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### **Gospel-Messenger-8-28-July-16-1897**

Marion F. Harmon

Oscar P. Spiegel

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# Gospel Messenger.

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

Volume VIII.

Nashville, Tennessee, July 16, 1897.

Number 28.

## Movements of the World.

J. W. LIGON, TRENTON, KY.

The Cuban forces seem to be gaining on the Spaniards now, and unless some change comes unexpectedly, it is only a matter of a very short time until the Spaniards will have to leave Cuba alone in her glory. Most Americans will rejoice when they see that the time of Spain's departure is at hand. Gen. Garcia, an able Cuban leader, has recently written a letter to Gonzalo de Quesada, at Washington City, in which he sets forth clearly the condition of both armies as viewed from his standpoint. He says: "We occupy three-fourths of the island, and under us is almost all the Cuban population. We have war material and food armories, shoe factories, salt works, and all the necessaries to hold on indefinitely." Referring to the Spanish forces, he says: "The Spaniards, on the other hand, occupy the shells of the towns—the few that remain—for many have disappeared. They do not dare to go more than half a league, unless in large columns, to transport provision from one garrison to another, or from a town to one nearby, and they are constantly fired upon by our troops. They never remain in the open field longer than is strictly necessary, and then they return to their refuge within the town walls. This may be an exaggeration of the real condition of affairs, but if it comes anywhere near the truth, the cause of the patriots is in good condition and the outlook for liberty bright. May God hasten the glorious day when men shall beat their swords into plowshares and learn war no more. Then will the Spirit of Him who pronounced a blessing upon the peacemakers rule this world that has been so long under the sway of the evil one. Satan shall be bound.

It is said that the rebellion in the Phillipine Islands has developed a military genius of very high order in the person of a native called Emilio Agrinaldo. He leads his forces into

swamps and jungles, thence emerging at unexpected and undefended points, strikes strong and telling blows in the interest of freedom. His highest ambition is to conquer the islands in the interest of liberty, and found a constitutional republic with the United States as its model. There are about 1,200 islands in the entire group, containing six millions of people.

Another peculiar and remarkable man whose ability has been called out by force of the circumstances surrounding him, is a Chinaman by the name of Jose Garcia Paua. Before the war began he was the foreman in a large foundry near the city of Manilla. There he learned the art of making cannon. He is now engaged in casting bronze cannon for the use of the insurgents, and these great guns of modern make are creating great havoc in Spanish ranks. Modern history does not furnish an example of political and national degeneration that will compare with Spain. Four centuries ago Spain was easily the most influential nation in Europe. She has, in a great measure, lost the respect of the nations of the world, and her colonial domain, once so large and lucrative, is almost entirely gone. Should Cuba and the Phillipines gain their independence, Spain will then have but little left, apart from her share in the Iberian Peninsula.

It is highly probable that the Younger brothers will receive official pardon and be released from the Minnesota penitentiary, where they have been confined ever since the disastrous raid made by them upon the Northfield Bank in 1876. These men showed many traits of true manly character, robbers as they were, and many good people all over the land had sympathy for them though they condemned their course. They are getting to be old men now, and would, doubtless, live uprightly before the law till death, should they be granted their liberty. We hope that they will be pardoned, and that they will lead quiet and peaceful lives.

We spent the first Sunday in July at Sebree. On account of the intense heat our audiences were smaller than usual for Sebree. The congregation is wide awake and moving along grandly. Our greatest need at that point is a new church building, and we are glad to be able to add that the prospects are that the need will be supplied in the near future. Several hundred dollars have been subscribed, but the church is small and poor in worldly goods, and they may call upon some neighboring congregations for help. They will succeed.

### MEETING OF THE CHURCH EXTENSION BOARD.

There were present at the meeting of the Board on July 6th: Langston Bacon, T. R. Bryan, Fletcher Cowherd, D. O. Smart and R. H. Waggener.

The following loans were granted: Marshall, Ind., \$250; Osborne, Ks., \$500; Wapello, Ia., \$500; Hinton, W. Va., \$500; Welden, Ky., \$100; Mountsville, W. Va., \$750; Aurora, Neb., \$750; East 8th St. Church, Los Angeles, Cal., increased from \$750 to \$1,000. Total, \$3,600.

The following loans were closed during June and the money paid to the churches: Cabool, Mo., \$200; Seward, O. T., \$200; Warrenton, Mo., \$250; Topeka, Ks., \$1,000; Elgin, Ill., \$1,500; Versailles, Mo., \$1,000. Total, \$4,150.

Receipts for the month by Cor. Sec., \$960.95; receipts by returned loans, \$504.15; receipts, interest, \$274.74. Total receipts for June, 1897, \$1,739.84.

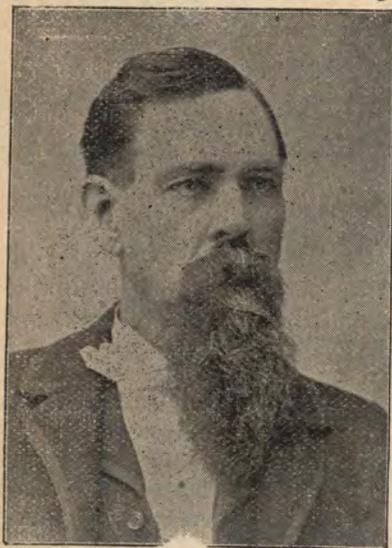
During June, the following churches asked help, none of which have been granted aid: Kankakee, Ill., Enid, O. T., and Attica, Ind.

Fund statement to June 30th, '97: Total amount in our church extension fund, \$138,491.52. Total loans made, 344. Total amount of loans returned, to date, \$56,858.25. Total interest, to date, \$22,009.79. Total number of churches having paid back their loans entirely, 63.

Total new receipts since Oct. 1, '96, by Cor. Sec., \$12,708.56. For the same time last year, \$12,306.52. Gain over last year for the same time, \$402.04.

Remittances should be made to  
G. W. MUCKLEY, Cor. Sec.,  
600 Water Works Bldg.,  
Kansas City, Mo.

## Biography Department.



S. F. FOWLER.

I was born July 26, 1844, in Springfield, Kings county, Province of New Brunswick. I was received into the Freewill Baptist church at the age of thirteen, was reared on the farm, breathed fresh air, eat plain food, wore plain clothing, worked hard, went to school when I could be spared from the farm, made the most of my opportunities. Taught at eighteen. Preached for the Baptist brethren occasionally. Licensed by them to preach three years later. Not being able to harmonize all their teachings with the scriptures as I read and understood them, and being determined to be guided by the latter rather than the former, I was in due time notified that my course was in antagonism to Baptist usage and could not be continued with their approval. This left me out in the cold, my father and my mother while they treated me kindly, were not favorable to my independent course. At this time I knew nothing of the great restoration movement inaugurated by Thomas Campbell and his son. It was however but a short time after, that I had the pleasure of hearing Elder George Garity of St. John, New Brunswick in the Christian church on Duke St. After listening to his clear presentation of the truth for a week of evenings, finding myself in accord with him, offered myself for membership, was accepted, and shortly after was sent by the brethren to hold a meeting near the capitol of the Province. It is now twenty-nine years since I held that meeting. I have never had but one vacation of two weeks. Have never been out of a place, never wanted for an audience. Have been blessed of God, in the work. Have been made glad by seeing over three thousand persons put on Christ. Have been twice married To these unions

were given eleven children, eight sons and three daughters, of this number two sons and one daughter have gone home to be forever with the Lord. We have never wanted for a place, earthly comforts or friends. God has fulfilled his promises to me, notwithstanding my many weaknesses. I trust him for the future.

### Wonderful Family Record.

It was a source of gratification to me to have the privilege of preaching to the Rogersville church again. On last Lord's day I preached in their new house of worship to a large and attentive audience, but that was not all that made us glad, for when we looked over the congregation and saw good old Brother and Sister Chandler, in their usual place near the stand our heart overflowed with joy. G. E. Chandler is 83 years old and his wife, Sarah A. Chandler, is 80 years old. They have been married 62 years, have six children—three girls and three boys, all married and all living. One of the sons (William) has lost his wife. They have 47 grand children, of whom nine are dead; 68 great grand children, of whom eleven are dead. The record shows 129 belonging to their family—21 dead. The old couple is hale and hearty. The Lord has dealt kindly with them, for which, no doubt, their hearts swell with love and gratitude. May the good Father continue to smile upon them. Brother Chandler has lived nearly all of his long and upright life within four miles of his present home, and his family connections embrace a large number of the best-known people of Lauderdale County, Ala., including the Wallaces, Morrissons, Stafords, Coopers, and others. The worthy old couple have been members of the Christian Church 23 years. Brother Chandler had been a member of the M. E. Church 25 years and his wife had been a member of the Missionary Baptist Church 30 years before uniting with the Christian Church. Their children, grand children, and great grand children, that belong to any church, are members of the Christian Church. I commenced preaching here (Rogersville, Ala.) about seven years ago, in a log school house. I found a few faithful disciples, who were persecuted, and the doctrine despised by all the denominations. During the first three years I preached for them 23 were added to the saved; during the last two years there were 104 added to the faithful little band, and they now have the best house of worship within ten miles of them. Our successor is Dr. J. P. Jones, and I congratulate the brethren for their wisdom in selecting such a talent to minister to them. May the benine presence of our benevolent Father ever rest upon this church.

Burnsville, Miss.

W. H. SANDY.

## Correspondence = =

### Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

I spent fifteen days at Bridgeport. We have a small congregation of earnest disciples there. They meet in the Presbyterian church. The meetings were well attended throughout, notwithstanding the opposition meeting which was begun on the same day by the Baptists. There were four baptisms. The brethren seem happy and united. Unfortunately they had made an unwise selection in a former preacher or two who perhaps did them no good. I have hopes for the future of the Bridgeport church.

Several brethren and sisters from the Rocky Springs church and from South Pittsburg, Tenn. attended our meetings often.

I should like to mention all the faithful there by name, but I shall mention none except Miss Sallie Gunter who so royally entertained me at her delightful home during the meeting. Sister Sallie is one of the best young women, as well as one of the best Christians, I ever met. And I claim to be a judge of good women and true Christians. I have never had a more pleasant home than at her house. And her little Sister Pearl was a stand by during the meeting. The Lord bless them all.

I shall be in destitute places from now till the convention.

Bro. Skillman of New Decatur tells a good one on John S. Sweeny, near whom he was raised. Bro. Sweeny is a great wit. Once he was asked the question: "Brother Sweeny, what do you think of dancing?" His ready reply was: "I think it is alright for children and niggers, but for grown up white folks it is very poor amusement." Amen!

### South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Preached last Lord's day morning and evening at Cadiz for Bro. W. H. Finch who preaches there two Lord's days in each month.

It is always a source of pleasure to me to have the privilege of visiting Cadiz the home of Dr. J. W. Crenshaw who has such a warm place in the hearts of our South Kentucky brotherhood. The congregation is doing well under the ministry of our young Bro. Finch. He is held in high esteem by the entire congregation.

Wednesday was Sunday-school pic-nic day for our (Elkton) Sunday-school. The pic-nic took

place in a nice grove about one mile south of town. There was an abundance of ice water, and good things to eat. The grown people as well as the children enjoyed the day very much. It was one of the nicest Sunday pic-nics that it has ever been my pleasure to attend. Our Sunday Superintendent J. B. Perkins appeared to go back to the days of his boyhood, as he romped and played with the children, nearly all day. I don't know of a Supt. any where who has more completely won the hearts of his pupils than has Bro. Perkins. He in every other respect fills his position remarkably well.

Last Friday at 1 P. M. Brethren M. E. Webb, Dr. J. W. Crenshaw, Jas. H. Kerr, H. D. Smith, J. Ligon, T. D. Moore and the writer met in the pastor's office at Hopkinsville to arrange a program for our next convention which will be held at Paducah, Oct. 5, 6, 7. After a conference of about three hours we succeeded in getting up a program which was satisfactory to all present. The speakers selected are capable of making our next convention one of the most entertaining, and instructive in the history of our association.

These notes are scribbled at McCarty's Hall which is the boys' building of South Ky. College. This building is occupied as is generally known by Prof. A. C. Kuykendall and his family. Prof. Kuykendall is deservedly growing in favor with the people all the time. In addition to being a first-class scholar he is a man of good common sense, and has at heart the good of the school. He is greatly aided in his work by his most excellent wife.

Prof. S. S. Woolwine who succeeds Bro. J. W. Hardy arrived about a week ago. I had the pleasure of meeting Prof. Woolwine, his wife, and daughter to-day with whom I was much pleased. In behalf of our South Ky. people I take the liberty of extending to them a hearty welcome. Prof. Woolwine has been prominent in Tennessee as an educator for many years.

Our young Bro. J. P. Slayden has returned from Lexington where he graduated in the Bible College last session. He graduated from South Ky. College with degree of A. B. two years ago. He is a brother to Mrs. Kuykendall and a young man of fine promise. He will spend this fall in protracted meeting work. It is certainly our duty to stand by worthy young men like him in their efforts to preach the unsearchable riches of Christ.

Bro. H. A. Macdonald is on a visit to Hopkinsville. Any congregation desiring the services of a first-class preacher would do well to write H. A. Macdonald, Hopkinsville, Ky. This note is written without Bro. Macdonald's knowledge or consent.

Am just in receipt of a letter from Bro. J. W. Hardy who recently removed to Mayfield. He re-

ports seven additions, and the work starting off well. He says that he and his wife, and children are well pleased with Mayfield and I doubt not but what Mayfield will be pleased with them. Brother Hardy is one of those men who always succeed.

## MISSISSIPPI.

JOHN A. STEVENS.

“JOHN A. STEVENS, Jackson, Miss.

Dear Brother: Yours of 3rd received, and contents noted with interest. As far as human judgement can determine I will be pleased to visit your convention and present the claims of Ministerial Relief, provided however that you can give me an hour of the morning of the 27th, so that I can reach my next appointment at Cincinnati on the 30th. If this arrangement is satisfactory you may assign me a place on the program. Give yourself no anxiety about the “expenses” or other financial outcome. The Secy. of Ministerial Relief gives himself very little trouble about immediate results as his work is largely educational.

I should be very glad to renew my acquaintance with you and I hope to meet the good woman of Meridian, Miss. who wrote me the most helpful letter I have yet received. Send me your program at an early date. Yours Fraternaly,

A. M. ATKINSON.”

The above letter explains itself. Bro. Atkinson will be on the program. Benj. L. Smith, National Secy., Home Missions will be at Amory, Aug. 25, and be on program and so will O. P. Spiegel. Come all.

Our convention meets at Amory, Miss., Aug. 25th to 29th, three solid days.

Think of hearing Benj. L. Smith of Cincinnati, A. M. Atkinson, of Wabash, Ind. and O. P. Spiegel, of Ala. combined with, and seconded by five brand new headlights who have moved to our state since last convention, to wit: S. M. Bernard, W. A. Neal, W. Graye Harbin and F. M. McCarthy and J. W. Taylor all finely educated college men.

If any body asks how the work in Miss. is getting along answer them with the names of these men who have come here to stay. Be it known to all the world, and a part of Texas, that Mississippi is the “storm center” of growth and prosperity of every kind and especially so with reference to the Christian church. Let the host of Israel march to Amory and run the people wild in search of homes—hal-le-bu-jah. Aug. 25 to 29th is the time and Amory is the place. Can't the editor of the MESSENGER come and join the band? The invitation's wide as the ocean. [That invitation suits me! I'll be there, not providentially hindered, and don't forget it!—ED.]

Port Gibson church is now redeemed from the thralldom of Lipscombian anti-ism, and safely anchored again to the Rock of Ages.

## The “Man of Macedonia.”

A vision appeared to Paul in the night; there was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. (See Acts 16: 9, R. V.) “It has been unobserved by Bishop Brooks that no actual man stood before Paul on the other side of the Mediterranean, crying with a literal voice, ‘Come over to Macedonia, and help us.’ It was the need of Macedonia, seen in the light of the Gospel which Paul preached, that thus embodied itself in vision, and uttered its Macedonian cry. Paul recognized his obligation and carried the gospel with its light and power into Europe. So, my brethren, there can be no escape for us from the duty we owe” to those who “sit in the regions and shadow of death.” Men need to feel the obligation to go. “Give me Scotland, or I die,” expresses the spirit of the man who can take a part of the world for Christ. The “ends of the earth have touched,” and man sees face to face the seeds of the world, whatever may have been the vision in Paul's day. Many a man and many a woman is forbidding the Holy Spirit [non] to speak the word in many a place in our southland. Often when one would have “assayed to go into” some destitute region, “the Spirit of Jesus suffered” him not, because he could not, with loved ones dependent upon him for the comforts of life, go at his own charge, and no man, or men, spoke out and said, “Go, we will sustain thee.” It has been said, and religiously said, “man stands between the invitation to come, and the command to go.” Man is saved, that he may save another and others, and both keep them and himself saved for the day of the Lord. Here the “Macedonian cry” in a letter from Miss., dated Feb. 18, 1897. “No doubt you will be surprised to see a sister's name appended to this communication, but as we have no brother to lead in such matters, I have prayerfully undertaken the responsibility of writing to you. I am also a stranger here, having lived in H. Mo. We both feel our utter destitution without a church or even occasional services. While I am heart and soul interested in foreign evangelization, I can but realize the great and pressing need of home extension and evangelistic work in such communities as this. Could you not come immediately, and see what the Outlook is? Sister R. and myself prayerfully await an answer.” I lived in Miss. nearly 8 years, have been to many places in the state, and know fully how to sympathize with such distress. \* \* \* \*

I came down here to hold a volunteer meeting, and will say to all preachers that have no field in which to labor that Mississippi alone could use fifty of them for several months to come, if you are willing to come and trust in the Lord for your support. Many churches need such men, and the brethren of the State will gladly welcome you here. Our

brethren here are a whole souled people and will give you plenty to eat and some little pocket change. We have some forty states that could use such men. If you haven't a place to preach go and make one. "The fields are white, but the laborers are few."

—JOHN T. BROWN, in *Christian Guide*."

I violate no confidence in giving the following from our own beloved B. F. Manire: "This is truly a missionary field, and the man who enters it, must have a large endowment of the missionary spirit. He must have faith in the Lord, faith in the cause he pleads, faith in himself, and faith in the people. I am relying on the Lord, the people, and myself. We have all out-of-doors for missionary work." And I heard a voice from Ark. saying: "The churches in this state that can support a pastor all his time are few and widely separated. We need good and capable preachers more than any thing else." Again the voice said: "My impression is, that if one expects to get support by preaching, he will fail when he can live on very slender means." The voice spoke once again: "My opinion is that region one could find employment, if he were on the ground. Salary would not be very large."

And yet once more from the "land of flowers," the voice said: "We need more preachers in Florida. None but the Pauline type need apply. Since the preachers who stand by the cause in this, the day of small things, in Florida, will likely have to supplement their salaries by making tents or hoeing potatoes; and, may be, wear patched pants during the time.

Florida is the wrong place for place-hunting, dignified, conventional, starchy, dry-as-dust sort of preachers. Such are a misfit here in this the day of beginnings. We need preachers who will "do the work of evangelists," in all that the term implies in its New Testament sense. Preachers who are full of the evangelistic spirit, and evangelistic activity; preachers who will convert sinners, cheer and edify saints, "strengthen the things that remain" and "set in order the things that are wanting."

The reports "from the field" in our various papers show that the work of converting souls and the evangelization of Florida is being done, in the main, by a few resident preachers who are faithful, and stand by their work, though they have to live hard and economize. May the Lord send us many more who are willing to endure hardness as good soldiers of Jesus."—W. E. DOUGHERTY, in *Christian Standard*."

I open the "year-book," and I find from "the latest statistics of the disciples" that Arizona has two organizations, Conn. 2, Del. 2, D. C. 3, Nev. 0, N. J. 2, R. I. 1, Utah 3, Vt. 2, and Wyoming 4.

Surely there remains very much land yet to be possessed, and truly the fields are white to harvest. July 4, A. D. 1897!

What the voice says concerning Wyoming, is

largely true of many another western state, as also of many other states, and especially parts of most of the U. S. A., and then of the "wide, wide world." Our cause has not been pressed very hard or looked after very carefully along the lines of advancing civilization through the territory. Until recently we did not have a single congregation in the state."—J. E. GRANT, in *Christian Evangelist*.

From my place of abode, I look across the "father of waters," and my eyes behold the state of Mo., the brethren over there in places, call it "God's country." The man of Macedonia can be heard over there continually beseeching, "Come over, help us!" It continues speaking: "We have not a great many brethren in this part, and I can not say that one would be amply remunerated, but we need a great deal of preaching. If one is anxious to come at his own expense he can do so; but if he expects pay for his work, I can give him no encouragement. People are poor here [in places;] not able to do much, and not as willing as they are able. There are a great number of places in South-east Mo. where we need preaching, but the great trouble is to find a support for a man while he is doing the work. Our district co-operation has amounted to very little in the past for lack of means." Again the voice said: "A man with a family would not be well supported among the smaller congregations here. Our church in South-west Mo. not flourishing. Ten congregations are able to support a pastor." Lo, in the volume of the "year-book" it is written: "There are in Kentucky 820 congregations, 102,000 members, 595 Sunday-schools, 65,000 Sunday-school scholars and teachers, 130 Y. P. S. C. E., 360 preachers, and the value of church property is \$1,825,000. The disciples of Christ in Kentucky have one university, nine colleges, and three schools or institutes." I read again: "There are in Tennessee 530 congregations, 44,011 members, 314 Sunday-schools, 21,000 S. S. scholars and teachers, 35 Y. P. S. C. E., 156 preachers, and the value of church property is \$620,455." In this state the disciples have no university, two colleges, and two schools or institutes. I make no "comparisons." They are said to be "odious"! I ask that you will get "all the facts in the case" from the beginning of the current reformation in the two states, and then answer it for yourself, why such difference in the ratios? I have written what the "voice" said to me on July 4, 1897. This I have written to the churches scattered throughout the southland. Why? I feel that the brethren ought to know the facts. I feel that the facts ought to be sufficient to enable them to see why many a preacher is forbidden of the Holy Spirit to "speak the word" in so many places; why "the Spirit of Jesus" still suffers not men to enter many a present day "Bithynia" when they would "assay" to go therein. Take the following incident to heart, as I have done. Bro. J. W. Gant often tells with

tears in his eyes, of a letter received last year from the widow of one of our deceased preachers, one who gave his life for "the cause we plead." This sister lives where no Christian church is near, no occasional services held. She has a little daughter Jennie, who is 12 years of age. She wanted to make the good confession, and be baptized into the Christ. This mother was pleading that a Christian minister be sent for this one purpose. Brother, do you see the "man of Macedonia?" hear his voice? Such as these should impress us with a deep sense of the oughtness that Paul had when he exclaimed, the love of Christ constrains us!" Beloved, "There is a light about to break; there's a day about to dawn, men of thought and men of action, clear the way." This day shall break, this light shine in, when man first gives himself to the Lord. Cor 8: 5.

JAMES H. BROOKS.

Hickman, Kentucky.

### Mississippi Delta News.

KILBY FERGUSON.

Rain has not been as general in the valley as I supposed when writing my last letter.

From Dublin in Coahoma county to Greenwood on the Yazo river via Sumner, Webb, Minta City and Itta Bena the present prospect of crops, cotton and corn, is extremely unfavorable. Indications point a quarter crop.

June 30th, reached Friars Point, Coahoma county, and was conveyed to the residence of W. A. Sessions, P. M., a zealous member of the Christian Church. In his office was a neat sign, where all people could see and read, "Preaching to-night at the Christian Church. I made his house my home during my two days stay in Friars Point. Preached two nights to appreciative audiences.

F. W. Blackwell, deacon, and his wife and their son, the Deputy P. M., were in their places as usual, also sister Miller and others. This was my second visit there since the overflow. Our membership in F. P., is small. Our State Evangelist, John A. Stevens, began the work there in March, 1895. Some of the members are zealous workers, others are not. Greater consecration is needed in all our congregations to insure increase in number of members and increase in spirituality. The Christian who does not show by his daily conduct that he is a better man, a willing laborer in the cause of Christ, is his own worst enemy, and can not enjoy his religious life. These remarks are not intended for any one of my congregations, but are for each and every one of them.

From F. P. (aforesaid) reached Dublin, Miss., July 3d and was met at depot by J. N. Stiffis, elder of Shotwill Christian Church located six miles north of Dublin. Saturday night services were devoted to the spiritual culture of the members. One

# \$1.60

## For \$1.00.

We want to extend the circulation of the Gospel Messenger, and to do this, we are making a most liberal offer to **NEW SUBSCRIBERS only.** Tabernacle Talks is a book of 329 pages consisting of 13 sermons by Geo, F. Hall, of Chicago, one of the greatest evangelists in the Christian church. This book retails at 60 cts. post pd., but to induce many to become new readers, we give the paper, \$1. a yr., and the book, 60 c., both for \$1.00. An old subscriber sending us a new name with \$2.00 can get his paper renewed for one year and a copy of the book for getting the new subscriber. Send in now. Address,

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208 N. College St., NASHVILLE, TENN.

year ago we had one member there, to wit, Stephen Miller, whom I baptized at Davis' Chapel, in 1895. He is Church Treasurer.

I was much pleased to see so many of the brethren and sisters engage in public prayer. We now have 27 members at this point. They have not completed their new house of worship. Had one confession and baptism at Lord's day services.

Passing over week night services, I was conveyed from Carrollton, Miss., on Saturday, July 10th to "Old Union" in Carroll County, by John S. McDonald (J. O. Jefferson) his rig (buggy and gears) all new and drawn by a beautiful bay team soon brought us to his hospitable home. The "Old Union" is a large frame building, erected on ten acres of beautiful land deeded to the trustees of the Christian Church and successors in office. Deed is absolute, on conditions. My audiences at 11 a. m., and 8:30 p. m., were both large and attentive. Many of our noted preachers have administered here. Among whom were T. W. Caskey, our own loved B. F. Manire, Thomas Sharp and others too numerous to mention. I am to hold a protracted meeting at "Old Union" beginning on Wednesday night, August 18. I am very anxious to have Elder R. A. Shultz, of Heningway, Miss., extend his field so as to include "Old Union." Bro. S., try to enlarge your field as suggested. 'Twill do you good, and especially the brethren there. They need spiritual medicine, and new brooms sweep so much better than old ones.

### My Preacher in the Pulpit.

The preacher I would love second only to my Saviour, my mother and my wife, would dress neatly, but not too finely. He would take neither notes nor manuscripts into the pulpit. He would gesticulate gracefully, if possible, not too frequently and vehemently. He would look into the eyes of his people, not sweep the congregation with an aimless glance. He would be serious, but very pleasant of countenance. He would have dignity without starch, suavity without levity. He would not joke in the pulpit. He would be intensely in earnest. He would talk to the people and not at them. Occasionally, he would lift his voice and thunder forth some denunciation of sin or some tremendously vital truth. He would articulate distinctly, and speak from the first word so that every person in the house could hear. He would use simple words so that the children could understand. He would utter the truths of divine grace as though he loved men, and not as though he wished them all in hell. My preacher would be earnest, simple, direct, clear of utterance, tender, sympathetic, never sacrificing anything of force or clearness to the demands of art, possessed of two capital thoughts, the salvation of God and the lost estate of man.—H. D. SMITH, in *Christian Standard*.

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THE GOSPEL MESSENGER.

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

Subscription, \$1.00 a year.

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

NASHVILLE, TENN., JULY 16, 1897.

The Sinner's Question.

For several months the *Baptist and Reflector*, of this city, has had its office on the second floor of the University Press building by the side of the MESSENGER office. Each office is inclosed by a high railing that we thought a sufficient protection to keep us from coming together. As the B. & R. was the last one to come into the building, our good taste kept us from doing like the town dog does the country dog, viz., raise our bristles growl, and challenge to mortal conflict. We went ahead in the even tenor of our way, not attempting to molest, or make any one afraid. But our Baptist neighbor stood this peaceable condition of things as long as his righteous soul could afford to, and, being envious of that 'Campbellite' disposition to 'spute,' in his issue of June 24, he sallied into our peaceable little journalistic home, in our absence, (this absence away from our exchanges accounts for our silence in replying to this), and delivered himself as follows:

"After the discussion which we had with Elder D. A. Brindle, a Campbellite preacher of Virginia, several years ago upon the subject of 'The Plan of Salvation,' we confess that we were a little surprised that he should have anything more to say along that line. But in the GOSPEL MESSENGER of June 3, he writes an article upon 'The Sinner's Question.' The sinner's question is, 'What must I do to be saved?' Paul's answer to it was very simple: 'Believe on the Lord Jesus Christ and thou shalt be saved.' This answer, however, does not suit Brother Brindle. He goes on to argue that obedience is necessary to salvation."

The first point in the above which we wish to notice is a point of self conceit, viz., "After a discussion . . . we confess that we were a little surprised that he should have anything more to say along that line." We overlook that part of the above quotation referring to us as "Campbellites," since it has been amply demonstrated that the average Baptist editor is too deficient in either head or heart, or in both, to call us by that name which they as well as we know is scriptural. But granting that the

name we wear was not scriptural, they should have the courtesy to call us by the name that we prefer to wear, and by that name which we declare represents what we are.

But to the point of conceit. Did the *Reflector* expect Brindle to quit the ministry on account of his discussion with Brindle? If that discussion did not abound with a deeper and profounder knowledge of the answer to the "sinner's question" than is exhibited in this paragraph, we don't think Brother Brindle stood very near to "jeopardy." He tells us that Paul's answer to this question was very simple, "Believe on the Lord Jesus Christ, and thou shalt be saved." That is correct. Did Brindle deny that scripture, or try to set it aside? Nay verily. Did the *Reflector* editor know that this same question was asked on two other occasions, and answered both times by as infallible men as Paul, yet answered differently from what Paul did? Why are Baptists so fond of giving Paul's answer, and never giving Peter's (Acts 2:38) answer, or Ananias' (Acts 22: 16.) answer? This same question which was the sinner's question in the apostles' day, is the sinner's question now. This question was answered in three different ways in the Acts, yet it was answered correctly. But why won't Baptists quote Peter and Ananias? We pause for answer. His last point in the paragraph is that Brother Brindle "goes on to argue that obedience in necessary to salvation." Why not thus argue? What is it necessary to, if not to forgiveness, pardon, or salvation? It seems to us, too, that it is almost useless to argue that question, unless it be with a Baptist editor; for if the word of God don't teach that obedience is necessary to the pardon of the sinner's sins and to the sinner's salvation, we must confess that it don't teach anything. When Jesus represents the wise man as hearing and doing, what is that but obedience? "Come unto me," says Jesus. If we come, is that not obedience? Will Jesus save us if we don't come? "If you love me, you will do what I've commanded you." Is that not obedience? "He that believeth and is baptized, shall be saved." Is it not obedience to this command that brings us into the authority of Jesus? Or, putting it differently, can we obey these commands of Jesus without obeying him? But we pause for this editor to tell us what obedience is good for, anyhow, or whether it has any function in the world any way.

But the last paragraph of this little Baptist editorial is a unique one, and we have no especial war to make on

it, we only sit and wonder! I would like to know where Dr. Folk got his revelation. Can I get one?

"He utterly ignores, as every Campbellite does, that what Peter said here was, 'For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.' There is a difference between an entrance and an abundant entrance. He who believes on the Lord Jesus Christ shall have an entrance into the everlasting kingdom, but he who adds to his faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience, godliness, to godliness brotherly kindness, to brotherly kindness charity, shall have an abundant entrance into the everlasting kingdom."

He says there is a difference between an entrance and an abundant entrance! That may be; I won't deny it. We have always understood that man could not have an entrance, just a plain, simple entrance, without adding the things above referred to. But now it comes to pass that that gives us an abundant entrance! By the word abundant I understand, large, much, vast. So when we get up yonder, instead of just having a plain, old-fashioned entrance, the whole North wall of the New Jerusalem will be knocked out, and we will ride in triumphantly with a mighty hallelujah! But is not this abundant entrance intended for Baptists only? We sit! We pause! We wonder!

We clip the following from the *Christian Courier* as voicing our sentiment:

"At least two things appear to be necessary to move people in this day and country to accept the gospel and become Christians — teaching and 'rousation.' Some preachers who are finely qualified and adapted to the work of teaching are deficient in rousing power. They hold meetings, teach and convince the people, but leave them unmoved. Other preachers are not much in the way of teaching, but they can stir the people and move them to action. It would be a fine idea to arrange to have the 'rouser' follow the teacher at every point, and complete the work which he has inaugurated. Emotional power is by no means a small factor in the success of an evangelist. The lack of it is a serious defect, but it may be compensated for in the way we have suggested."

Would not a happy combination be for two men to travel together, one a profound teacher, a logical man, one who could wield the sword of the Spirit; and the other a good singer and speaker, one who could put on the "rousings" at the end of a logical discourse? This would be preferable, it seems to us, than for two meetings to be held by these two classes of men. We often think of a

little story told on the venerable T. W. Caaskey, the logical, original thinker. He had just preached a powerful sermon at some point in Texas, the invitation hymn was sung, but no one moved. The young preacher who traveled with Brother Caskey, or who was pastor of the church where the above sermon was preached, we have forgotten which, made a warm exhortation and gave a second invitation, and seven came forward and made the confession. Old Brother Caskey reached over and whispered in the young preacher's ear: "Brother ——— cry again."

Hiram, Ohio, June 25, 1897.

Dear Brother Spiegel: Your very cordial letter of April 17 has been laid away for some time. You will think me very dilatory. Just after your letter came, I was compelled to give almost my whole time and attention to other things. Last week I was in Cincinnati, and was passed upon by the examining physician of the Foreign Society, and later by the Society's executive committee, with the result that we are ordered back to India in September. I *must* see my brother in Kansas and spend some time in New England with my wife's people. This, with the packing and arranging for the journey will compel me to give up further work at conventions, etc. I had thought your convention was earlier, and that it would do good, perhaps, to meet the brethren in the South. But unless there should happen at the time to be a chance to go that I do not now see, I shall be compelled to give up the trip. I am very sorry for it. It would do me much good to see your people. I should be delighted to see you personally, but I have learned to endure such privations. How many people we meet, as ships meet on the ocean, salute each other, and then pass out into the darkness, each taking its own way. But an account remains on the records of each, and when one or the other founders, it is remembered that on such a date, in such a sea, the meeting occurred. So our acquaintances are always sweet and fresh in memory, and though there be seeming forgetfulness, yet the name and form of the absent come up in the mind betimes, we know not why, and we live over the old days again. Spiegel, you paid me a high compliment once. You said to me, or some one, in effect, that you thought I would preach the gospel at all hazards, regardless of man or money. I do not know how far I was then, or now am, worthy of that estimate, but I feel like saying to you this morning that each succeeding round o

time deepens my conviction that no life is worth living but one which is in perfect, effectual, actual harmony with the mind of the Spirit of God. To love all men as God loves them, and to give one's self as Jesus gave himself, is the truest, sweetest life. Best of all, it is sure to bear fruit. It cannot fail. There is the human weakness; there are the clouds of doubt, but ever present is the promise that all things—whether apparently good, or evidently bad—shall work out good. How brilliant is the glory of a God like ours, when out of our deepest darkness he can bring light and good. Personally we have suffered much. Two birth days I spent in bed, with almost total disability in the meantime. I have despaired of my own life and that of both of our older children. I have seen my wife look the ghost of herself. We know what it is to have to leave a work of great promise just in the moment of greatest need and greatest hope of victory and to lay by for two whole years. But now that we are putting it behind us, we realize that the efforts to sustain our faith have put us higher up on the mountains. We shall be better workers than ever before. We have learned some things we could not have learned in any other way. But I did not start out to preach a sermon. Please pardon. I hope to hear of your unbounded success in all your life. May the Lord bless and sustain you. You have a great field, and I am sure you will be equal to your responsibility. Again thanking you for the pressing invitation to visit your convention, and with regrets that I shall not be able to attend, I beg you to remember me as ever, Your friend and brother,

W. E. RAMBO.

[The above is from our old school mate. One thing strange about our missionaries—they go over there and have smallpox, yellow fever, black plague, and almost the leprosy itself, yet they become stronger in the faith, and their hope for the ultimate conversion of the heathen and idolatrous world grows brighter as the years pass. But the same is true of a man or woman who gives to the Lord's work at home or abroad, whether it be time or money. The more they do or give, the more they want to do or give.]

We regret Brother Rambo's inability to be with us to help educate us on the subject of missions in our coming State convention. The Lord bless him and his in his far away mission field. Let us all pray for the success of his work.—O. P. S.]

## "Melody in Your Heart."

When some of the brethren insist that a better effect can be produced upon an audience assembled for religious purposes, by the assistance of mechanical appliances to aid the human voice, other of the brethren insist that Paul's admonition was to "Make melody in your heart" by singing, not by playing.

Now, I should like to remark that melody is not made in the heart by singing or playing, as to that. The heart part of it, I think, refers to what the Savior meant when he spoke of a worship "in Spirit and in truth." John 4:23. You must make it a *heart service*. I am quite sure that old Prof. H. H. White, of Kentucky University, who worships each Lord's day at the Broadway Church of Christ, Lexington, Ky., fulfills Paul's admonition, and he does not sing or play, and never did, though he is now past 80 years old. But he uses a song book more closely, if possible than any one else. He reads every word and drinks in of its spirit. This I am sure is accepted of God.

No, friends; if you sing at home or elsewhere without entering into the spiritual part of it do not expect a blessing. Might as well pray for practice or your own amusement. We must be spiritual worshipers as well as true worshipers. We have the truth. Let us all seek to cultivate a rich crop of spirituality. O. P. S.

## Editorial Notes.

We will have an important announcement to make to our readers next week.

Our office was visited in our absence last week by Brothers Wm. E. Hall, of New York City, and P. H. McGuffey, of Cave in Rock, Ill.

The editor of this paper spent a few days last week in Adair County, Ky., with his little eleven-year-old daughter, who was convalescing from a spell of fever.

As our readers have doubtless seen ere this, Brother R. Lin Cave, this city, has been called to the Presidency of the Kentucky University, to fill the vacancy caused by the resignation of President Chas. L. Loos.

Bros. O. P. and S. P. Spiegel, J. M. Watson, Mrs. O. P. Spiegel and Geo. Widener all from Alabama gave us a pleasant call this week. Also Bro. C. L. Talley of Bidwell, Tenn., and W. E. Dunn, of Texas, who is now in Tennessee on a visit.

## Reports from the Churches.

### ALABAMA.

UNION: Lord's day, July 4th was Children's day at Union. The day was a lovely one indeed. The tall moaning pines, graveyard and school house surround our neat little church, all of which reminding us of our creator and the home over there.

A large and anxious looking audience assembled to see and hear the young people render their well prepared programme. I cannot place too much emphasis on the word prepared. Those who taught the young people deserve much credit. The interest shown throughout the exercise was intense.

May the young and tender hearts of every community be strengthened by giving their surplus pennies and nickels to the cause of Christ.

D. R. PIPER.

ANNISTON: The Institute held in this city during the past week under the auspices of the Alabama State S. S. Association for the benefit of the Primary Teachers has been a great success. The attendance was small, only about forty schools in the state foresaw enough benefits to be derived from this school to be cause them to have their Primary Teacher in attendance. But those who sent their teachers will certainly reap a great benefit.

The work was thoroughly done. It will only be necessary to name the teachers, to those who know them, in order to show the quality of work done. The principal teachers were Miss Willette Allen of Atlanta, Mrs. J. S. Burnette of Anniston, Miss Martha Norton of Montgomery, Miss Minnie Allen of Anniston and Miss Bessie Minhinette of Tuscaloosa. They showed themselves thoroughly qualified to conduct such an institute for the preparation of primary teachers.

The feature that gave me sorrow was that so few schools in the church of Christ sent their primary teachers. The school in Selma sent Sister Mary Lavender, Oxford sent Sister Bell Andrews and the church here had three of their teachers present most of the time. We ought to have had not less than fifty primary teachers from the church of Christ in Alabama present. I am writing to try and so impress our Sunday-school workers that they will not again miss such an opportunity.

I do not know that such a school will be held next year, but it is to be hoped that this forward step shall but work the beginning of an era that will

go on till Alabama may stand at the head in ability to reach the minds and hearts of the young. The church of Christ should take a most prominent part in this work.

E. C. ANDERSON.

### GEORGIA.

WEST POINT: I am here in a meeting. Three confessions. The Baptists are in a meeting also. Began some time last Lord's day. The Methodists closed, last Lord's day, a two or three weeks' meeting conducted by two women, Miss Tucker and Miss Daniels. They claim only to have Bible readings, do not claim to preach. It is thought by some that they did a good work here. Our audiences are very good. We are using the Opera House. Just going, quietly preaching the word. Do not know how long I shall continue. I am to assist in the meeting at Shady Grove, near Opelika, Ala., beginning the 4th Lord's day in July.

A. C. HENRY.

### SOUTH KENTUCKY.

On the last night in June I closed a seven nights' meeting at Ashbysburg, on Green river in this (Hopkins) county. Preached seven sermons, and had five excellent additions to the church—four by confession and baptism, and one from the Baptists. One of the four baptized, a very intelligent young lady was from the M. E. church; but upon hearing the truth, she desired to obey it like it is in the book; so she came up like the rest and made the "good confession." Then on the next day, the 1st day of July, we went down to Green river, where there was much water; and we went down into the water; and I baptized them; and we came up out of the water.

The people seemed anxious to hear; and notwithstanding they were busy on the river, laying bye corn, we had a large attendance. I left a promise to go back sometime this fall and hold them a meeting of two or three weeks.

My father lived in Ashleysburg and worked in a shop forty-five years ago—nine years before I was born. The church in which I preached stands within fifty yards of where his old shop stood. I met two old men in the town—the only two left since forty-five years—who knew my father well. They were glad to meet me. One of these old men, when I told him that my father was dead, dropped his head

thoughtfully for a few moments and then said: "He was very witty, a man of fine sense, and one whom everybody liked." Very Truly,  
W. H. LIGON.

### TENNESSEE.

JOHNSON CITY: I have been resting at home for a little over a month till yesterday. The rest is now over and I will be exceedingly busy till the State meeting. Our work in the 1st District has been very successful this year. The writer has organized one church, two Sunday-schools, and had 122 additions to date.

Lovingly Yours in Christ,  
E. C. BUCK.

### OBITUARIES.

#### In Memoriam.

Died at his home near Madison Station, Miss., April 15, 1897, Elder William T. McKay, aged 75 years, 2 months, and 24 days.

The subject of this sketch was born Jan. 22, 1822, near Bloomfield, Nelson Co., Ky. His maternal great grandfather, James Edwards, came from Scotland to Virginia early in the 18th century; and his oldest son, Wm. Everett Edwards, was among the first settlers of Kentucky. His paternal grand-father also came from Scotland, and settled first on the Potomac river in Maryland, whence he removed to Nelson Co., Ky. in 1785, when J. C. McKay, the father of W. T. was only four years of age. When William was fourteen years of age, the family removed to Daviess county, in which the greater part of his active and useful life was spent.

At the age of twelve, he obeyed the gospel under the preaching of Jacob Creath, Sr.; and the faith which he then professed, he held with increasing confidence to the end. When about twenty years of age, he began to make talks and deliver exhortations, as the custom then was, in the houses of neighbors and brethren; and, as the result of these efforts, he soon developed up into an active, zealous, and faithful preacher of the gospel of Christ. Gifted in powers of exhortation, he was successful as an evangelist, and for many years labored extensively in Daviess, in the counties adjacent thereto, and in some farther off. It was to a great extent pioneer work; but the fruits thereof remain to the present day.

Dec. 10, 1844, he was married to Miss Elmira White, with whom he lived happily for nearly forty years. Six children were born of this union, of whom four survive. In Feb., 1869,

he settled at Madison Station, Miss., and started the culture of fruits which has since grown to such large proportions in that vicinity. His wife's health failing, he returned to Ky. in Jan. 1873, stopping at Horse Cave. In Dec. 1880, he removed to Thomasville, Ga., but returned to Ky. once more in June, 1882. In the fall of 1883, he went back to Thomasville, at which place his long-suffering wife died, Nov. 14, 1884. After traveling around for a year, he finally settled again near Madison Station, Miss.; and there the rest of his life was spent.

Sept. 22, 1887, he was married to Miss Ermine Miller who tenderly watched over and lovingly cared for him during his declining years; and is now left to mourn her loss, and that of the family, the church, and the community in which he lived so long. [Wherever he lived, he labored for the material as well as the spiritual improvement of the whole community. Church work and Sunday-school work were his especial delight; and as opportunity offered he labored hard to build up both. His daily walk was a living sermon of great power. He always had the courage of his convictions, and left the impress of his devoted Christian character on every community in which he ever lived. His life's work, however, is done. He rests from his labors, and his works do follow him. In this he is blessed—blessed now, and will be forever blessed.

May the Lord heal the broken heart of his grief-stricken wife, sustain and bless his bereaved children, comfort his brothers, sister, and other mourning relatives, and safely lead them all to that land of rest into which he has already entered. B. F. MANIRE.

Jackson, Miss.

Mrs. Sarah A. Edwards, daughter of Beverly, and Phebe Caldwell was born Dec. 30, 1819. Died June 27, 1897 at 11:20 A. M., aged 77 years, 5 months and 28 days. She was married to William M. Edwards, Jan. 18, 1844. He died in the faith of the gospel, March 16, 1874, aged 70 years and 8 months. Sister Edwards united with the Christian church when 15 years of age, and lived a consistent, and exemplary member of the church until the day of her death embracing a period of 62 years devoted to the service of the Master. She was the mother of 8 children of whom survive her, viz: Phebe M. Solomon, Josiah C. Edwards, Nannie R. Edwards, Mary E. Young, Beverly B. Edwards, Sarah E. Gregory, Lou E. Hunt and John W. Edwards. Sister Edwards was in poor health for a number of

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years, but for the past six months had been confined to her bed, during which time she never murmured, and at all times expressed herself as being ready and willing to go when the summons came, for she said the Lord had already let her out live her expectations. Her greatest desire was to see all of her children grown, and provided for, and members of the church of Christ. We rejoice that she lived to see that happy day for which she so earnestly labored and prayed. Through her influence they have all accepted the gospel, and are all members of the church she loved so well, and of which she was a member so long. The funeral services were conducted by the writer at Gordonsville, Ky. where she died, and which had been her home for many years. A large audience gathered in the little church to pay the last tribute of respect to one of the purest and best women I have ever known. "Blessed are the dead who die in the Lord from henceforth, that they rest from their labors, and their works do follow them." That God may sanctify this dispensation of His providence to the children, and all the relatives, and the entire community is the prayer of the writer. J. W. GANT.

Sister Athalar Morrow whose maiden name was Gorden passed from death unto life at Daysville, Todd Co., Kentucky, June 26th, 1897. She was a woman of many endearing traits of character. A Christian of fervent faith and piety, had been a member of the church for 25 years. Sister Morrow was the mother of five sons, four still living, one having departed this life four weeks before his mother. The son was also a member of the body of Christ. Sister Morrow was buried at Elkton. Funeral exercises conducted by the writer in the congregation. She was 76 years of age. G. W. DUNFORD.

CUPIO, KY., July 3.—With to say Bro. W. H. Alford has just closed a protracted meeting at this place attended by large audiences, kind attention and with fifteen additions.

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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.

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

Miss Ethel Streater, Editor, Clarksville, Tenn.

### WORSHIP.

- July 19. Heart Worship. Matt. 15: 1-20.  
 July 20. Heartless Worship. Mal. 1: 6-15.  
 July 21. Worship in Joy. Psa. 92: 1-15.  
 July 22. Worship in Sorrow. Job 1: 13-22.  
 July 23. Comforting Worship. Psa. 27: 1-14.  
 July 24. True Worship. John 4: 19-26.  
 July 25. TOPIC. "FALSE WORSHIP, AND TRUE." Matt. 6: 1-15.

1. In the first reference there is one of the conflicts between ceremonial observance of the law and the glorious liberty with which Christ made his disciples free. In it he declares that the strictest observance is vain unless prompted by the heart. No matter how carefully the forms of worship may be followed, they are no better than a counterfeit coin if the spirit of love is wanting.

2. In Malachi we find just the opposite. In looking back on the history of the Jews, it seems strange that they could ever forget God's wonderful care of them. They did not even keep the letter of the law; their sacrifices were imperfect, and what service they gave was irksome. False worship: but can we throw stones? Ours is just as false if we go to church only because we ought. Whatever the words, it is not sacred song if we sing carelessly, with our thoughts elsewhere.

3. It is a good thing to give thanks to God. Pleasures are sweeter, more satisfying, when we remember that he has sent them; joy is more precious when accepted as a gift from the Father.

4. Here we find the only way to take sorrow rightly. In his overpowering grief Job worshiped God as truly as he ever did in happiness and prosperity. It is not possible to rejoice when such trouble comes; but it is possible to remember God's love; that no matter how heavily his hand may fall, it must be for the best; and so, through all the pain, to keep our hearts free from rebellion. If God loves his children more tenderly at one time than another, surely it is when, bowed down with grief, they can still say: "Thy will be done."

5. Most of us, when looking for comfort, turn to the Psalms; perhaps because David, with all his faults,

had learned how to praise God acceptably. His songs are so full of pain that we feel how he sinned and suffered: but with all his pleading for strength to bear is a wealth of joyous praise, mingled with the most perfect trust that God's way is the best way. He makes us realize how richly our lives are blessed, so that our hearts echo: "Bless the Lord, O my soul, and all that is within me, bless his holy name."

6. In its deepest sense worship means the supreme love and reverence we give, or should give, to God. When this heart worship is what it should be, the outward forms will not be wanting. It is false prayer when the one who asks waits with folded hands for the Lord to answer. It is not true prayer that asks forgiveness for self while harboring unkind thoughts against another; nor is it true prayer that asks grace to overcome this weakness, or that sin, while not using the strength God has already given. Neither is true prayer always asking; how can we ask God for more, when we express no gratitude for what we have? Paul tells us to make our requests with thanksgiving.

A blackboard is indispensable in the Junior Society, and is almost as useful in the Young People's prayer meeting. It makes variety possible; while a thought is doubly emphatic when written as well as spoken. Sometimes a mere suggestion is enough, as, for a missionary topic, "The world for Christ," or a Bible verse that embodies the main idea. Again, it is well to outline an entire program, giving the hymns, the time for special prayers, and suggestions for the talks. Yet again, a few pointed questions to be discussed by the whole society will do away with anything like formality, and will frequently bring out thoughts that would otherwise be overlooked. These are only a few suggestions; the possibilities of the blackboard are almost endless, and the leader who uses it once will not want to do without it next time.

"A mission has been found for the Vice-President," says the Lookout. "Instead of being a highly ornamental adjunct to the society, waiting for the indisposition, resignation or death of the President, that he may be of some service in his official capacity, he

is made responsible for the evangelistic work of the society. The plan originated in the Bethany Presbyterian Church, Philadelphia, Pa.

When this number of the MESSENGER reaches its readers, the San Francisco convention will be a thing of the past; at the time of this writing, it has just begun. The press dispatches announce 15,000 delegates already in the city, and as many more are on the way.

"There is more religion in motion than there is in emotion or commotion." J. E. Pounds, of Indianapolis, made the remark. Intelligent, faithful work is what your society needs to stimulate it. What are you doing in the way of education? Have you yet taken up the course provided for our young people in the Bethany Christian Endeavor Reading Circle? Why not? Be industrious, but be intelligently industrious. Brighten your own minds by painstaking study, and then you can the better meet the beautiful description, "Ye are the light of the world."—Our Young Folks.

"Prayer Meeting Methods" suggests that a list of visitors be kept by either of the three main committees. The Lookout committee will find it helpful in winning new members; it will aid the Social committee, for the stranger who comes a second time will like to be greeted by his name, and to feel that the Endeavorers take a real interest in his goings and comings. If the Prayer Meeting committee keep the list, they may find it helpful in getting visitors to take part in the meetings. It is especially good to have the list in the form of an autograph album, each visitor writing his own name. This affords a means of breaking the ice, and makes easy to begin a conversation with the strangers, and at the same time provides an interesting souvenir for the society.

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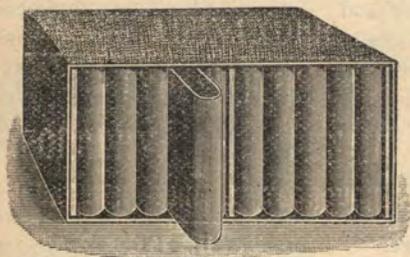
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## PROGRAMME.



—OF THE—

Co-operation meeting at Beech Grove, McLean county, Ky., August 14 and 15, '97.

### SATURDAY AFTERNOON.

Devotional Exercises, Bro. J. L. Brewer.	10:00
Welcome Address, Bro. J. T. Dillehay.	10:10
Response, Bro. R. D. Westerfield.	10:20
The Co-operation Cause, Bro. R. H. Crossfield.	10:30
Church and Christian Duty, Bro. M. O. Towns.	11:00
How can we be our brother's keeper? Bro. T. H. Dillehay.	11:15
Noon	11:30

### SATURDAY AFTERNOON.

Devotional Exercises, Bro. C. C. Fulkerson.	2:00
Christian Union, Bro. Wm. B. Noe.	2:10
General Work of an Elder, Bro. Hugh Lynn.	2:25
General Work of a Deacon, Bro. B. Mackey.	2:50
Church Business and How to Transact it, Bro. J. H. Wilhite.	3:00
Christian Energy, Bro. Austin Berry.	3:10
Christian Responsibility, Bro. W. T. Dillehay.	3:25
Other Matter.	3:40
Adjournment.	4:00

### SUNDAY MORNING.

Devotional Exercise, Bro. S. W. Pruitt.	10:00
Brotherly Love, Bro. G. W. Jeffres.	10:10
Personal Consecration, Bro. Dock Smith.	10:30
Answers to excuses for non-attendance at church and Sunday-school, Bro. A. J. Bridges.	10:40
Sermon Bro. J. L. Brewer,	10:50
Communion Service	11:40

### SUNDAY AFTERNOON.

Devotional Exercises, Bro. Geo. Welch.	2:00
Report of the general work done during the past year and the present condition of each congregation. An elder or some one appointed by each congregation, five minutes each.	2:10
Report of the Sunday-school work done during the past year and it's present condition, Sunday-school superintendent or some one appointed by each school, five minutes each.	2:50
Give a general outline of your Christian life. Each Christian 5 minutes.	3:15
Report of Committee on Resolutions.	3:40
Appointment of Committee on time, Place and Programme for next meeting.	3:50
Adjournment	4:00

As the most fragrant flowers often grow among the thorns, so our deepest, sweetest joys are those which come to us through trials patiently borne and unpleasant duties cheerfully performed.—Sel.

What Daniel Webster said about preachers more than fifty years ago is equally true in this generation. These are his words. Let the ambassadors for Christ ponder them:

“If clergymen in our day would return to the gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the gospel, saying: ‘You are mortal; your probation is brief; your work must be done speedily. You are immortal, too; you are hastening to the bar of God; the Judge even now standeth at the door.’ When I am thus admonished, I have no disposition either to muse, or to sleep.”—*Exchange*.

There is a good story going about Prince Alexander, the son of Princess Beatrice who, at the early age of eleven years, is giving evidence that he ought to become a commercial man. He received a present of one sovereign from his mother, and having quickly spent it, applied for a second. He was gently chided for his extravagance, but, unabashed, wrote to his grandmamma. The Queen had probably been warned, for she replied in the same strain of remonstrance, whereupon the young Prince responded as follows: “Dearest Grandmamma, I received your letter, and hope you will not think I was disappointed because you could not send me any money. It was very kind of you to give me good advice. I sold your letter for £4 10s.”—*Interior*.

To the man who finds his highest happiness in studying truth and in doing good, a future of activity without weariness, of ceaseless progress in knowledge, and in its application to purposes of practical benevolence, is wondrously attractive. He welcomes the prospect of rest from pain and from the temptation to sin, but he rejoices in the assurance of being a coworker with God as the holy angels are. Such service allies us with the highest intelligences and the sublimest activities of the universe.—*Christian Leader*.

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