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Gospel Messenger.

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

Volume VIII.

Nashville, Tennessee, December 3, 1897.

Number 48.

Current Topics.

A. R. MOORE, MEMPHIS, TENN.

The news in the far East is disquieting. The rebellion in Northern China is reported to be spreading. The imperial troops have been defeated in several engagements, and the number of insurgents is said to be increasing. They are well supplied with arms and ammunition abandoned by Chinese "braves" in the recent war with Japan. The insurgents expect members of secret societies who revolted unsuccessfully before the Sino-Japanese war to join them. The rebellion promises to become quite formidable.

The news that Germany has seized an important port in China is startling. The Chinese murdered two German missionaries, and though China seems willing and ready to make reparation, Germany has made this the pretext for seizing a coveted port. It is said that China has protested against the action to Russia, but it is questionable whether she will fare any better with the Russian bear. Indeed, it is said that Russia has already suggested that Great Britain, France, and Russia follow Germany's example, and make grabs for choice Chinese territory. Africa has already been portioned among the European powers, large chunks of Asia have been appropriated, and now it is possible the breaking up and distribution of the Chinese Empire has begun. The world seems to be a "grab bag," and these so-called Christian nations are trying to see which can secure the best prize.

Along with the Chinese news mentioned elsewhere is the report that for the first time the students in the examination at Nan Chang Fu, have been required to write an essay on Noah and his family, or the re-peopling of the earth after the flood. This is the first time in the history of China that a knowledge of the Bible was required in a state examination. Not long ago a society was formed for the purpose of bringing the Bible and Christian literature to the attention

of the educated classes in China, and this is the "first fruit" of that enterprise. China is ruled by the educated classes, and if they can be induced to accept the Bible, China will speedily be converted. Had this work been begun twenty years ago, China would not now be threatened with dissolution. It is said that since the war with Japan, China has been very favorable to Christian influence and civilization. But it is questionable whether or not she can hold out long enough for Christianity to permeate her four hundred millions, and generate the patriotism and loyalty to his country which always characterizes the Christian citizen.

Our Baptist brethren are still troubled to know what to do with Dr. Whitsitt, of the Southern Theological Seminary. When that learned professor traced Campbell's religious pedigree back to the Sandimanians, the Baptists were glad. But when he claimed to have discovered that Baptists had practiced immersion for only about three hundred years, then they were mad! Many Associations have called for his resignation and several attempts have been made to patch up the difficulty, but like Banquo's ghost, Whitsitt will not down. The latest effort to unseat the Professor was put forth by the Arkansas Baptists. The great question is, what to do with Dr. Whitsitt. But if this thing goes on much longer, the question is likely to be what is to become of the Baptist church.

The project to build an interoceanic canal across Nicaragua is being revived. Already three members of the canal commission have sailed for Nicaragua where they will make preparation for the entire party, which sails about Dec. 1. Rear Admiral Walker will direct the labors of the commission. There will be about forty men in the party and upon their arrival one hundred and sixty others will be engaged. The business of the commission is to select a route for the great canal. A thorough survey will be made from the eastern coast to the western. Other routes have been surveyed, but the commission will act on its own judgement as to the best route

for the canal. It is to be hoped that this is the actual beginning of this great work. If America is to fulfill her evident mission and reach her manifest destiny in the world, she must have the Nicaragua canal, and along with that link between the oceans, she must have Cuba, the key to the Atlantic and Hawaii, the key to the Pacific. Given these three things, America's commercial future as well as her position of supremacy in the family of nations, is secured.

The American Institute of Sacred Literature has started a "Woman's club" for the study of the Scriptures. When we remember that a large majority of the Sunday-school teachers are women, the surprise is that something of the kind has not been started before. Still, the Sunday-school helps now available to every body equip the teacher quite thoroughly for her work, and few women have the time for reading of this nature beyond that which bears directly upon their class work. The move, however, is a good one and it is to be hoped that many will avail themselves of it.

Great interest is being manifested in the forth coming message of the President to Congress, which will assemble in December. The points of special interest are, the currency, the Cuban question and Hawaii. If the President can suggest something that will lead to a wise and satisfactory solution of these problems, he will have his name written high up in the roll of Presidents.

We do not know how much we may be doing by letting our light shine. There are many who are sailing upon the sea of life, and who look to us for guidance and direction. If our light is not shining, how can they follow us? If they do, it will be but to be lost in the darkness. If then others are looking to us, how necessary that our light be kept shining always. While we keep it hid men may be wrecked upon the rocks. Trim your lamps.—Exchange.

Original Contributions

FELLOWSHIP.

The word fellow means one who follows, an adherent, a companion, an associate, or a sharer. See Ex. 2: 13; Eccl. 4: 9, 10; Matt. 11: 16; Heb. 1: 9. The suffix "ship" is a termination denoting state, office, art, or profession.—Vide Webster.

"Words ending in 'ship' express a condition or state of those who are fellows, or who follow with each other."—Richard Grant White. This word is used only a few times in the Old Testament, but several times in the New. In Acts 2: 42 it is used in naming one of the four acts of worship in the primitive congregation at Jerusalem. "The radical idea in the term that is the word in the Greek is that of participation in common."—Prof. McGarvey. Fellowship means then joint participation; and in Acts 2: 42 it is understood to mean "participation in religious duties and privileges." The word communion in the New Testament scriptures seems usually to be a close synonym, the precise equivalent of fellowship. McGarvey cites such texts as I Cor. 1: 9; 10: 16; II Cor. 13: 14; I John 1: 3, 7.

Certain fellowships are unscriptural, therefore undesirable, harmful, sinful, and on this account ought to be discarded. See for instance I Cor. 10: 19-22; II Cor. 6: 14-16; Eph. 5: 3-12. All scriptural fellowships are right. It is the Christian's duty and privilege to share in each of them, and to be a fellow in all the conditions, the state, and the work of the church, the body of Christ. The children of light are to have fellowship with God the Father. See I John 1: 3. In the new birth man becomes a partaker of the divine nature. II Peter 1: 4. This new nature makes the new life in God capable of being. This new being enables the new creature to escape the pollution in the world through lust. He walks with his Father day by day, until at last God leads him home. In doing the work of the Father here on the earth, man is a companion with God, participates with Him in both saving himself and those that associate with and hear him. I Tim. 4: 16.

To be an adopted son of God, is to be a brother with Christ. "God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord." I Cor. 1: 9; cf. I John 1: 3, 4. We are the friends of Christ if we do what he demands of us, otherwise we are none of His. In this brotherhood or friendliness, man must needs be brought close to the sinner, to the infirm, to the weak, the needy, the helpless. When man's sympathies and interests widen as did the Christ's when

he came to seek and save the lost, he will then be so close to the heart of humanity that he shall share in the fellowship of Christ's suffering, Phil. 3: 10, and realize that it would be only a reasonable service, holy and well-pleasing to God, to present his body a living sacrifice. As man grows in grace and the knowledge of the truth, the mind of Jesus will lay hold on him, and this in turn will lead him to give himself wholly to the Lord and to the Father's business by the will of God. II Cor. 8: 5. In this work of suffering, and sacrificing, and going about daily dying in our bodies,—their is agreement, this

keeping our covenant-pledge, this is the portion of the believer, II Cor. 6: 15, this is divine concord, this is communion with the Light, this is the work of righteousness, this the fellowship with his Son Jesus Christ. Study Luke 24: 46; Acts 3: 18; Hebrew 13: 3; I Peter 4: 1; 2: 21; Romans 8: 17; Philippians 1: 29, 30; II Timothy 3: 12; 2: 12. The philosophy of suffering is the philosophy of of communion with our Christ. John 12: 32, 33; Matthew 20: 22; I Cor. 11: 26. * * * Again the communion of the Holy Ghost II Cor. 13: 14, must be the same as the fellowship of the spirit Philippians 2: 1. Because men and women are the adopted children of God, he sent forth the spirit, of his Son into our hearts, crying, Abba, Father. Galatians 4: 6, R. V. "But if any man have not the spirit of Christ, he is none of his," Rom 8: 9. God hath given this spirit to the obedient. Acts 5: 32. We receive Christ into our hearts by faith, Ephesians 3: 17. So also we receive his teachings, his spirit, or the spirit of truth, John 14: 16, 17. In the spirit's teachings the children of the Light have given unto them precious and exceeding great promises. II Peter 1: 4; II Cor 6: 17, 18; 7: 1. Believing that God will fulfill all these promises in all the faithful, we rejoice in the hope of the glory of God, Rom. 5: 1, 2. Yes, we may glory in tribulation, Rom. 5: 3-6.

Christ our elder brother is to abide with us all the days, even unto the consummation of the age. Matt. 28: 20. He says: "I will not leave you desolate." John 14: 18. If we fear God, and keep his commandments we are not to be left orphans in this world. His promise is to not forsake his own in the seventh deep sorrow. No temptation is to befall us except such as are common to the race; and always a way of escape is to be opened up betimes. Such teaching roots us and grounds us in love. Ephesians 3: 14-19. We are thus strengthened with power through his spirit in the inward man. These scriptures are to abide with us always. We believe them. Our hope enters within the veil. Heb 6: 18: 20. We look for glory, honor, immortality, eternal life. In all this we have the fellowship of comfort, the communion with the Holy Spirit. He is our Helper, our Advocate. Romans 8: 26; I John 2: 1-6.

JAMES H. BROOKS,

(To be continued.)

Paul before Agrippa.

Some exiges have bravely interpreted king Agrippa's statement in Acts 26: 28, "Almost thou persuadest me to be a Christian," to be a sarcasm reflecting upon the anxiety and prospective success of Paul's sermon. In other words, the king said: "Why Paul, do you think you can make a Christian out of me? If you do, you are badly mistaken." This interpretation is taken from the revised version, which reads, "With but little persuasion thou wouldest fain make me a Christian," and the weight of the argument is laid upon the word *fain*.

I once heard this explanation given in one of our leading colleges, by one of our leading ministers, but I was then slow, and am yet, to accept it as correct. The whole context as well as the utterance itself, satisfies me that the king was really convicted, and that "with but little persuasion" he could have been induced to accept the Gospel and obey it. If he was simply disgusted and meant to give evidence of his opinion of the Apostles' teaching and reflect upon its power, I can not see why this fact has not long ago been brought clearly to light.

The whole context indicates plainly that the king felt somewhat serious. Paul establishes this when he said: "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds"—R. V. Did not Paul think Agrippa was being persuaded? Would he have let Agrippa off so smoothly if he had been flinging sarcasm at the teachings of his Lord? He did not let Elymas, of Paphos, isle of Cyprus, off so easily when Elymas came out to overturn the faith of the deputy. Paul called him a "child of the Devil," an "enemy of all righteousness." Why was Agrippa better than Elymas? Was Paul a respecter of persons? Would he not have rebuked the king's position to suppose that the Lord's work could be laughed at? Even though he was bound with chains, he would never have suffered that teaching to be ridiculed.

Agrippa was no doubt solemnly impressed with that marvelous sermon. If he had not been hampered with political garments, the obnoxious persuasion of his supporters, and the possibility of dethronement and excommunication, he would have been a Christian. Whether he ever became such or not, the history does not say. How glad many of us would be to know the outcome of some of the Bible events not fully related! The Lord has been wise to draw a veil over many historical accounts, just as they reach the highth of their intense joy.

ALBERT NICHOLS,

Metropolis City, Illinois,

What Must I do to be Saved?

This all important question, when profounded by a sinner, is answered so plainly in many places in the book of Acts, that there is absolutely no excuse for making a mistake in the matter. But the Christian also asks this same question. He who would do God's will, feels his incompetency and his unworthiness. But how must we proceed after we have been saved from our past sins?

In the first place; God wants us to keep ourselves pure and good, (1 Jno. 3: 3) not for our own benefit alone, but that we may build up characters approximating to perfection; so we may be examples, that what we say to others may have some weight. Secondly; He would have us study the Bible, that we may be able to teach the word as it is in Christ Jesus. (2 Tim. 2: 15.) And thirdly; to use our tact, talent, and time in bringing others to a knowledge of the truth, a realization of their duty to God, and the desire and willingness to come and join themselves to Jesus Christ, the Savior of mankind, (1 Cor. 3: 13, 14.) When you have done these things, and still inquire, "what must I do?" Our answer is, persevere. Never give up. There is plenty to be done. The harvest truly is plenteous, but the laborers are few, and you as a Christian have as much interest, and as great a share in the crop as any body else, not excepting even the Master himself. Jesus did these three things when he was here, setting us our example, and if we would be like Him, we must work along the same lines that he did (John 5: 17.) "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins (2 Pet. 1: 8, 9.)

MICAH COMBS.

ATTENTION!

Long articles, dry themes, personalities, localism and poor composition will find no place on these two pages. Brief, pointed, original and clean productions bearing on live themes will be accorded recognition. Nothing will be paid for productions of any character. It is hoped that these pages will help to develop the power of concentration and originality among our southern preachers. W.

Count that life a success which, though it failed, caused others to succeed.—Ex.

He fills the pulpit best, who preaches Christ instead of self.—Selected.

Evangelistic Department

Trenton Ky. Items.

Our church observed "South Kentucky Day" on the third Lord's day in November. Bro J. W. Gant, our efficient general evangelist, was with us, and after a sermon by the writer, made a public appeal. The response was all that could have been desired. On the next day we finished up by visiting a few of our members who were not present when the public collection was taken. We have had three additions recently, two obeying the gospel and one taking membership. I remain with the church another year, and hope and pray that it may be the best year's work of the three. Our Sunday-school is alive and wide-awake, and is conducted by Bro. J. T. Evans who delights to see things move at a lively rate.

I close my labors with the church at Guthrie on the fourth Lord's day in December. I have served that congregation to the best of my ability for two years, and it has been truly a pleasant work to me. I tendered my resignation some months ago, believing that they could get a man who could do them better work and accomplish more for the cause of Christ. I understand that they have made arrangements with Bro. F. B. Srygley to have him preach for them. We wish the church and the preacher a pleasant and profitable year in the service of the Master. I shall always remember tenderly and kindly, the Lord's people at Guthrie.

I did not go to Sebree to fill my last appointment. I was at Grantsburg, Ill. engaged in a protracted meeting at the time, and the interest was too good to turn loose. Grantsburg is purely a mission point. It is quite a little village, and a railway station, but there is not a meeting house of any kind in the town. We have a few excellent Christians but no organized congregation. There were five confession, for some reason, two postponed obedience, and only three were baptized. These persons expect to take membership in the congregation at Dixon's Spring, a few miles away until a church can be planted at Grantsburg.

The church at Sebree is getting along exceedingly well, growing in numbers, grace, and good works. On my last visit to that congregation, I baptized two persons who made confession at the last service in the meeting conducted by Bro. T. B. Larimore. One was a young girl, yet a child, and the other was an old lady, 74 years of age, who had long been a Methodist. As we walked up the bank of Green river after the baptismal service, the old lady said: "I have wanted to obey the Lord in baptism for a long time, and now I am glad that I have done it." May the Lord bless her declining years

and may the evening of her life be glorious in holiness, and may the rising sun of eternal day shine on her crown of glory! "Be thou faithful until death and I will give thee a crown of life."

The Euergesia church is another one that I have preached for regularly earlier month this year. It is a congregation of excellent people and every thing seems to be in fine working order. The ladies are at work energetically. They have put new windows in the entire building, and bought and paid for a new pulpit and divan this year. There are other improvements that they expect to make soon. The best apology for the Ladies' Aid Society is the work that it does for Christ. The Sunday-school is under the direction of Brother J. P. Grubbs who is a brother in the flesh of our beloved Professor I. B. Grubbs of the college of the Bible. Bro. Grubbs makes a good superintendent and has a great store of Bible knowledge. The school is doing good work. It is highly probable that I will serve the church next year.

Movements of the Churches.

I filled my appointment at "Dogwood chapel" the second Sunday in this month. We had one addition by confession and baptism. We have had 31 additions at this place this year. "Dogwood" is one of the best churches in North Christian Co. They are up in every good word and work. As stated some time ago, Bro. H. C. Ford and I exchanged pulpits on the third Sunday. He went to Kelly, Christian Co., and I to Slaughtersville, Webster Co. I found the church at Slaughtersville prospering under the ministry of Bro. Ford. They have recently completed a beautiful house of worship on the best site in town. They own one acre of ground on an elevation over looking the little city. In my opinion all that is needed to make it the most beautiful lot in town, is a nice fence inclosing their entire lot, and plant nice shade trees therein. On our way to Slaughtersville when the train arrived at Hanson Bro. W. H. Ligon came on board armed with a double barrel shotgun. On his way to Davis Co. to preach the Gospel to the people in the regions around about and I suppose also to make war on the birds. Bro. Ligon is doing a good work for the Master in various parts of the country. I also met our bold and vigorous J. F. Story on the train last Saturday on his way to Roberds, Henderson Co. to fill his appointment. He is doing a good work at Roberds and Pleasant Valley, Henderson Co. He held a meeting at Pleasant Valley in Oct. 13 days with 17 additions. Also at Roberds beginning on the 3rd Sunday in October continuing ten days with one addition. Leonard Darhurty, the "sweet singer" lead the singing in both meetings. It appears that Brother Story is quite popular with the young people. The following is from the Madisonville *Hustler* of Nov. 19th, 1897,

"Elder J. F. Story is getting to be quite popular as a tier of nuptial knots. During the past week he has had three calls of this kind and no two of them were in the same county. On last Thursday he performed the ceremony for Mr. John Petty and Miss Lillian Fryar, of Henderson county. On Monday afternoon he united in marriage Hon. I. G. Nance and Miss Lockie Parker, of Webster county and then on Wednesday at St. Charles, in this county, he performed the same office for Mr. J. B. Garnett and Miss Annie Woodruff. The *Hustler* extends congratulations to each and every one of the newly married couples."

Bro. R. V. Omer who has been preaching this year for the church at Earlington, Ky. has resigned. I understand that Bro. I. H. Teel has accepted the work here and will locate in our town. Bro. T. B. Larimore's meeting at Madisonville, Ky. has now been in progress two weeks, and will continue until next Sunday. He is having good attendance, good attention and good interest. There have been three additions to date. Bro. T. D. Moore began a meeting at Pembroke, Ky. on the fifth Sunday in October continuing two weeks with six additions.

Fraternally, W. H. MOORE.

Earlington, Ky.

PROGRAMME

—OF THE—

Fourteenth Annual Session of the Alabama Christian Missionary Convention.

BIRMINGHAM, DEC. 6, 7, 8 AND 9.

MONDAY.

- 7:00. P. M. Social greetings.
- 7:15. Song service. S. P. Spiegel.
- 7:30. "Paul the missionary." M. D. Clubb, (Chattanooga.)
- 8:10. Sermon. Dr. A. C. Henry.
- 9:00. Benediction.

TUESDAY.

- 9:30. Devotional. J. L. Reeves.
- 9:50. Address of Welcome. G. R. Harsh.
- 10:00. Response. L. A. Dale.
- 10:10. President's address. D. D. Updegraff.
- 10:30. "Why have conventions?" B. F. Manire, (Mississippi.)
- 11:10. Reports from the Field.
- 11:25. "The word we preach." W. M. Taylor, (Chattanooga.)
- 11:55. Announcement of committees.
- 12:00. Recess.

- 2:15. Song and Prayer.
- 2:30. "A much neglected commandment." S. P. Spiegel.
- 3:00. "Should we help the negro? If so, how?" C. C. Smith, (Ohio.)
- 4:00. "My experiences in East Alabama." J. A. Branch.
- 4:30. Benediction.
- 7:00. Social meeting.
- 7:15. Song service.
- 7:25. Solo: Miss Montgomery.

- 7:30. "Our Plea." E. V. Spicer.
- 8:10. Quartette.
- 8:20. "The Go, and the Send." J. J. Irvine, (Florida.)
- 9:00. Benediction.

WEDNESDAY.

- 9:30. Social meeting.
- 9:45. Devotional.
- 10:00. "Good Literature." M. F. Harmon, (Nashville.)
- 10:30. State Evangelist's report. O. P. Spiegel.
- 11:00. "Home missions." J. A. Lord, Cincinnati.
- 12:00. Recess.
- 2:15. Song and Prayer.
- 2:25. "Our needs." J. E. Spiegel.
- 2:55. "The Lord's Plan." Prof. W. H. Windes.
- 3:25. Song.
- 3:30. "Ministerial Relief." A. M. Atkinson, (Indiana.)
- 4:30. Benediction.
- 7:00. Social meeting.
- 7:15. Song service.
- 7:25. Solo: Miss Schoolar.
- 7:30. Sermon, R. Lin Cave. (Lexington, Ky.)
- 8:30. "The Whyness of the Thusness." E. V. Spicer.
- 9:00. Benediction.

THURSDAY.

- 9:30. C. W. B. M. hour.
- 10:30. "Jamaica." C. C. Smith, (Ohio.)
- 11:15. "Paul before Agrippa." S. M. Bernard, (Meridian.)
- 11:45. Reports of committees.
- 12:00. Recess.
- 2:15. Song and prayer.
- 2:20. "The Sunday-school." H. J. Brazelton.
- 2:50. "The Primary Class." Miss Osborne.
- 3:10. Song.
- 3:15. "Christian Endeavor." L. A. Dale.
- 3:45. "The Junior C. E." Miss Eunice Vernon.
- 4:00. "How we conduct our Junior C. E." Miss Allie Eddie.
- 4:15. Reports of committees.
- 4:30. Adjournment.
- 7:00. Social meeting.
- 7:15. Devotional. B. F. Manire.
- 7:30. "The Christian ministry." R. Lin Cave.
- 8:05. Song.
- 8:10. Sermon. J. A. Lord.

Tennessee Notes.

A. I. MYHR.

To those who oppose missions and missionary societies the following facts ought to furnish a wholesome lesson.

"It is estimated that the entire income of all the Protestant missionary societies in the world for the year 1896 exceeds \$15,000,000, an increase of \$1,000,000 over the year previous. There are 1,267 of these societies, and they report the number of communicants at 1,221,175, an increase of 64,000 over the previous year."

My experience leads me to the conclusion that the objector is one who has no interest in missions

The real ground of objections is selfishness and ignorance. Whenever I find a man who is willing to consider the facts, after hearing these, the objections have departed. Let there be a candid, full and free statement of all the facts about our work and every year will bring new friends and helpers to our ranks. The Christian church never had such great opportunities before her as now. Every where the people are asking for the simple gospel presented in love. They are glad to accept it whenever proclaimed in the right spirit. Why should we hesitate to press upon people such truth as we have? What sacrifice is too great for a cause so worthy? What plea can meet the needs of the people through the ages as well as the Christ plea given to us in trust? What supreme obligations are resting upon the people who know and appreciate this heaven sent message. We can be only great saints or great sinners. Which are your reader?

The West Tennessee convention will be at Henderson, Dec. 7-9. Prepare to attend. We will have a great meeting. Every preacher in West Tenn. should attend.

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Last Lord's day was spent at Trenton where I had the privilege of hearing J. W. Ligon preach a good practical sermon at the morning service. At the close of Bro. Ligon's discourse I made a short talk in the interest of the South Kentucky work. Bro. M. E. Webb also, made an appeal in the interest of our work. We secured a liberal pledge from those present, which was increased by a private canvass which Bro. L. and I made the following day. If all our congregations stood by us like Trenton we would have no difficulty in taking South Kentucky for Christ. Bro. L. is certainly one of the best informed preachers in our territory.

Took dinner last Tuesday with T. D. Moore whose home as is known to our South Ky. readers is in Hopkinsville and talked over with him the work in his field. Bro. M. will hold some meetings, and do some canvassing for our work. The work has no abler or better friend than T. D. Moore.

Tuesday night was spent at Cadiz with R. L. Clark, who will probably succeed Bro. Finch in Trigg county. On account of his health Bro. Finch has decided to go to Texas. He has done an excellent work in Trigg county, and it is with regret that the brethren in that field part with him. In fact, Bro. Finch is one of our most successful preachers, and it is with deep regret that we all give him up. We congratulate our Trigg county brethren on their good luck in being able to secure Bro. Clark as Bro. Finch's successor.

Wednesday night was spent at Princeton where I hoped to meet our indefatigable worker W. S. Payne, but was disappointed as he was not at home.

Thursday night was spent at St. Charles where I found W. B. Wright, and I. H. Teel in a meeting. The meeting closed last night a report of which I leave to Bro. Teel. Bro. Teel goes to Earlington, and Bro. Wright will probably remain at Russellville. These brethren are doing a most successful work in their respective fields. They will canvass their congregations in the interest of our association. More preachers are at work today in South Kentucky in the interest of the missionary cause than ever before, and to me this means a great deal.

Friday night was spent at Madisonville where I found T. B. Larimore in a meeting. This was my meeting with Bro. Larimore, and I must say that I was much pleased with him. From what he said to me, after explaining our South Ky. work to him, I am thoroughly satisfied, that he will never say nor do anything that will ever interfere with our work in the least. He is certainly a very fine preacher, and I believe a most excellent Christian man.

From Madisonville I came here (Hanson) where at the hospitable home of the pastor W. H. Ligon, I scribble these notes. Bro. L. has had 81 additions since May which is certainly a splendid record.

Brethren, push the canvass with all your might. It is necessary to know at early date what we can depend on in the way of means to support our work for another year.

Send all moneys to Geo. P. Street, Elkton, Ky.

Don't forget the missionary rally at Salem, Livingston county the first Tuesday, and Wednesday in December.

Mississippi Notes.

W. H. SANDY.

Baptized one at Danville, second Lord's day. We had the pleasure of preaching four discourses for the warm-hearted, struggling, little band of disciples at Iuka, Miss., beginning on Friday night, Nov. 19th. Iuka is one of the nicest little towns in the south, and is the county seat of Tishomingo county, and is also the seat of Iuka Normal Institute, where one of our worthy editors (Bro. Watson) was educated. But, it has been a hard place for our people to get a start in. But, I am glad the prospect is brighter now. If they only had their house paid for. I think they would soon be on good footing. Any one felling a desire to send them a contribution, can send it to Miss Mollie Srygley, and it will be highly appreciated. Nearly

all the members of this church, are females and they need help. Bro. M. Kendrick preaches for them once a month.

The writer is making preparations to move to Henderson, Tenn. where he aims to enter school, and as he will be pouring over his books for the next seven months, you need not expect to see much from his pen, until after July the first, 1898.

PROGRAMME

WEST TENN. CONVENTION OF CHRISTIAN CHURCHES,
HENDERSON, TENN., DEC. 7-9, '97.

TUESDAY.

- 11: 00. Address, (dedication of Georgia Robertson Christian College.)
- 2: 00. Devotions, R. P. Meeks.
- 2: 30. Welcome address, A. C. Freed.
- 2: 45. Response, C. C. Brown.
- 3: 00. Conference. Purpose of our convention. J. H. Roulhac.
- 7: 00. Devotions, Brother Crystal.
- 7: 30. Address, Education, Prof. E. C. McDougal, Lebanon, Ohio.

WEDNESDAY.

- 9: 30. Devotions, J. R. Farrow.
- 10: 00. Conference, "our work." M. F. Hramon.
 - (a) Our needs, E. C. Wilson.
 - (b) Resource, A. I. Myhr.
 - (c) Responsibilities, E. M. Writs.
- 11: 15. Sermon, "Some things I have found valuable in church work." R. M. Giddens.
- 2: 00. Devotions, G. W. Sepes.
- 2: 30. Conference, "Church Help," R. P. Meeks.
 - (a) Sunday-school, Doctor Leake.
 - (b) Young People, B. Harderman.
 - (c) The Women, A. I. Myhr.
 - (d) Colleges, J. R. Farrow.
 - (e) Papers, J. W. Johnson.
- 7: 00. Devotions, Professor Brown.
- 7: 30. Sermon, A. R. Moore.

THURSDAY.

- 9: 30. Devotions, Brother Landis.
- 10: 00. Report committees and general business.
- 11: 00. Sermon, E. C. Ellis.
- 2: 00. Devotions, P. H. Thrasher.
- 2: 30. Missionary experience meeting led by R. M. Giddens.
- 7: 00. Devotions, S. G. Parker.
- 7: 30. Sermon, W. H. Sheffer.

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CINCINNATI, OHIO,

The Gospel Messenger.

NASHVILLE, TENN.

J. M. WATSON, EDITOR.

ASSOCIATE EDITORS,

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

SUBSCRIPTION \$1.00 A YEAR.

NASHVILLE, TENN., DEC. 3, 1897.

Brethren, Listen!

Do our missionary brethren of the South realize that they must have a mouthpiece? They ought to. It is my candid opinion that such a publication is indispensable. Time has taught us well that it is a mistake to rely on little state sheets which, at best, can be no adequate representation of our work. There is nothing plainer to me than that the lower Southern states should club together and support a first-class publication, such as shall advocate our co-operative work and thunder it into the consciences of our people. It is with sadness that we chronicle the fact that many of our brethren in the South are wedded to an unwarranted law of literalism that is fatal to that spirit and activity which alone are worthy of a people who wear the name of Christ. Circumstances demand of us that we shall wage a vigorous and uncompromising campaign of education. In such a campaign a strong publication is a necessity.

Will our brethren take an earnest hold of a *first-class paper*? It is proposed that they shall be put to the test.

Arrangements have been made by which the GOSPEL MESSENGER shall be brought out soon in first-class style, and inferior in mechanical make-up, to no paper published by the disciples of Christ. Furthermore, engagements have been made and are being made by which the MESSENGER will be aided with the pens of a large number of the ablest men among us at this day. Notwithstanding all this, the subscription price shall remain one dollar a year, thus placing a first-class publication easily within the reach of all our people. True, the MESSENGER is not as large as some of our papers, but contains as much,

perhaps, as the average subscriber will read. However, if the brethren will give us sufficient support, the paper shall be enlarged to twenty pages.

This is to enquire if our brethren are really in earnest, and if they will stand by the enterprise above indicated. It should be remembered that the mentioned improvements will increase expense, and render an enlarged constituency a necessity. However, if our preachers and churches will immediately come to the front and take hold of the paper, it will have sufficient support and be enabled to accomplish an indispensable work that can be accomplished in no other way. The matter is largely in the hands of the preachers. What do they propose to do about it? May we not hope to have immediate responses? We believe that if all of the MESSENGER friends will go to work in earnest we will double the subscription list in thirty days. Should each subscriber secure one other, which, with few exceptions, could be done, the work would be accomplished. What do the MESSENGER friends say? *Let us hear at once!* W.

The Model Pastor.

There are few. A great many are models in some respects, but to find a man well rounded up in every department of pastoral work, is not a find of frequent occurrence. There is no position on earth with which men have to do that is conducive of greater good or more happiness than that of the consecrated pastor of a united, happy band of Christian people. I speak both from experience and observation. But what are the elements, or some of the leading elements, in the model pastor?

1. The first requisite to a model pastor is a converted man. You say, "Are there any preachers unconverted?" Lots of them. There are plenty of men in the pulpit and pastorate to-day, who from their lives and disposition, show that they, like the apostles, need to be converted. A man with a bad disposition, giving away to anger or passion, *might* make a good pastor, but he don't. Purity of life is the foundation upon which

to build a successful Christian life, either as pastor or people. A strong, useful building can't stand on an unsound foundation.

2. A knowledge of the Word of God, and aptness in teaching it, I consider the next essential. It is one thing to know a thing, and another to know *how* to teach it to others. Hence the apostle requires, "Apt to teach."

3. The next phase of character that makes the model pastor, we consider to be a genial, social disposition. A church cannot get warmth and vitality from an iceberg in the pulpit. People love to come into contact with a loving, sympathetic preacher, one who always has something hopeful and spiritual to give them. Nothing can take the place of pastoral visitation. To reach them by sermon you must know the way to the heart, and this route is learned only by personal contact and study. Study and preparation should not give way to visiting, but the time should be divided between the two. Our model pastor is not the one who is well developed in one line, but who is the combined man.

4. No less is the power of organization and utilization of the forces that are in the church, than the faculties before mentioned. The preacher should go before like the good general in an army, and set the example. But it is much better, both for the preacher and the man in the pew, for the former to get the latter to do the work than to do it himself. Men are developed by exercise religiously as well as physically, and the model pastor knows how to give to every one his portion in due season of the work to be done. And our model knows too, full well, that all of his members will do most any amount within reason of work they are asked to do. He puts his people to work and keeps them at it.

5. We notice next and lastly, a very important work that our model will not fail to do; and that is to see that his flock takes and reads one or more good church papers. Right on this point I feel like stopping, taking out my knife, sharpening my pencil, and writing forever. In this particular, few preachers, comparatively, are de-

veloped at all. Wonder how many preachers in the territory reached by this paper have preached a sermon during the past year, or even a part of a sermon on the power and influence of religious literature in the church? The model pastor knows its power and influence, hence he wants to put a good paper in the hands of every one of his members, from the least to the greatest. On this point, there is not in my knowledge in all the south but one man who is a model in the matter of disseminating good literature among the church members, and that is Kilby Ferguson, of the Delta country of Mississippi. I don't think Brother Kilby ever makes a single convert that he don't right then and there cause him to take a paper (the MESSENGER) in order to keep posted religiously. He knows that it is easier to get a fresh convert to take his church paper and read and digest it then, than it would be to wait a year or so. For instance: last spring when Brother Ferguson's Delta country was all under water, he fled to the hills of the state, and began experimenting with the folks out at Stewart, Miss., a little town where we only had about half-dozen members. Hard work, with a godly, consecrated life on Brother Ferguson's part, resulted in building up a church in Stewart. So the first thing we knew, here came a list at one time with 23 subscribers, and others have been sent in since, and I will venture that there is not a single family in that church that does not take the MESSENGER. When a man is just converted and enthusiastic is the time to get him started right; and if not started right, he hardly ever starts right or ends right. The man who takes and reads the church paper is interested in all the church's enterprises, is in favor of every good work, is well posted on church matters, and gives to missions—*provided* the paper favors these things. The model pastor knows *all these things* and looks well to them, when you find him. I haven't found one yet, have you? H.

The Messenger's Policy.

It shall be our earnest endeavors to make this paper clean, cultured and Christian. We hope to keep from our

columns all uncalled—for thrusts at other people, all slang phrases and every manner of production that is untrue to the spirit of Christ and to the standards of pure speech.

The MESSENGER shall essay to represent, not a partial, but the whole truth. It shall ride no hobbies. Its columns shall be free from personal attacks. The day for constant, nagging and personal pugilism in the religious paper, did it ever properly exist, has happily passed away. Papers that keep up this style of journalism are a stench in the land, a source of strife and bitterness and promoters of far more evil than of good.

The MESSENGER shall be a staunch and uncompromising advocate of our co-operative work, by which our forces are united to preach the gospel to the state, the nation and the whole earth. We have no time to quarrel with a few who oppose a rational and systematic concert of action among disciples of Christ. Ours is to do and leave results with Him who alone is judge and who holds us responsible for the evangelization of all the world. "To the work, to the work, we are servants of God."

W.

Editorial Notes.

The program of the West Tennessee Convention, elsewhere appearing in this issue, is an earnest of many good things. The writer hopes to attend.

Bro. R. M. Giddens, now of Paris, Tenn. writes: "I think the MESSENGER gets better all the time. I wish for it a long and great career." We are glad of Bro. Giddens favorable opinion. We promise our Brother, this day, that the MESSENGER shall continue to improve. Watch the paper during 1898.

In a letter just received from Bro. A. I. Myhr, we find these encouraging words: "I am very much pleased with the growth of the paper. Every issue gets better, and there's a splendid improvement. . . . Your readers will increase every week, unless I am very much mistaken. May God bless you and yours."

Many words of encouragement and good cheer are coming to us from all points of the compass. For such words we are thankful, certainly.

The GOSPEL MESSENGER for 1898 shall be first-class, and bravely stand by our co-operative work. Are our missionary brethren in earnest? Then let them stand by us and render all help within their power to the MESSENGER.

Bro. A. R. Moore, of Memphis, writes: "The MESSENGER of this week to hand * * * Well, you have made great improvements in the MESSENGER. You have given it pith, point and purpose. It is a paper with a mission and looking that mission squarely in the face. May the Lord bless you in your efforts."

Indeed, the GOSPEL MESSENGER has a definite mission, and by the power of heaven that mission shall be fulfilled.

Concerning the GOSPEL MESSENGER and its recent changes, the *Christian Courier* has this to say:

M. F. Harmon retires from the position of editor-in-chief of the Gospel Messenger, of Nashville, Tenn., and will locate with some church as its minister, remaining on the Messenger as associate editor. J. M. Watson becomes editor-in-chief of the Messenger, and O. P. Spiegel continues as associate editor. The Messenger is a bright and vigorously-edited Christian journal, and deserves the cordial support of the brethren in Tennessee and adjacent states.

Brother Louis Riddell, of Springfield, Tenn., in closing a recent communicating to us said: "I subscribe myself a friend to the MESSENGER in all its interests, and to the cause for which it stands in Tennessee." Brother Riddell has, indeed, been a friend to the MESSENGER, and has placed quite a number of subscriptions among his people. He believes in putting good reading matter into the hands of the brethren, and really there is not a more potent means by which to develop Christian character and make earnest workers in the church.

Brother James H. Brooks, of Hickman, Ky., writes us as follows: "I am very much interested in the success of the GOSPEL MESSENGER. I pray that each change made in its management and publication shall, under God, be blessed to the extension of his kingdom in all our beloved Southland. I rejoice at every true sign of improvement seen in its mechanical make-up, its devotional spirit, the attention paid to the several departments of church work, and the growing better all the time of the editorial output. May the Lord increase its usefulness."

(Notes continued on page 11.)

Reports from the Churches

MISSISSIPPI.

SHERMAN.—On the 2nd Lord's day in November I filled my monthly appointment at Antioch, Tate county, Miss. There was a large crowd both morning and night. My work closes there the 2nd Lord's day in December.

On the 3d Lord's day in November I filled my monthly appointment at home, Sherman, Miss. There was a good crowd Sunday night.

I am now at Troy, Miss., preached last night and will preach again, if not hindered, to-night. Will then go to Okolona and remain over Sunday. Hope to be in Nettleton on the first Sunday in December.

The yellow fever has died out and church work now will revive. Let each minister try to do more evangelistic work this winter than ever before. Why wait till summer to hold all of our meetings?

G. A. REYNOLDS.

COLUMBUS.—Some time ago I wrote you that Elder Ira M. Boswell, of Kentucky, was expecting to make his parents a visit, and we hoped to have the pleasure of hearing him preach.

While we expected something good from him, what we heard was far beyond our greatest expectation.

The subject of his Sunday morning discourse was "Growth in Grace," and for evening, "The Three Crosses."

In the afternoon he delivered a lecture on "What I Found in Two Pockets," to a large crowd of children.

Two additions Sunday evening, one by letter and one by confession.

There will be preaching and baptizing Monday night.

Bro. Ira will preach for us again next Sunday, and I am sure that if all knew of the treat in store for them the church could not hold the crowd.

Thursday night he has been invited to preach in the Presbyterian church.

B.

JACKSON.—After a two months' absence, we returned to Jackson nearly two weeks ago. Most of our time was spent in Kentucky and Alabama. In Kentucky we saw many of my old acquaintances, friends and schoolmates. It was a treat, indeed, to sit under the voice of my old pastor, Bro. M. Collis, and hear him make his usual strong appeals on behalf of Christian living. Then to visit

the Bible College Chapel, where so many profitable half hours were spent and associate myself with the students and special friends of only a few years ago, who are now belting the earth with the Gospel of Christ, as home and foreign missionaries, was exceedingly delightful.

We spent all the rest of our time in Green county, Ala., where our parents live, and where we were brought up to believe honest toil a part of religion. This is the county in which Bros. Brazelton and Piper have been laboring so successfully for nearly eighteen months. They are justly held in the highest esteem by everybody, and it is to be regretted that Bro. Brazelton has left the work he had, for he seemed to be the man for the field, judging from the influence he exerted among his people.

Bro. Piper, one of the grandest characters I ever knew, has done a work no one else has ever been able to do, and the Lord has given him nearly a hundred souls for his hire.

Of course, our work here has been greatly effected by the yellow fever scare and imigration. We trust that in a few weeks we may all be in the harness again. WALTER A. NEAL.

SOUTH KENTUCKY.

SELECT.—We have recently had one of the happiest revivals of our experience at Select, Ohio county, Ky. Began Nov. 5th, continuing about two weeks and a half. Weather, most of the time, unfavorable, and though colds and coughs prevailed, the gospel prevailed, also, and lasting good was done. The disciples were brought together and encouraged, sinners made to think about eternity, and besides all this, fourteen were added—four from the Baptists; one from the Methodists; two by letter, and the remainder from the service of Satan. We were favored with the largest crowds ever assembled at Select, notwithstanding the weather. Closed our meeting when interest was highest.

PENDLETON E. CHEEK.

HANSON.—I have just returned from canvassing the Haywood Chapel congregation for our South Kentucky work. This church will not be a year old until next May; yet they have subscribed \$17 00 to our work. This will be increased to \$20.00 or more. will continue my work here at Han-

son and Dixon, Webster county, and at Haywood Chapel, Daviest county, next year.

I am yet open for engagement the 4th Sunday for 1898. I would be glad to correspond with some church within reach of Hanson, Ky., and which will need a preacher for the 4th Sunday next year. From this place I can reach churches in Daviest, Henderson, McLean, Union, Webster, Crittendon, Livingston, Lion, Caldwell, Marshall, Hopkins, Christian, and Todd counties. Would be glad to correspond with any church in any of the above counties that might desire my services for the 4th Sundays next year.

There have been 81 additions to the church in my work since last May. Very truly,
W. H. LIGON.

BOWLING GREEN.—Have just closed a ten days' meeting at Riverside, Warren county. Preached twenty sermons and had twenty-one additions in all; seventeen by confession and baptism, and four restored. This is my third meeting with this congregation in succession with seventy-nine additions. My work in this county is progressing nicely, considering all things. I have been preaching in this county for the last twelve years, and the Lord has blessed my labors abundantly along all lines. I shall remain here indefinitely and continue the work for Christ. I have been preaching for the last fifteen years, and have never been without a "job." There is plenty of work to do, if we will do it and trust the Lord for results. Let us teach our brethren to do their duty and the cause of Christ will be supported along all lines.

Dear preaching brethren, don't be afraid that you will lose your job by teaching your brethren to pray, work and give. God demands this much of us all. Let us do it in faith and love. Let us talk and preach more about our missionary work in South Kentucky. This work must go on; God is in it, and will help us and bless us. Pray for me that I may "open my mouth boldly" in declaring man's "whole duty" regarding these great and important questions concerning the Kingdom of God. Let us hear from all of the preachers in South Kentucky. Tell us what you are doing, or at least, what you expect to do, by the help of the Lord. Yours for God and poor humanity.

D. J. COCHRAN.

TENNESSEE.

CLARKSVILLE: Had a fine meeting at Union. Thanksgiving service held

at the Methodist Church. By invitation of the minister's, I preached the sermon. A good collection was taken. Success to GOSPEL MESSENGER. A. M. GROWDEN.

JOHNSON CITY: William Burleigh, of Bristol Town Va., is in a meeting at this place. Commenced some two days ago. Large audiences; six additions to date. Interest is on the increase. We are hoping for great success. Brother Stacker, our pastor, was called home to Kentucky last week by the death of his grandfather. He has returned and is putting forth every effort to make our meeting a success. A. B. CROUCH.

ROCKWOOD.—Preached the Union Thanksgiving sermon in the M. E. Church. An offering was made for the needy. The cause of the Master is steadily growing here and the outlook is hopeful. Have had one addition since last report. The Y. P. S. C. E. of our congregation is active, and a Y. P. S. C. E. Jr. has been recently organized. A mission Bible school has been organized recently in East Rockwood by Bro. L. J. Scholl, with good attendance. The MESSENGER improves and is a welcome messenger. W. J. SHELBURNE.

NASHVILLE: Our meeting at Woodland Street church has closed. It was indeed "a feast of reason and flow of soul," and its sweetness, light and love will linger with us for years to come. Brother W. H. Sheffer, of Union City, Tenn., did the preaching, and I think I never heard a series of better sermons in all my life. He won all hearts, and bound them closer to the Christ. There were thirteen added to the church during the meeting, but this is only a small part of the good done. The meeting has left us with a purpose for larger and better things for Christ and humanity. T. A. REYNOLDS, pastor.

Brother Riddell closed a meeting of 6 days Nov. 13, with one addition by confession and baptism. The meeting was held in the court house. We heartily thank Brother Myhr for sending this godlike man to hold us this meeting. Brother Riddell labored earnestly and wisely while with us, and has no doubt accomplished much good. We number twenty-five members in all at this place, and find a good number that hold to the Christian faith. Hope to have Brother Riddell with us again in the near future, as we believe he is the man for this place. We sometimes feel discouraged and think our labors in vain, but the blessed Jesus being our leader, we take new courage and follow on. Pray for us, brethren, that our labors may be blessed.

D. S. HENDERSON.

Editorial Notes.

(Continued.)

Brother W. H. Moore, of Earlington, Ky., has these kind words to say: "I am well pleased with the GOSPEL MESSENGER. It is clean, newsy and bright. It rides no hobby. I am lead to believe that it is rapidly becoming the paper of the south." Thanks for such good cheer. For these words we shall try the harder to make the MESSENGER clean and worthy and a source of much good in the Southland.

To Alabama Subscribers.

Beginning this week we shall, within the next thirty days, send bills to all subscribers in arrears. Alabama is first on the list, and our friends in this state who owe the MESSENGER will receive bills at an early date. There is more than two hundred dollars past due the MESSENGER in Alabama. The MESSENGER is one dollar a year *in advance*, and after this year, it will be *one dollar and twenty-five cents*, when not paid in advance. *Prompt remittances are expected.* W.

To "Visitor Subscribers."

Many who were reading the "Visitor," were reading also the GOSPEL MESSENGER. Brother Stevens informs me that some of these have been getting two copies of the MESSENGER. This is unintentional, certainly. Such subscribers will receive the MESSENGER for both the "Visitor" and MESSENGER time.

I am familiarizing myself with the list as rapidly as possible, and hope soon to eliminate errors of every character. Let all of our readers understand that it is purposed to give them the MESSENGER *regularly, the full time*, and to please them so well that they will gladly renew. W.

A. A. Morse.

Those who have been reading this paper for the past few years have learned that its best friend, one who untill the past year, has done nearly all the type-setting on the MESSENGER, is a deaf-mute, whose name is Arthur Morse. While he was yet in college in Jackson, Miss., and when the MESSENGER was a very small 8-page monthly paper, he was employed to set type on it of evenings and Saturdays. In this way he earned his expense money till he graduated, and then he was employed to put in all his time on the paper. His home was with us. Through the various experiences of the paper, in its enlargements and moves, he has staid

with it with a devotion simple and beautiful. His heart has always been in the MESSENGER. On account of this faithfulness, together with the love and affection which my family all have for him, has caused me to write these lines. He is one of the fastest type-setters we have ever seen, perfectly moral and supremely reliable. He is about 24 years old, having worked on the paper since he was 18. Nothing ever struck him more forcibly than the announcement of my retirement from the MESSENGER. His first and only expression was, in the sign language, "So sad!"

I have often talked with Arthur about becoming a Christian, and he always said he expected to. In Brother Sheffer's meeting, which has just closed at the Woodland Street church, Arthur was among the first to make the good confession. I took his confession in the silent language before a large audience, and possibly no more affecting scene ever happened in this city in a protracted meeting than this occasion produced. I baptized him at his request. Wife and I presented him with a beautiful, Oxford Teacher's Bible, and he has our prayers and best wishes. He is a printer by profession, but is not of that class who dissipate and live from "hand to mouth." But if he should ever be thrown out of a position, and will let me know it, wherever I am, I will see that he has a home. H.

FOR SALE. Good College building and 10 acres fine land in Central Kentucky. Cost \$7,000; will take half this amount on easy terms. This is a fine opening for some energetic preacher to build up a good school and preach for surrounding churches. Address "H," care GOSPEL MESSENGER.

Obituaries.

Obituary notices of 100 words inserted free; one cent a word charged above that number. Send remittance with notice.

Bro. L. A. Booth was born in Richmond, Va., July 19, 1853. His father moved to Burnsville, Miss., in 1858. Here Bro. Booth was reared and gave God and his fellow man twenty-five years of faithful service. He went into business early in life, and served as merchant, druggist and postmaster. On November 9, 1879, he was married to Miss M. M. Reed. Eight children have been born unto them. Two of them are sweet little angels. On September 27, 1896, their father was called to go and live with them. As a husband and father Bro. Booth was kind and affectionate; as a friend, neighbor and brother, he was faithful and true. In many respects he was unexcelled as a Christian. His house was, and is still, the preacher's home. It will be hard to find a man to fill his place. He was truly a friend to the poor. The bereaved family has our heartfelt sympathy.

W. H. SANDY.

Devotional Department.

S. M. BERNARD, EDITOR, MERIDIAN, MISS.

The Lord's Supper.

ITS INSTITUTION.

THE TIME.

Our Saviour died on the same day that the Paschal Lambs were slain in the Holy City. It is estimated that 260,000 of these lambs were slain in Jerusalem on the same day that Jesus the true Paschal Lamb was sacrificed. Matthew Henry has pointed out thirteen features in which he thinks the Paschal Lamb was typical of Christ.

Let us select the most prominent ones and study them during leisure moments of the week upon which we have just entered.

1. It was a lamb. When John saw Jesus coming (Jno. 1: 29) he said "Behold the Lamb of God, which taketh away the sin of the world."

2. It was a male of the first year, that is, it was in its prime. Jesus was in his prime when he was crucified. A man of thirty-three is in the meridian of manhood.

3. It was without blemish. The meek and lowly Nazarene was pure as pure could be, as innocent as a prattling babe.

4. It was slain and roasted with fire. Christ was slain on Calvary and to add to his torture they offered him the cruel sponge to inflame him more. The intensity of his suffering was beyond description.

5. Each person was required to have a slain lamb. So Christ died for each and every one if the children of darkness will only accept his offers of salvation.

Not a bone of the Paschal Lamb was broken. They pierced the sides, the hands, and the feet of Jesus but not a bone was broken.

7. It was eaten with bitter herbs of repentance. Christ's death does not benefit us unless we bring forth fruits worthy of repentance.

8. Its blood must be applied to be effectual. Simply giving a mental assent to Christ's death will not save. We must obey the Gospel given us.

9. It was a feast of separation from the world. By his death and resurrection we are translated out of the kingdom of darkness into the kingdom of light.

10. It was a feast of protection as God's children. "There is therefore now no condemnation to these who are in Christ Jesus." Let us love and worship our Paschal Lamb.

Midweek Prayer-Meeting.

DATE—December 8.

TOPIC—"Christian Liberty."

REFERENCES—II Cor. 8: 1-15. II Cor. 9: 1-15; Jno. 3: 16; Mark 12: 41-44; Mal. 3: 8-12; II Samuel 24: 22-25.

The Macedonians were great people to give. They gave of their own accord. They had no need of a financial secretary to come around every once in a while and jog them up on the subject of giving. They needed no funny anecdotes to get them into the notion of giving. The Grace of God, which had taken hold of their minds and hearts, caused them to give. And listen! they gave beyond their ability. They must have thrown pocket-book and all into the basket and trusted the Lord to put clothes upon their backs and food upon their tables. Moreover they besought the missionaries with much intreaty to take the offering. Imagine some of our Mississippi brethren telling Bro. Stevens or Bro. Reynolds that they want to contribute to the work. These two brethren pay little attention to the speaker and walk off but they are followed, their arms are held tightly while greenbacks are stuffed down their pockets. We would say that such a scene would be a curious procedure. Yet, the Macedonians were so earnest in giving that they "besought" "with much intreaty." That was an apostolic church. Now the order is reversed. The preacher has to do the beseeching, and the officers of the church have to use much intreaty to get the members to pay what they have already subscribed in black and white.

The motive that should lead Christians to liberality is the wonderful unselfishness of God and of his blessed Son. He loved us so much that he was willing to send his son to redeem us. Jesus loved us so much that he was willing to come from Heaven to earth for our sakes. Christ made the longest missionary journey that has ever been made.

There is a reflex influence in giving and at the same time you are edified and purified by deeds of liberality. In Palestine there are two principal seas, namely: the Sea of Galilee and the Dead Sea. Water flows into the Sea of Galilee and it goes on out at the southern extremity of the sea into the River Jordan. Water flows into the Dead Sea but there is no out-

let for it. The Sea of Galilee is pure and clear while the Dead Sea is stagnant.

It is difficult to tell who is the most liberal. We read in our "Messenger" of the gifts to our missionary boards by wealthy churches and think they are very liberal. We see a widow put her mite into the contribution box and we know that she is liberal. Not long since we held a Thanksgiving service at Meridian and took a collection for the yellow fever sufferers. When the money was counted, it amounted to about \$200. A little school boy, who had no money to give but wanted to give his part, gave a little sack of hickory nuts which he had laid aside for his own use. His was a sacrifice, and the greater the sacrifice the greater the gift.

Heaven has no room for the stingy man. A man who is too close to give to the cause of Christ is so close to Satan that he will one day be absorbed by his satanic majesty. The hardest of life to learn is, how to get out of self and into Christ. "He, that soweth bountifully, shall reap also bountifully, but he that soweth sparingly shall reap also sparingly." "Give as you would if an angel Awaited your gift at the door; Give as you would if to-morrow, Found you where waiting was o'er; Give as you would to the Master If you met his searching look; Give as you would of your substance, If his hand your offering took."

A Christian Only.

A sermon preached in the Central Christian Church, Dallas, Texas, Jan. 24, 1897. A tract of fifteen pages, embodying his reasons for leaving the Methodist Church and ministry and uniting with the Christian Church. This tract has excited much interest wherever it has been circulated. It is written in clear, convincing style, and excellent spirit, and makes an admirable document for general circulation. The first edition was soon exhausted. Second Edition now ready. Single copy 5 cents; 12 copies, 25 cents; 100 copies, \$1.50. Published and for sale by the Christian Courier Co., Dallas, Texas.

SPECIAL NOTICE.

There are a great many of our subscribers whose time expires in October and November. As an inducement to get all whose time expired in last month or this to renew at once we will credit their subscription up to Dec. 31, 1898, if the \$1 is sent in by the 15th of this month. Thus you will get 14 months of the MESSENGER instead of 12 for your dollar. Act at once. Address Messenger Pub. Co., 208 N. College St. Nashville, Tenn.

Christian Endeavor Department

Miss Ethel Streater, Editor, Clarksville, Tenn.

Lessons from Paul.

Dec. 6. Least of all. 1 Cor. 15:9-11.
Dec. 7. A thorn. 2 Cor. 12:1-10
Dec. 8. A friend. Philemon 10:19.
Dec. 9. Suffering. Acts 14:8-20.
Dec. 10. Testifying. Acts 26:1-15.
Dec. 11. Praising. 1 Tim. 1:12-17
Dec. 12. Topic. "One thing I have learned from Paul's life or writings. Acts 9:1-22.

1. Compare the first reference with the grand confidence in 2 Cor. 11:5. Paul well knew his God given strength, yet he never forgot the source of it: the very greatness of it made him humble.

2. Only those who have suffered can at all understand how wonderful God's grace is: how it gives courage; how it sweetens bitterness; how it takes the sting out of grief. "When I am weak, then am I strong." Failure becomes success when it teaches not to rely on self; distresses, such as Paul had so often, are blessings when they teach trust as full as Paul's.

3. "If a man would have friends he must show himself friendly." The short letter to Philemon gives a phase to Paul's character not often considered: Think for a moment of the self-sacrifice and self-forgetfulness hinted at so briefly, and see whether it holds a lesson for you. Friendship is something often treated too lightly, and sometimes strained, if not destroyed, because a bit of selfishness is allowed to creep in.

4. Neither scourging, nor stoning, nor the dangers of sea and land could keep Paul from carrying out the supreme object of his life, for he preached Christ in spite of all. He was hindered in many ways; yet opposition could not suppress what he had to say.

5. When Paul found that he was wrong, he did not hesitate to change his course. He started to Damascus, the determined enemy to Christianity, yet in a few moments he was humble and penitent, his only question, "what will thou have me to do?" He was always sincere, and whatever he believed was sure to be pursued with all his strength and energy.

"I have learned in whatever state I am, therewith to be content." Whoever can say that, has the key to happiness. It means to live each day cheerfully and well, without needless worry for what may or may not happen. It is to make the most of every opportunity.

6. "For even Christ pleased not himself:" how, then, can you do so, unless you find your pleasure in serving?

7. "We know that all things work together for good." Do you know that just because the Bible says so; or is it real, living knowledge that you have grown into? If it is the latter, you will be apt to look upon this as the most comforting thing that Paul ever wrote.

"Echoes from the San Francisco Convention will be heard until the time for Nashville, '97." This clipping from the San Francisco *Wine and Spirit Review* is significant. The invasion of Christian Endeavorers, which has come on San Francisco and the State, in consequence of the National convention, should set the liquor trade thinking. If so many people crossed the continent to go to such a convention, how many would attend a great convention in a central city, such as Chicago or St. Louis? And everyone of them are persistent opponents to the liquor trade though all of them are not "young, in spite of the name of the organization."

A young Japanese, a member of the Y. P. S. C. E., of the First Presbyterian church of Nashville, paid the first dollar into the treasury of the committee of '98.

What I wish most to say to our young people is that, after the Bible, they should become persistent readers of good books, and then make themselves the true contemporaries, not only of the present, but of past time. The Christian should live in all time, past, present and future. He is an eternal man and should, therefore, know all ages. Those men who have written in all time (I mean those who have written good books) are God's ministers; and learning is one of the greatest agencies of the Holy Spirit for the perfecting of the saints.

There is no companionship more delightful and helpful than that of good books. That the circle of such companionship may be small is not a misfortune. A man is usually better off with a few choice and trusted friends than a whole multitude of passing acquaintances. So most of us are better off with a small and choice library of good books, with which we

are well acquainted, than if we had our wall covered with thousands of miscellaneous volumes with which we have but slight acquaintance. Let no one of our young people become discouraged with the thought that it is a hopeless task to become familiar with good literature; that there is so much to read that it is useless to begin. Nine-tenths of the books that are pouring from the press of our generation are worse than rubbish, and need attract our attention no more than the whirl of dry and dead leaves driven about by the rising autumn winds. So let them pass. Indeed, of many books of to-day one might well say, "Thank God, I know nothing about them."

The newly organized Y. P. S. C. E. at Wallonia, Ky., is thriving. It now numbers "seventeen earnest hearts to work the cause; we have elected a permanent Cor. Sec., Miss Alice Kelly, Wallonia, Ky., and a Treasurer. We have also arranged to hold our different meetings separately, which heretofore has been impossible. The third Lord's day in each month we have set apart for consecration meetings; the fourth, and fifth, when occurring, for prayer meetings; the first for business meetings." We may well expect steady growth and good service from a society in the country, organized under difficulties, and which grows in spite of them.

"It is not the thing you do, dear,
But the thing you have left undone,
That comes to you with a heartache
At the setting of the sun."

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For when he does not get it all,
He goes and takes her part."

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Each task he is given to do,
For though difficulties arise in his path,
He will always find his way through.

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He earnestly strives to excel;
"Whatever's worth doing," says this little
man,

"Is certainly worth doing well."

The boy who to fame and success doth aspire
Will have a long ladder to climb:
The goal's at the top, and to reach it he'll
find

He must climb just one step at a time.

You see at the foot of the ladder
There are myriads still on the ground.
Desiring to climb, but unwilling
To patiently go round by round.

Outstrip them, brave boy, and start upward
With the top of the ladder in view,
Determine you'll make such an effort
No other boy can excel you.

If truly and bravely you triumph,
The whole of your life's journey through,
You'll find when earth's tasks are all fin-
ished,

A reserved seat in heaven for you.

—Emma Morton.

An Impressive Scene.

The New York Illustrated American, edited by Francis Bellamy, gives the following graphic description of an incident in the funeral of Henry George, illustrating the truth that unselfishness of purpose, purity of motive, and sympathy with human needs, are qualities that men of all classes recognize and honor:

"Our generation has witnessed the funeral of a Lincoln, a Garfield, and of a Grant. Unlike any of these, with a new and original note of its own, was the service of the people who gathered in testimony around the bier of Henry George.

"The dead man had been a leader of thought throughout the world. He had been a prophet for the poor, a voice against what he felt was oppression and injustice; at first derided, then herad, and then by multitudes believed; and when tens of thousands of people gathered around his coffin, all realized that a great and pure spirit had left its body.

"All day long men and women and

children passed by and looked at his face. But the tears and tributes were only those of individuals, very few of whom could fully comprehend the meaning of the occasion. It was when the enormous audience sat still, in harmony with a common thought, that a spark of oratory worked a transfiguration.

"Mere oratory has its well-known methods, by which listeners sometimes lose their self-control. But it was not a device; it was a genuine inspiration when Doctor McGlynn said, 'There was a man sent from God, and his name was Henry George.'

"The decorous audience forgot the coffin and burst into a mighty cheer. It was unintended, at first restrained, then it became a cataract. To the great assembly, as by an inspiration, came a new consciousness. They saw themselves not around the dead body of a political candidate, but as a cloud of witnesses looking upon the transfiguration of one of the prophets of the century. To them had come a sudden comprehension that the 'mayorality, or any political position, was too small for him,' and that the dead leader's real place was the throne of an apostle to all mankind. It was a burial changed to an apotheosis.

"It was not necessary to accept this man's single-tax theory to feel thus. Multitudes were there who believed that he was mistaken; but every one conceded the purity of his soul, the genuineness of his motive, the white truth of his brotherliness."

The Best Reference.

A story is related of a young man many years ago, who went into a store in New York, seeking a position as clerk. Standing in the counting-room he was informed that he was not wanted.

"But," said he, "I have the best references," one of which was from a most highly respected person. He began turning over his valise to find the letter of recommendation, when a book rolled out on the floor.

"What book is that?" sharply asked the merchant.

"It is the Bible," was the answer returned.

The unabashed young man looked calmly into the face of the merchant and said:

"I promised my mother I would read it every day, and I shall always do so."

When the wealthy merchant heard these words, he told him that he had a place for him. He held his place, and won his way to a partnership in the business, by fidelity to the promise made to his mother to read the

Bible. Bet true to the word of God.—Selected.

When and What to Read.

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arm around you.

If your faith is below par, read Paul.

If you are getting lazy, read James.

If you are losing sight of the future, climb up to Revelations, and get a glimpse of the promised land.—Se.

Uncle Zeke's Sermon.

Down in Oklahoma, a preacher, in delivering his farewell address, said: "I don't believe the Lord loves this church, none of you ever die. I don't believe you love each other, I never married any of you. I don't believe you love me, for you don't pay me my salary—only in wormy fruit, and by their fruit ye shall know them. I am going to a better place. I am going to fill the place of chaplain of the penitentiary. 'Where I am ye cannot come, but I go to prepare a place for you.'"—Se.

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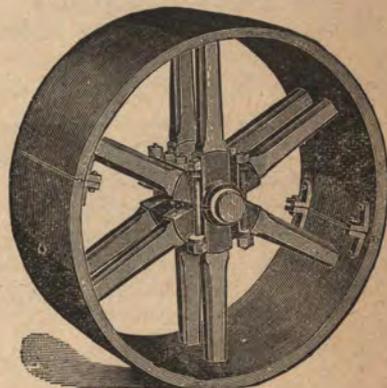
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