other denominations, seems to have some special grudge against the disciples of Christ. Perhaps the reason for all this is that denominationalism in every form fears, and is jealous of, the plain, simple, unqualified disciples of Christ, and their mission in the world for the restoration of the Christianity laid down in the New Testament, and the union of all Christians upon the Bible.

By the way, where can we find "Church of Christ" in the Bible, Brother Sommer? or "Christian Church," either? Please give "chapter and verse." O.P.S.

A Last Tribute.

That "we are gathering homeward one by one" is more forcibly impressed on me daily. One more of our loved ones is added to the innumerable throng around His great white throne. Our dear Sister Manire was called to her home above last Thursday. I did not get the news of her death until Saturday, May 15, and when I read the letter bearing the sad news, my little Frank was standing by, and his dear little heart was crushed at the thought of not seeing Grandma 'Nire, as he always called her, any more. But when I told him she had gone to live with God, his face brightened and he said: "We can see her, then, when we go to live with God." While my heart is troubled, for I loved her as a mother, I forget myself in thinking of the sainted husband, who is left so alone in the evening of life. But Brother Manire's life and mind is in such perfect harmony with God's love that no consolation could be given him that he does not possess. He

can say in the language of Paul: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all tribulation." And he says in his heart, He doeth all things well. We extend our sympathy to all of the sorrowing ones, and with them we look to the glorious resurrection, when we shall know as we are known.

Oh how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips, and harps in our hands,
To meet one another again.

Mrs. M. F. H.

Our Anniston Meeting.

Our meeting in Anniston, Ala., closed last Saturday with twenty additions to the church. These additions came from various sources, and are of a character of folks calculated to make good, substantial members. The interest throughout was fine. The church was ready for the meeting and assisted all in their power, and therein lies the success of most good meetings. Most any kind of an evangelist can have a good meeting if you give him such men as Dr. Anderson and the good young people of the Anniston church to help him. Brother Spiegel has done and is keeping up a fine work with this church. They have an excellent Sunday school, with an infant or primary class of about fifty members, taught by Sister Mamie Osborne, one of the best primary teachers we have ever seen in the South.

Another good feature of our meeting was the splendid entertainment of the evangelists. My home during the meeting was with the Calhoun Hotel, the best in the city. Mr. Gasser the genial proprietor, while he is not a member of the church of Christ, his wife is, and it was by her kindness and liberality that we had such an excellent stopping place. We began a meeting in Oxford, just three miles distant on Thursday night to run for eight or ten days. Bros. Cooper and Bagley live here, and are both excellent men, and we are expecting a fine meeting there.

Read elsewhere in this paper a report of the marriage of Bro. Walter Neal, of Jackson, Miss. to Sister Nannie Barnes of Clinton, Ala. I am proud of this Union. I told Bro. Neal last summer, if he did not marry Sister Nannie, that he should never lose a minute trying to. He took my word. May the Lord bless them in their journey through life, and may prosperity and happiness be theirs is the wish of the entire MESSENGER force.

Reports from the Churches.

ALABAMA.

ANNISTON: We closed last night in some respects the most successful meeting ever held by our people here. Bro. Harmon, editor of the GOSPEL MESSENGER, did the preaching and it was well done. Bro. H. is plain, courteous and scriptural and hence his sermons are well received even by people who differ from him. My Bro. S. P. conducted the song service to the delight of all. He is a fine singer and succeeds in getting the congregation to sing. It was said by many that we had the best singing ever heard in Anniston.

Many things led to the success of the meeting some of which we mention. In the first place it was thoroughly advertised not only through the daily papers and billets circulated through the city; but every pastor and congregation was invited to attend our services. And thus not only was the church ready for the meeting but every one was looking with interest to the coming of the evangelists. In the second place, the evangelists were ready for work and began in earnest and labored faithfully. We can never estimate the value of this meeting. We stand before the people much more favorably than ever before. In the third place, the entire church was at work for the salvation of souls. The congregation and every department of church work is much better than it was six months ago.

We began with good audiences which held up through the entire meeting and notwithstanding a tent meeting began yesterday afternoon, we closed with a crowded house. The church has been greatly strengthened for greater work in the future. Also had 20 additions. Four additions at the last invitation.

We have begun a meeting in Oxford three miles from Anniston. Bro. Harmon will join us Wednesday and we hope for another great meeting.

The prospects are brighter for our people in this part of the state than ever before.

J. E. SPIEGEL.

MISSISSIPPI.

CRAWFORD: Bro. J. E. Wells and myself joined here last Monday. We are now co-workers for the year meeting here only one day old and the outlook flattering. We only have four or five members here, but they are good and true. Our home here is with Bro. Jas. Nance and his most ex-

cellent wife, they know just how to make a preacher feel good. The Lord bless them. Any churches or communities wanting a meeting, if you would like to have our help, write me at West Point, Miss.

Fraternally Yours,
N. B. PATTERSON.

STEWART: On last Friday in May it is my intention to re-enter my Delta field of labor, and have something to report from our brethren in the overflowed district. Am glad to notice that my Ministerial brethren are having good success, as shown by their printed reports in our papers.

Among items worthy of reporting for your consideration is one concerning our Missionary Baptist brethren and a departure from Baptist usage, in that they recently received into full fellowship one Isaac Nolen of Greenborough, Webster Co., Miss. a former member of the Christian Church without baptizing, thereby acknowledging the correctness of his baptism at the hands of a Christian church preacher. They wanted to baptize him: but he refused and they took him into full fellowship on his original baptism. He was living where we have no church services. I have the foregoing facts from him direct.

There are three Baptist preachers in Webster Co., Miss., named Hicks. One of them is preacher where Bro. Nolen was received into full fellowship. What do the foregoing facts indicate?

KILBY FERGUSON.

SOUTH KENTUCKY.

CADIZ: Brother James Vernon, of Henderson, Ky., closed a meeting with us last night (May 20) with nine baptisms. Frankly asserting the truth according to his own convictions, with the keenest sense of regard to the feelings of those who might differ from him, possessing the enviable gift of hitting the nail exactly on the head, the gospel was presented forcibly and in the most attractive language. Long will the influence of this man of God be felt in this community. Brother W. H. Finch, our regular preacher, is in a meeting with Brother Teel, at Central City, Ky.

J. W. CRENSHAW.

CENTRAL CITY: Your bright, cheerful, and newsy pages are much appreciated by all who receive them, so far as my investigation goes. I, as a minister, recognize in you a help in

extending the kingdom of God's dear Son. I recently presided at the Lord's table at my monthly appointment and called upon a church officer to offer thanks for the loaf, which he did in very appropriate language, adding to his expression of thanks an appeal to God to help us to stand by our South Ky. Missionary work by practicing self denial and in every other way possible. Why do not our ministers more often make mention of this most excellent work in their prayers and public petitions? Large audiences greeted me at St. Charles on the third Lord's day. There was one addition by letter. In the afternoon I assisted in organizing a "union" Sunday school in a district school house, three miles from the town.

I recently canvassed both Central City and St. Charles churches for our South Kentucky work, and secured liberal pledges to help the needy churches. May God bless these self-denying contributors. W. H. Finch, of Cadiz, Ky., is here in a meeting which is three days old. Large audiences greet the speaker at each service, and a fine impression has been made. Yours for God and humanity,

I. H. TEEL.

TENNESSEE.

KNOXVILLE: Our meeting here is still going on—17 additions to date. Many are the sad and also enjoyable features connected with our work. Among our additions was a young man from the German Lutheran Church. We called on him to introduce the services to-night; and, after reading the twenty-seventh Psalm, he stated that a portion of this chapter had been very forcibly varified in his life. He said: "The day I was baptized I started home as usual; my sister met me at the gate and told me that mama and papa said I should never come inside the gate again. To-night I stand rejected for obeying the truth. My sister brought my clothes, also my little picture, and gave them to me, and told me to "go forever." He then prayed a beautiful prayer, asking God to bless those who persecuted him.

Pray for us, brethren. Those of you who have good churches to meet in know but little about the struggles we are having in this corrupt city, trying to plant the Master's cause.

J. L. HADDOCK.

COLLIERSVILLE: The meeting conducted by W. E. Ellis, of Memphis, continued at this place for eighteen days with fine audiences and interest to the last, closing last night, with 23

turned to the Lord. This is one of the best meetings of the town for several years.
E. C. WILSON.

ROCKWOOD: Had one addition at regular service Sunday night, May 16. Began a meeting at Cardiff Monday night. We have continued one week with 11 additions—2 restored, 3 from the Methodists, 6 from the world. The meeting continues. Brethren, pray for us. A Church of Christ has recently been organized at Cardiff with 20 members.
W. J. SHELBURN.

CHATTAHOOGA: Our meeting closed last Wednesday night, and while there were not many additions, the meeting was a success. Brother Spencer preached as fine a series of sermons as I ever heard, and they will bear much fruit in days to come. The church has been greatly strengthened and encouraged.
M. D. CLUBB.

UNION CITY: We have just closed a delightful and profitable meeting of twelve days, conducted by Brother R. Lin Cave, of Nashville, Tenn. His preaching was of the very best. He loves the gospel, and his sermons on "first principles" were a faithful presentation of the facts and conditions of the gospel as revealed in the New Testament. They were strictly of the Jerusalem type, and always in the "right spirit." His day sermons were a spiritual feast. Eleven were added, the church greatly edified, and the community deeply impressed with the beauty and simplicity of the gospel of the New Testament.
W. H. SHEFFER.

NEAL-BARNES.

A quiet wedding took place Wednesday, May 19 at high noon, at the residence of Mr. John R. Taylor of Harrison. Rev. Howard J. Brazelton, pastor of First Christian church of this city, spoke the words that made Rev. Walter A. Neal and Miss Nannie A. Barnes husband and wife.

Miss Barnes is one of Greene county's most attractive young ladies, who, by her sweet, amiable disposition and purity of Christian character has won for herself a host of admirers. She will be missed by all; but what is their loss is gain to him who has won such a jewel.

Mr. Neal is an old Greene county boy. He graduated last year at Kentucky University and immediately accepted a call to the First Christian Church of Jackson, Miss., where he has met with splendid success because of his ability as a preacher and his deep consecration. His many friends

here are watching with interest the height to which he is fast attaining in his chosen calling, and they all unite in heartfelt congratulations and wish for him still greater success in company with her whom he has selected to share with him life's blessings and joys.

Immediately following the ceremony and congratulations the guests were invited to partake of a delightful repast prepared for the occasion. After which the bridal party boarded the Southbound train for Meridian from whence they proceeded immediately to Jackson, their future home. Every one joins in wishing for them a life of usefulness, filled with but few sorrows but abundant joys.—Eutaw (Ala.) Whig and Observer.

Obituary.

Miss Lena Whitney, of Fayette, Miss., is dead. She took her bed on Apr. 18, and died May 1. For thirteen days and nights she was a great sufferer, without complaint. When the awful agonies would come upon her, she would say; "My suffering is nothing, compared to what my Savior suffered for me."

We are the product of all that touches us—the evolution of our training. We are what we believe incarnated and put into action. "As a man thinketh, so is he." Sister Lena was the product of God's word; the evolution of the Whitney-Darden family, than which there is no better in the State. Her life was not simply beautiful, it was sturdy and strong. Death, with her, was not dreaded. It was simply a consequence; it was a means to an end; it was a door that entered the chamber of eternal life.

To her death was "But life stopping in its singing to take breath for endless song." She called her brother to her bedside, and gave to him her much-used Bible, telling him to learn to lay up those treasures in heaven that cannot be stolen or corrupted by moth or rust. She gave her Sunday school class into the hands of another, thus making preparations for her journey. To her nurses she would say: "Inasmuch as ye have done it unto the least of my disciples, ye have done it unto me."

Such a death is a point in life when the golden fringe of a dying day mingles with the drapery of eternal morning. The shadows of such a death flee before the rays of the beautiful golden light of home. I cannot say any word that will do my subject justice. You can have a good picture of one, but it is only a picture. Sister Lena had to be known

to be appreciated. I never knew a thing in her that was not in perfect harmony with her understanding of the Bible. She had been a consistent member of the Christian Church since a young girl, and what is called worldliness seemed to be no part of her being. In her last words she breathed a sentiment like the following:

"Do not weep, I will not leave you, I will never, never change, I will try, but if I cannot speak, you must not think it strange. Don't you think God's everlasting arms are put 'round you and me? And I know somewhere between them that the gates of heaven will be."

Such departures are only the perorations of life. Sweet will ever be the memories of this young saint of God in the mind of every Christian preacher who has labored with the Fayette church.

In closing this tribute, from my own heart the following stanza comes:

On the glittering strand her beckoning hand
Points towards the old, old story,
Which seeks and saves on golden waves
Of God's eternal glory.

Sister Lena is dead, so far as this "mortal" is concerned. But "death is but a brief night, through which we pass to the morning of the glorious resurrection." May the life she lived be a perpetual evangel to all who knew her.
JOHN A. STEVENS.

MARRIED

At the residence of Mr. Thos. Bennett near Eutaw, Ala., Miss Bettie Bennett and Mr. Eli Williams were united in marriage on Thursday May 20th, at 10:30 A. M., Howard J. Brazelton officiating. The happy couple will reside in Hairston.

"All those who intend to attend the Kentucky State Convention, which will meet in the Broadway Christian church, June 21-24, 1897, are requested to send their names to the Chairman of the Entertainment Committee, C. S. Daniel, 1820 Brook street, Louisville, Ky., so that they may be assigned to places of entertainment."

TENNESSEE MISSIONS.

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.

WANTED—AN IDEA Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1,800 prize offer.

Soda Water and Alcohol.—The Central W. C. T. U., of Chicago, has issued a word of alarm and warning to young girls concerning the drinks obtainable at the soda fountains of that city. They are called by different names; sherry flip, claret sangaree, creme de menthe, calisaya, etc., and are ordered by young girls for a cold, to take the place of a luncheon, or for a chance to sit down and rest after a busy day at shopping. These drinks all contain alcohol in large quantities, and while the girls would indignantly spurn a glass of whiskey, or hold up their hands in horror at the thought of rum or brandy, yet in their soda fountain beverages they get all the effects of the liquor and the growing appetite for it thrown in. The W. C. T. U. warning comes none too soon.

The International Committee of Young Women's Christian Association will hold during the months of June and July four summer conferences as follows: At Asheville, N. C., June 15-25; at Lake Geneva, Wis., July 2-13; at Northfield, Mass., and at Mill's College, Cal., July 13-23. Some of the most distinguished speakers in the United States, including a number of our greatest Bible students will be present at these conferences and assist in making them a great spiritual power. All women interested in Christian work are invited by the International Committee to meet with them in these conferences.

In connection with the Southern Students Conference which meets at Knoxville, Tenn., June 18-27 there will be a summer conference for Southern Association Workers. The marked usefulness of the conference which was held last year shows that it is an indispensable feature of successful Association work.

Each morning an hour will be given to the discussion of practical problems of city and town Association work, under the leadership of Mr. W. H. Morriss, the successful General Secretary of the Baltimore Young Men's Christian Association.

Mr. J. F. Voorhees, the Physical Director of the University of Tennessee, will conduct a gymnasium class an hour each afternoon. This class is designed to train those who will have charge of the work of the Physical Department of Young Men's Christian Associations. Instruction in principles and methods will also be given.

The Workers' Bible Training Class will be conducted by Mr. A. C. Harte, the General Secretary of the Mobile, Ala., Young Men's Christian Association. The class for Devotional Bible Study will be conducted by Prof. Frank H. Green, Pennsylvania.

There will be platform addresses by the following speakers: Rev. Robert J. McBryde, D.D., of Lexington, Va., who will also preside; Mr. Charles T. Studd, B.A., Cambridge University, '83; Rev. C. J. Scofield, Northfield, Mass.; Dr. Walter R. Lambuth, Nashville, Tenn.; Mr. Luther D. Wishard, New York City; Rev. A. C. Dixon, Brooklyn.

Collegiate Institute, Fayetteville Tenn.

This Institute believes in that kind of gentlemanly conduct that commends itself to people endowed with common sense. It takes no part in dude society, and holds that boys and girls suffer injustice when the opportunity of labor has not been offered them. It will not be a party to the intellectual development of the very smart untruly, know-it-all-good-for-nothing young man who disregards a mother's love and depends on the "old man" for support in his recklessness. The Institute prepares the worthy, however humble, for real life.

Expenses are in the reach of nearly all the people, \$125 will pay board, furnished room, fuel and lights, and literary tuition for an entire school year. The next session will open Monday Aug. 23, 1897; and close May 2, 1897.

Address, JAMES A. TATE.

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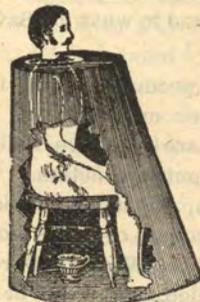
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W. P. S. C. E. Department.

Miss Ethel Sreator, Editor, Clarksville, Tenn.

THE TONGUE FOR GOD.

May 31. Judging; Vaunting. James 4: 11-17.

June 1. A Little Member. James 3: 1-12.

June 2. A Timid Member. Jer. 1: 1-10.

June 3. A Gracious Tongue. Luke 4: 16-22.

June 4. A Cautious Tongue. Eccl. 5: 1-7.

June 5. Inspired Tongues. Matt. 10: 16-23.

June 6. TOPIC. "THE TONGUE AS A CHRISTIAN'S TOOL." Ex. 4: 1-17.

The wise tongue is often a plane to smoothe things out. Blessed are the peace-makers.

The wise tongue must know how to drive truths home, as the hammer drives home the nail. Do not slit the wood into which you drive.

Like a saw, the wise tongue pushes its cause with zest, even to the dividing asunder of soul and spirit. Test all your conversation by the square of sincerity.

Like a broad axe, the wise tongue is often set to the cutting away of excrescences and superfluities and hindrances and misunderstandings. "Hew to the line, let the chips fall where they will."

Like the gimlet and the brad-awl, the wise tongue must sometimes be sharp enough to probe through tough walls of conceit and obstinacy, and make way for the entrance of other tools, and of the light and air.

As the level tests the accuracy of work so must the tongue sometimes sit in judgment upon deeds. As in the center of the level is the bubble of air that constitutes its power, so let the Holy Spirit preside over our tongues.

All tools must be tempered in the flame. Temper your tongue in the fire of love.—Endeavorer's Daily Companion.

The best of tools may be worthless, unless handled by skilled workmen. The tongue is capable of untold good, if it belongs to one who knows how to say the right thing at the right time; but, even with such knowledge, this

same tongue may do untold mischief unless all are consecrated to God's service. There are times when silence is worth more, even, than the soft answer, and there are times for vigorous speech.

Although Christian Endeavor is still weak in the Christian churches in Tennessee, we were surprised to find so few of our societies represented at the Chattanooga convention: it was another surprise that we were not represented on the program; and, perhaps the greatest surprise of all, was when Pres. Noell said that he tried repeatedly to get different ones of our preachers to take a place on the program, but that he failed. Now, Tennessee Endeavorers, can we allow this to happen again? It surely can be prevented. If the reason is that your pastor is not an Endeavorer, there is work for you: show him how much in earnest you are: help him in his work: ask his interest, at least, in yours. On the other hand, make it possible for him to attend the next convention; tell him beforehand that you mean to do so; then, if he is asked to do this or that, there will be nothing to make him refuse.

The Tenth Legion, originated by the New York City Union, and promptly taken up by the United Society of Christian Endeavor, is an advance of the 2-cents-a-week plan. It is simply the enrollment of all tithe givers, and its purpose is to stimulate systematic, proportionate giving. To be enrolled in the Legion, it is only necessary to send your name with a two-cent stamp to Secy. Baer, who in return will send you a card of membership. He will also send on request a package of application blanks for distribution, and it is to be hoped that Endeavorers everywhere will join in this new movement. There is nothing obligatory about it; it is only for the willing hearted; and if, at any time, a member wishes to withdraw, he has only to notify Secy. Baer. There are now 201 members, most of them in the New York Union. Can we not add some from the Southern States? The Jews did not think one-tenth of their possessions too much to give; but the average offering of Christians to-day is one-thirty-second of one per cent. Secy. Shaw says that we call ungrateful a man who does not thank an earthly benefactor, but we

do not begin to thank God enough for what he has given us. Of course we must thank him with the lips, but gratitude must be shown by deeds as well as words.

SOME CONVENTION SAYINGS.

Some people are afraid of the pledge because it requires so much, but no real Christian can undertake more than he has already done; no vow can go beyond his already assumed obligation. The only difference between Endeavorers and other church members is that the Endeavorer has repeated his promise, and repeats it regularly at least once every month, keeping it before him, so that he cannot well forget or neglect it. It is hard sometimes to meet your obligations: it is harder not to meet them.—Rev. N. M. Long, Memphis.

When I want anything done, I tell my Endeavorers, knowing that it will be done.—Rev. B. T. Watson, Union City.

Men can serve God as truly in business, in contact with employers or employees, as when gathered in great conventions. The man who makes hats supplies one of the world's needs, but let him be sure that they are good hats.—Rev. R. F. Adair, Huntingdon.

It is strange that at an Endeavor convention the front seats should not be filled. This happened at a session of the Texas convention, but their newly-elected President found a way out of the difficulty by asking those in the rear of the hall to move forward, and then he kept on saying "Please come until all came. In societies whose members take the back seats, the leader might find this plan successful.

Texas Endeavorers held their eighth convention in Houston, May 4, 5, and 6. Rev. Ira Landreth, of Nashville, Tenn., was present, and spoke on Christian Citizenship. He also aroused much enthusiasm for "Nashville '98."

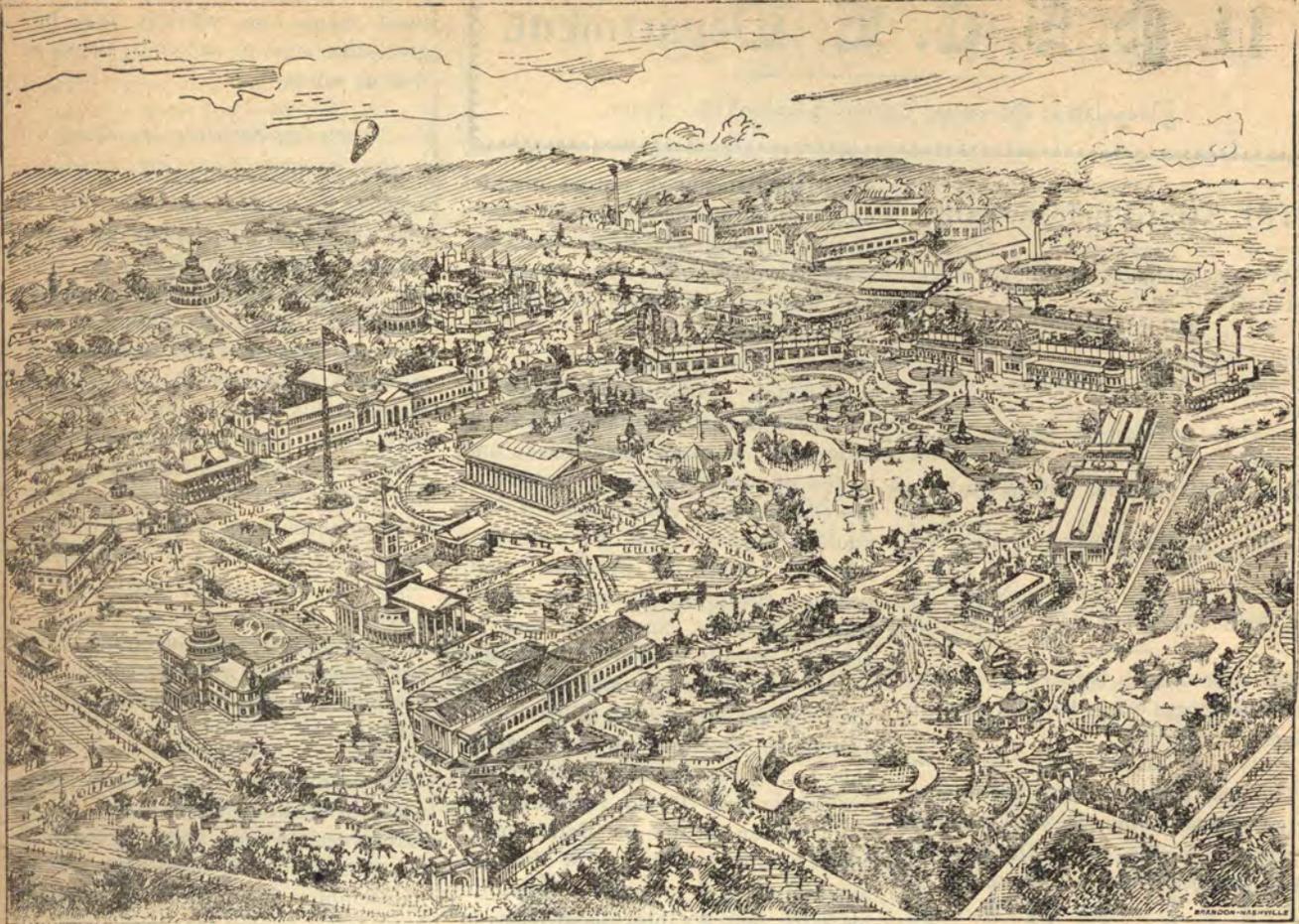
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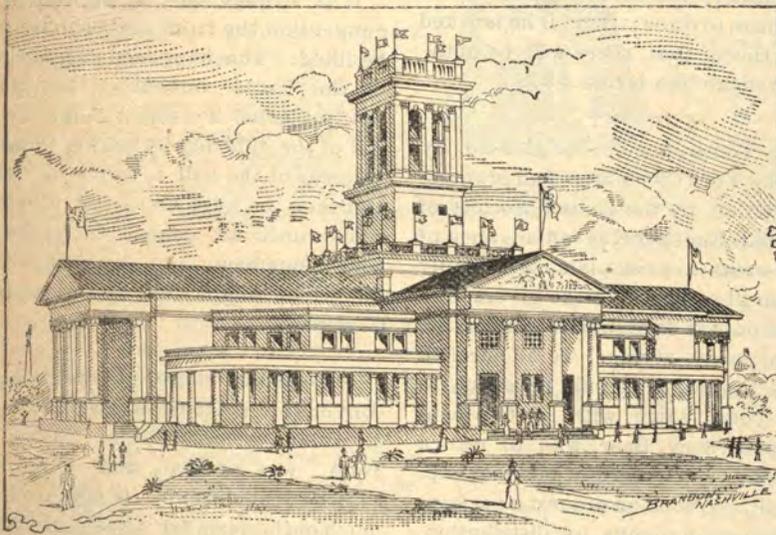
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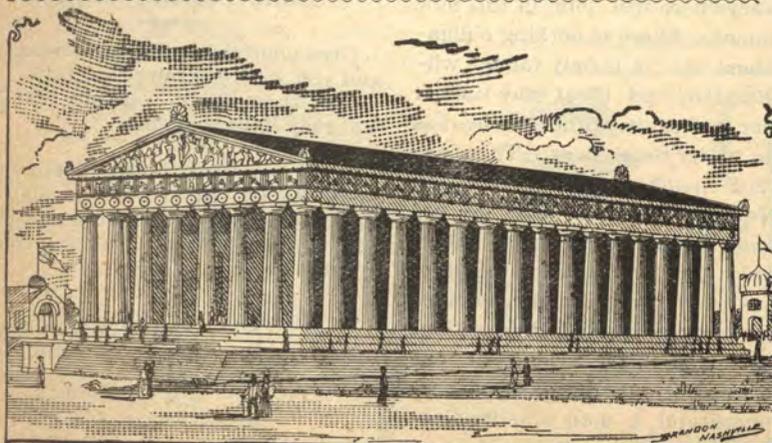
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The Eastern Outlook.

An armistice has been proclaimed by Greece and Turkey to give the powers an opportunity to patch up a peace. Turkey was obstinate about it and did not yield until a note from the czar of Russia forced the sultan to give up. "How ignoble a part the great powers have played and are now playing," says the "New York Tribune," "in what they are pleased to style intervention is now painfully evident. They bade the combatants to halt. Greece obeyed, but Turkey disobeyed. Greece stopped fighting, abandoned the decided advantages she had just gained in Epirus, and evacuated that province, trusting to the promise of the great powers that they would restrain the Turks from any further advance in Thessaly. That promise the great powers did not fulfill; perhaps could not. So while Greece, at their word, laid down their arms, Turkey, in spite of them, pressed her attack upon her then defenseless foe. A fine reward, in truth, to Greece for her compliance with the wishes of the great powers! Much encouragement it must give her to intrust her interests to them! It is just another such betrayal of her as she suffered in the boundary matter years ago, and more recently in Crete. It stamps the 'concert of the powers' with either insincerity or impotency beyond all excuse or explanation." Turkey now holds Thessaly and demands that province besides a large money consideration (\$44,000,000) as indemnity for war expenses. That she means to permanently hold that province is plain. She has organized Turkish local governments in all the districts and towns; introduced the Turkish language for use on the telegraph lines; set Turkish engineers at work repairing and operating the railroads, and in all respects has established as purely Turkish an administration as there is in Thrace itself. That indicates the earnestness of her intention to reannex Thessaly as part of the spoils of war. The demands of Turkey are regarded as outrageous, and Lord Salisbury is regarded as voicing the attitude of Europe when he says the powers cannot allow Christian communities to become subjects of the sultan. The harmony of the European press on the subject of the conditions of peace demanded by the sultan are remarkable. For once the semi-official papers, "The London Times," the Vienna "Navoe Vremya," the "Paris Temps," the Berlin "North German Gazette," and the "Fremaenblatt" represent public opinion as well as the views of their governments in the vigorous terms in which they denounce Turkey's pretensions. The powers are considering what they demand of the sultan, and yet they fear his obstinacy may precipitate a European war.

The Fifth Annual Convention of the Open Air Workers Association of America met in the Tenth Baptist Church, Philadelphia, Pa., Wednes-

day, May 19. Some of the topics discussed and the speakers are as follows: "Increase in Open Air Work in America," (a) "In the Past," discussion opened by Edwin H. Byington, Brooklyn; (b) "In the Future," discussion opened by Rev. George Elliott, D.D., Philadelphia. "Classes Best Reached by Open Air Services," (a) "The Thoughtless," discussion opened by Rev. John B. Pidge, D.D., Philadelphia. (b) "The Degraded," discussion opened by Frank H. Marston, Brooklyn.

W. C. T. U. and Tobacco.—Full statistics concerning cigarette laws, the quantity of tobacco and cigarettes used in this country during the past year are being compiled by Mrs. E. B. Ingalls, of St. Louis, Superintendent of Narcotics for the National W. C. T. U. Mrs. Ingalls has just been appointed a member of the State Board of Charities and Corrections. This is a new departure for Missouri as the Board was created by the last Legislature. The appointment is a well merited recognition of Mrs. Ingalls' ability, and a tribute to the society to which she gives her time and talents.

The Church Missionary Society missionaries in Africa last year baptized seven thousand converts from heathenism, adults and children, three thousand being in Uganda.

Aid for Americans in Cuba.

On May 17 President McKinley sent a message to Congress recommending an appropriation of \$50,000 to be used in relieving needy Americans in Cuba. A resolution making the appropriation was adopted by the Senate by a unanimous vote, and in the House without a dissenting vote. A portion of the appropriation has been sent to Consul-General Lee for distribution among the American consuls in Cuba, who will apportion it among those requiring relief, of which there are said to be from 600 to 800.

Flood Dangers Passing Away.

The river situation at New Orleans continues to improve. The Mississippi is stationary, or falling at all points from the Red River down, and it is now thought that the worst of the flood of 1897 is over. Every great flood has caused serious changes in the channel and bed of the Mississippi, and it is thought that the present flood, the highest ever known, will affect the channel more than ever. Only when the falling begins in earnest will it be possible to determine just what cutting out of the banks has been done. It will be possible in a short time, too, to determine the amount of damage done by the flood, which will be less in Louisiana than was expected, the crevasses having been few and the loss from them surprisingly small. Probably 50,000 acres of land planted in cotton and less than 500 of sugar have suffered from the overflow. The total of damage will be far less than the crevasses of 1874, 1882, 1886, or any other big high water.

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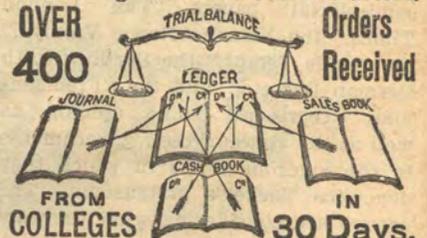
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