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Gospel Messenger.

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

Vol. VIII.

NASHVILLE, TENN., DECEMBER 9, 1897.

No. 49.

CURRENT TOPICS.

A. R. MOORE, MEMPHIS, TENN.

A WRITER in the Christmas number of the *Catholic World* gives a very interesting account of the spread of the Catholic Church in the West. The paper describes the labors and sacrifices of priests in the work, and is filled with many humorous and pathetic incidents. The education and culture of the priest is brought into comparison with that of the Protestant ministers, somewhat to the discomfiture of the latter. A strong plea is made for more money with which to prosecute the work in the West. The difficulties of the situation are briefly summed up as being a vast region, sparsely settled; Catholics few in number and scattered; few and overworked priests; inadequate spiritual ministrations; poor, little churches, loaded with debts; lack of homes, orphanages, asylums and hospitals; refusal of State to appropriate money and the influence of "the venomous A. P. A. Society."

WHAT is said by a Catholic in another paragraph about the needs of the West can be said with equal strength from the standpoint of our own work. We have missionaries in the West who labor just as faithfully and make as many sacrifices as any Catholic. If our people who go West were just as loyal to their church as Catholics are, and if the stronger churches would give as much for that work as Catholics do, our work would be quadrupled in two years.

THE continued low price of cotton is working a great hardship upon the South. High prices are prevailing for nearly all food products, but cotton continues to go lower. And what is worse, there does not seem to be any immediate prospect for better prices. With England and France fighting in Africa; England fighting with native tribes in India; Europe held in uncertainty by the attitude of the wily Turk; Spain laboring with rebellion in the Philipian Islands and in Cuba, and threatened by enemies at home, it is quite likely that all

food products will continue high, while all raw materials for manufacture will continue low. The world is at unrest, and "no man knoweth what the morrow will bring forth."

WHAT the South needs more than anything else in order to material prosperity, is a diversity of crops and a little more energy in the opening of markets for her products. The raising of fruits, large and small, and of vegetables for Northern markets is profitable. There is no reason why the South should not be the greatest fruit-producing section of this country. Stock raising has proven successful in many parts, and will in others if tried. With proper co-operation favorable railroad rates can be secured and the products will be hauled out, and money hauled in. King cotton has grown to be a tyrant and should be dethroned. Prosperity waits upon a diversity of crops.

ALL who are looking for signs of returning prosperity will be pleased to learn that the Missouri, Pacific, & Iron Mountain Railroad system, controlled by George Gould, has restored the salaries that were reduced in 1893. The cut was 10 per cent., and covered wages from the highest official down to the poorest-paid laborer. By it the company is said to have saved \$3,280,000. But increasing business now justified the restoration of the old rates, and several thousand employees are made happy thereby. The new rates took effect with the month of November. The announcement that other roads have followed this example will be happily received.

GERMANY'S seizure in China stands, unless the Chinese government is able to loosen itself from Germany's grasp. There is talk to the effect that China will try to shake off the grip of Germany, but she will probably get no help from the European powers in doing it. On the other hand, the prediction that they will follow the example of Germany, and seize choice bits of Chinese territory is likely to prove true. It has ever been true that the stronger shall bespoil the

weaker power. It would be a pathetic sight to watch this great and ancient power fall a prey to the wolves of Europe.

GERMANY is trying to pick a quarrel with the little Island Republic of Hayti. A German citizen has been imprisoned and Germany demands reparation. The Haytian government constitutes him a citizen and amenable to her laws. Germany seems to take issue with this view of the case, and in case of refusal to pay the indemnity demanded, apparently threatens to seize Haytian territory. Our Government will probably take a hand in this matter before it is adjusted. Such a course on the part of Germany would be a violation of the "Monroe Doctrine." Our minister to Germany has been instructed to ascertain the intentions of Germany, and replies that Germany gives assurance of her kindly feelings toward America, and will do nothing to disturb our friendly relations. However, the warlike spirit of the German Emperor, his well-known antipathy to the Republican form of government, and his strong faith in "the divine right of kings" should put Uncle Sam on his guard, and lead him to keep a sharp lookout in the direction of Hayti.

FROM the article in the *Catholic World*, referred to in another paragraph, we learn that the Catholics now claim a Catholic population in this country of 12,000,000. Of these, only a little more than 1,000,000 are to be found in the Western half of the country. There are in the United States 15 Archbishops, 74 Bishops and 9,754 Priests. Of these, 66 Bishops and 8,489 priests are in the East. All considerations point to the fact that the West is looked upon as the country that must be taken. The great battle between Protestants and Catholics for supremacy will no doubt reach its fiercest stage in the great Western empire of America.

Thrice-cursed is that man blessed with evil-gotten gain.

Brave, indeed, is that man who fights the evil in his own life.

ORIGINAL CONTRIBUTIONS.

FELLOWSHIP.

(Continued from last issue.)

If we be children of God, we are fellows. We have fellowship with the Father, and with his son Jesus Christ, I John 1: 3. If we say we have fellowship with him, and yet walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his son cleanseth us from all sin, *Idem* 1: 5-7. This fellowship one with the other, this participation in religious duties and privileges, is seen in several relations the children of light sustain one to another. (a) As to the faith once for all delivered to the saints. In the epistle of Paul to Philemon, the apostle thanks God for various blessings, but especially does he pray for his fellow-worker "that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ." (See verses 4 to 8 R. V.) Those who have the fellowship of the Holy Spirit, Phil. 2: 1, 2; II. Cor. 13: 14, are also to "follow with each other" in discharging the duties and sharing in the privileges that come to each and all who accept the common faith, Eph. 4: 5. And in this joint participation we are to stand fast in the liberty wherein the Christ has made us freemen. Here each is a king and a priest unto God, and there is neither male or female, but we are one to perpetuate the faith without which it is impossible to be well-pleasing to our God. We ought to observe and maintain the unity of the faith, and at the same time respect and honor the diversity of opinion as long as "consecrated common sense" and a "thus-it-is-written" are not ignored or put to discredit. Suffer this timely excerpt from Isaac Errett. "All who trust in the Son of God and who obey him, are our brethren, however wrong they may be about any thing else; and those who do not trust in this divine Saviour for salvation and obey his commandments, are not our brethren, however intelligent and excellent they may be in all beside. Faith in the unequivocal testimonies concerning Jesus—his incarnation, life, teachings, sufferings, death for sin, resurrection, exaltation, and Divine sovereignty and priesthood; and obedience to the plain commands he has given us; are with us, therefore the basis and bond of Christian fellowship. In judgments merely inferential, we reach conclusions as nearly unanimous as we can; and where we fail, exercise forbearance, in the confidence that God will lead us into final agreement. In matters of expediency, where we are left free to follow our own best judgment, we allow the majority to rule. In matters of opinion—that is, matters touching which the Bible is either silent or so obscure in its revelations as not to admit of definite conclusions—we

allow the largest liberty, so long as none judges his brother, or insists on forcing his own opinion on others, or on making them an occasion for strife." These words need to be put into the mind of "the house of Israel" to-day, and written in their hearts. The strict observance of the principles herein contained, would cause the sin of factions, parties, heresies, strifes, and schisms to depart, and the members would have the same care one for another, so that they would bear each other's burdens or loads, and so fulfill the law of the Christ, Gal. 6: 2. In the language of a sage and saint: "We have fellowship one with another, because of the mutual participation in each other's affections and good offices." Let us be brethren then, and show that we are, in keeping this new commandment, John 13: 34.

"The term [fellowship, or communion] is also used in reference to the Lord's Supper. 'The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The loaf which we break, is it not the fellowship of the body of Christ?' [I. Cor. 10: 16.] We partake in common of the benefits of His broken body and shed blood, which are symbolized in the cup and the loaf."

(PROF. M'GARVEY.)

In this connection, one may be benefited in the careful reading and serious study of I. Cor. 11: 17-30. In this scripture note well the "it-is-not-possible-for-you-to-eat-the-Lord's Supper," and see the scriptural why. For as touching the ministration to the saint, it is superfluous that I write to you, II. Cor. 9: 1. Would that this language of Paul to "the church of God which is at Corinth, with all the saints which are in the whole of Achaia" *Idem* 1: 1, could in truth and verity be said of every Christian congregation and every member of the whole body of Christ! In our efforts to restore Apostolic Christianity, this fellowship in the ministration to the saints, has not yet been made too much of. This "fellowship in the ministering to the saints" II. Cor. 8: 4, is one of the marks of the church of God. If we mean to add nothing to, to take nothing from Rev. 22: 18-20; if we are resolved to declare the whole counsel of God, and preach a full gospel, it is high time, in some places, that men cease to magnify over much certain so-called "first principles," to the utter obscuration of this one "all-essential." This teaching is "sound doctrine," and wherever this grace abounds the fruits of its righteousness also abounds. All hail to the "Apostle of Ministerial Relief" to the Christian brotherhood at this critical time in the history of the Church! The orphan and she who is a widow indeed (I. Tim. 5: 3-10,) must be cared for, because they are our own. The brother who is naked and destitute of daily food,—being alone. James 2: 14-17; Matt. 25: 31-46; I. John 3: 16, 17. No member of the "old mother church" was "an object of charity," and why? *Vide* Acts 2:

44, 45; 4: 34, 35. It is fundamental in the Christian system that this joint participation of the saints be by equality, II. Cor. 8: 11-15. The babes in Christ, of any age, would do well to read on their knees, these words on this subject: Isa. 1: 17; 58: 3-12; Matt. 25: 34-40; James 2: 1-9; Gal. 2: 10; Acts 11: 27-30; 24: 17; Rom. 15: 25-29; I. Cor. 16: 1-4; II. Cor. 8th and 9th chapters entire. A final word on this neglected fellowship: the "idea of contributing to the wants of the poor brethren is involved in the fellowship of Christians, and by the statement that they continued steadfastly in the fellowship, Acts 2: 42, we understand that they continued in the common participation of religious enjoyments, including contributions for the poor. Whether these contributions were made at every meeting or not, we are not informed; but they were certainly made when circumstances required. This conclusion is safe from Acts 4: 34, 35. Remember the poor; ye are to have them with you always, Mark 14: 7. Remember also the words of the Lord Jesus, see Acts 20: 35; II. Cor. 6: 10; 8: 9; 8: 5; Rom. 12: 1; 8: 17; II. Tim. 2: 12.

JAMES H. BROOKS.

(To be continued.)

RESTATING THE ISSUE.

It is not to be questioned that the preaching of the Campbells and their co-adjutors seventy years ago stirred up hostile feelings in all denominational circles. Common cause was naturally made against what all rightly regarded as a common enemy. For the attack of these reformers was not so much upon particular errors of denominationalism as against the denominational idea itself. The instinct of self-preservation made every sect an enemy of the plea for Christian union and a return to the doctrine and fellowship of the New Testament church. With the methods and incidents of the conflict we need not here concern ourselves. The important fact being that in the nature of things the conflict was inevitable, for the parties to it held ideas, and were animated by forces which operate to destroy each other. There could be no compromise which would not be detrimental to the truth. The hostile ideas could never be complementary to each other, they must forever remain antagonistic.

The position taken by the fathers in this reformation or restoration movement was in its elements. 1. The supreme and exclusive authority of Christ in matters of Christian faith and character. 2. The all sufficiency of the original New Testament creed as a statement of doctrine and a test of soundness in the faith. 3. The union of all Christians under the authority of Christ in one church, resting upon the one foundation of the apostles and prophets, Jesus Christ himself being the chief

corner-stone. No denomination could exist without contravening every one of these positions. Hence the necessary antagonism and its consequent ecclesiastical warfare.

In pressing the claims of the truth committed to them the reformers were compelled to condemn everything which stood in the way of that truth. This brought them to say that a sect usurped the authority of Christ; that human creeds were wrong not simply because they taught error, but because they took the place of the truth and presumed to put a part for the whole; that denominational or party fellowships must be condemned, because they interfere with the universal Christian fellowship which Christ prayed for, and stand in the way of the conquest of the world by the gospel. To the sects themselves it, no doubt, seemed that the reformers were mere iconoclasts, but the attack upon every idol of denominational sentiment and pride had this supremacy of Christ and this unity of believers for its motive and justification. Sectarianism and denominationalism, its fruit, were condemned; they were contrary to the spirit and the teaching of Christ.

One feature of the reformers' teaching showed their clearness of vision, their moderation and their catholic spirit. They distinguished between the denominational organizations based on speculative theology and the Christian faith and character of people who had been brought under the dominion of these sectarian bodies. The denomination they condemned because it usurped the authority of Christ and substituted a sect life for the church life of the gospel. Their plea for the union of all Christians scattered and divided among the various religious parties. They pleaded for believers to come out of the denominations that they might be more perfectly united in Christ.

In constructive work they sought to avoid everything like a new party in religion. Having taken the catholic and unsectarian position described, they would hardly seek to commit ecclesiastical suicide by organizing another "denomination." They planted congregations that were simply Christian. They attempted no grouping of these congregations under a central head or a representative council, which would stand for the whole. They claimed only that the local assemblies were churches of Christ according to New Testament teaching, and that all true believers everywhere were members of the church universal, which has the same conditions of membership that obtain in the local congregation.

Every involuntary or studied manifestation of their religious life was opposed to the denominational or sect conception of Christianity. They did not ask men to "join our church," or speak of "our denomination" or "our branch of the church." One of them on being asked to what branch of the

(Continued on page 7.)

EVANGELISTIC DEPARTMENT.

ALABAMA FIELD NOTES.

O. P. SPIEGEL, BIRMINGHAM.

The meeting at Plantersville, under the new tent, after being in progress two weeks, closed Tuesday night, Nov. 30th. There were seven additions. The people thronged the tent. Audiences were larger than at any former period during the meeting.

Sunday, Nov. 28th, was a high day with us. It will never be forgotten. It was the day set apart for the tent dedication, with "two sermons and dinner on the ground." Brother Spicer and 130 other disciples and friends came up on a special train from Selma to spend the day and enjoy the services. They helped to far overrun the tent.

I preached in the morning. Then Brother Updegraff, one of the Selma bishops, assisted by deacons, waited on the Lord's table. The contribution (free-will offering) was \$24.17. Bro. S. S. Landrum led in prayer.

After dinner (and such a dinner! The tables—long and wide—were piled full of good things) Bro. Spicer preached a strong sermon. The tent was dedicated to God to be used by his children in bringing other souls into his family. It was then my happy privilege to present to Miss Lide, in behalf of the Plantersville disciples of Christ, a lovely cut-glass puff box, with sterling silver covering, as a feeble expression of their thanks to her for courtesies bestowed in performing at the organ and helping to make this meeting a great success. On the covering was this beautiful engraving: "Miss Lide, from the Christian Church, Plantersville, Ala."

"Scatter Sunshine" and Bro. Spicer pronounced the benediction. A day more perfectly enjoyed and profitably spent by so large a number is seldom seen.

I have said and done all I can to make our convention in Birmingham, Dec. 6-9th, a great success. Remember we open up in full force Monday night. Try to be present. Stay till Thursday night. You can never regret time or money spent at the convention this year. Some very important steps are to be taken and some very important announcements are to be made. You owe it to yourself, the cause and to Christ to come if you can. After it is over it will not benefit you to regret your absence.

If you can't come, can you not send some one? Send your wife, husband, child, parent or friend. I should be glad to see dozens of business men present.

From every source disciples write me they are coming. We may have 500 delegates, I don't know. We ought to have? Yes. This is the Lord's work and we are his.

When you buy your ticket get a certificate. If twenty-five come with certificates they can return for one cent a mile. Tell every body. Come one. Come all.

(In the haste of making out the program our educational work was overlooked by the committee, but it shall have good room to report.)

All are getting ready for the State Convention which meets in Birmingham, Dec. 7th, 8th, and 9th.

Selma expects to be well represented. Let us have the best convention in our history.

Since the yellow fever scare is over and things are becoming settled again, our church work is moving along nicely. On Sunday night, Nov. 21st, we had a "church rally"—that is we had the clerk, treasurer and secretaries of the various departments of the church to read their annual reports. (These reports should have been given Nov. 1st, the beginning of my year's work, but we were hindered on account of yellow fever scare.) The reports showed a healthy increase and growth along all lines, spiritual, numerical, financial, etc.

Increase in church membership during the year 42; number of deaths 2; number enrolled in Sunday school 125; average attendance 85; the C. E. Society numbers 86; the Jr. C. E. Society numbers 125. The Ladies' Aid has made a fine record during the past year and has a membership of 20. Total membership of the church 158. Total amount raised from all sources, \$1,400.

Out of this amount the church has contributed liberally to Foreign, Home, State and City Missions and also Church Extension—as a fitting close for our reports.

Bro. D. D. Updegraff, one of the elders and our representative to the National Convention at Indianapolis, delivered an able address on "Our Phenomenal Growth." He gave us a glowing description of the convention, its great speakers, its workers, its wonderful influence and the power the Christian Church was exerting throughout the world, and the large audiences listened with rapt attention. The congregation feels much encouraged and strengthened and will undertake greater things for the Lord the coming year.

Yours in the work,

E. V. SPICER.

HARRIMAN, TENN. NOTES.

Yesterday closed the third week of our meeting. The church was packed last night. Every one is happy so far as our people are concerned. Bro. Haddock is doing fine preaching. We have had twenty-one additions so far. Brethren, pray for us.

J. E. STUART.

THE FAYETTE MEETING.

Our meeting began Nov. 21st. I was well aware of the existing prejudice at Fayette, and was careful to adopt a style at which no reasonable man could be offended.

I criticised and ridiculed no religious people on the globe, but endeavored rather to preach the Word of God than to chide people for their faults. I did this believing that the light of God's Word would better enable them to see their errors than any upbraiding on my part.

With these facts in mind you will be very much surprised to learn that the pastor of the M. E. Church at this place so far forgot the dignity of his calling and the standard of good manners, expected in one who has been well reared, as to call out, on being asked to dismiss the audience, "Remember the prayer-meeting at the M. E. Church Wednesday evening, and Bro. Phares, may I make this announcement? Any of you who want to hear the other side of this question, whether of my own members or Bro. Phares, come around; and come to the parsonage or any where and I'll talk to you about it."

It is hardly possible to imagine the effect of the words without knowing the manner and tone in which they were delivered.

I promptly invited him to share half my time with me and present the other side in the meeting. But the officers of the church, not thinking this wise, I offered to discuss it with him in any house in town. This he refused to do, though he now denies ever having done so.

He has acted "crayfishy" all the way through, and finally preached his doctrinal (?) sermon at the Presbyterian Church Monday night. The officers of his own church refused to grant him use of the Methodist house of worship for this sermon.

The people of Fayette are a refined, well brought up people, and the man who loses his manners must lose a part of his influence over them. I think this brother will be a living proof of this statement. His sermon on "the other side" was so weak he had to mix with it considerable sarcasm for it to stand at all. I have no fears that it will lead any thinking mind astray. W. W. PHARES.

NOVEMBER A GOOD MONTH.

Comparing the receipts for Foreign Missions for the month of November with the corresponding month last year, shows the following:

Contributing.	1896.	1897.	Gain.
Churches	16	9	Loss 7
Sunday schools	7	23	16
Endeavor Societies	13	11	Loss 2
Individuals	39	51	12
Amount	\$3,372.06	\$4,011.33	\$639.27

Last year we received \$2,350 from a bequest; this year a \$200 bequest, and \$3,000 on the "An-

nunity Plan." The receipts for the first two months of the missionary year amount to \$5,218.53, a gain of \$916.97. There has been only a small gain in the receipts for the general fund. We trust thousands will send individual offerings.

F. M. RAINS, Treas.

Box 750, Cincinnati, Ohio.

PROGRAMME

West Tennessee Convention of Christian Churches, Henderson, Tenn., Dec. 14-16, 1897.

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.

Revival Choir No. 2.

This is the latest and freshest song book on the market. It is edited by A. J. Showalter and J. D. Patton. Bro. Patton's music ability is too well known to the MESSENGER readers to need any commendation here. The book has more than 250 songs, adapted to church and S. S. purposes.

Sample copy prepaid for examination..... 35c.
Per dozen by express not prepaid

Address GOSPEL MESSENGER, Nashville, Tenn.

TENNESSEE NOTES.

A. I. MYHR.

Recently I found two churches dead in one county in West Tennessee. These were opposed to missionary societies. Neither has ever contributed a cent to missions so far as known. There was no burial. If a funeral was held in either case the writer is not informed. The songs they loved are unknown; but "How Tedious and Tasteless the Hour, Since Last my Redeemer I Saw" would be appropriate to their condition. If they ever sang "Send the Tidings of my Salvation," they sang it to the "other fellow." They could not sing "I Love to Tell the Story" as it would be inappropriate to their practice. They died because the world needed them not. Their mission was not to men and for man. They rest from non-activity and are unhonored and unsung. They sleep the sleep that knows no waking, because they were "found." Peace to their ashes!

Into the neighboring community the Board of Missions sent an evangelist to preach the gospel. The above mentioned churches were opposed to him. He labored faithfully until a good congregation was established and a house of worship built. He was supported in this work by the voluntary offerings of those who contribute to our State Mission fund. The preachers, greatly disturbed in their consciences because we do this work, are anxious to serve this church at \$150 per year for one Lord's day each month. But they ardently oppose the church or Sunday school making any contribution to help the work which gave them the gospel. The Sunday school in spite of opposition sends a small offering every year. The church is living. The members are missionary in spirit and are determined to live and work. Which picture do you like brother? If you are "sound" you like the *first*. If you are a christian you like the *second*. "Chose this day whom you will serve."

The West Tennessee Convention was postponed by the brethren at Henderson because the college was not ready for dedication. It will be held Dec. 14th-16th. The M. & O. R. R. has promised to give half rate for the 14th to return the 15th and this may be extended to include the 16th.

Let everyone prepare to come.

Last Saturday I spent in Memphis visiting Bro. Ellis and seeing some other of my friends there. He leaves the church in Memphis in splendid working order. He will begin in Nashville Jan. 1, 1898. I am delighted to have him so close to me and hope Linden Street may soon have a good man to take his place. That is a splendid church worthy of a first-class minister. Some there are as true as steel to our missionary work. We appreciate all such

SOUTH KENTUCKY FIELD NOTES.

J. W. GANT, ELKTON, KY.

I fear that some of us preachers don't fully appreciate the importance of pushing our South Kentucky work as it should be done. The following facts should not be forgotten:

1. As a rule, about forty mission points are aided every year in sustaining regular preaching.
2. Meetings are held at other mission points.
3. 1032 persons were brought into the Church of Christ last year.
4. Nine congregations were organized last convention year.
5. Eighteen Sunday schools were organized last convention year.
6. Several preachers would be forced to leave South Kentucky that will remain with us, if it were not for our co-operative work.
7. The interest on the Smallwood estate, and the contributions of the Executive Committee more than pay the salary of the general evangelist. This virtually leaves all that can be received from all the congregations to aid the preachers of South Kentucky in doing missionary work within their own territory. This simple co-operation certainly furnishes a golden opportunity to our preachers to build up the cause of Christ in the destitute portions of our own section of the State. With these facts before us, ought we not to put our hearts and lives into this grand work?

I enjoyed my recent visit to Hanson and Nebo very much. The former place is the home of W. H. Ligon, and the latter place the home of H. C. Ford.

With very few exceptions, the preachers of South Kentucky have agreed to canvass their respective congregations, and certainly this is as it should be. When all the preachers get to pushing our work, it will go without any doubt. A great deal depends upon the earnest co-operation.

You will please publish the following notice of the death of one of the purest and best young women I ever knew. That God may abundantly bless the bereaved family in this hour of their great sorrow is the prayer of the writer.

SHE IS RESTING.

Death came in the home of one of our neighbor's and took a dear one from our circle. Saturday morning Oct. 30, at 3 o'clock, Gussie, the daughter of Mr. and Mrs. James Glenn, died, leaving four brothers and three sisters, besides a host of friends and relatives to weep after her.

It is hard indeed for us to realize that we will never meet her again in this life. She was only eighteen; so young, beautiful and attractive, and in the bloom of youth. She had been a member of the Christian Church for over two years and had lived a true and devout Christian. She and I attended religious services at the same church on

Sunday previous to her death and oh, I did not think then that the next Sunday morning she would be lying cold in death and I would follow her casket to the grave, but we all know that life is uncertain and death is sure to come sooner or later. She is only resting from the toils and cares of this life.

We had been neighbors, schoolmates and friends ever since I can remember and she was always the same kind and true Gussie. And far-away friends you cannot realize how much I miss her when I visit that home. There is a vacant place that can never be filled again in this life, but it gives me so much comfort to know that in her dying moment she looked up in her sister's face and exclaimed "so pretty, so pretty." There is no doubt in my mind but what Gussie is resting in the sweet beyond and will be at the Pearly Gates to meet and greet her many relatives and loved ones. And now, dear friends, let us all live so that we can meet her in Heaven, is as good consolation as can ever be given.

A NEIGHBOR.

Comparing the receipts for Foreign Missions for the week of Nov. 26th, with the corresponding week last year, shows the following:

Contributing.	1896.	1897.	Gain.
Churches	2	2	Loss 0
Sunday schools	1	8	7
Endeavor Societies	1	2	Loss 1
Individuals	4	20	16
Amount	\$99.96	\$1,622.84	\$1,522.88
Box 750, Cincinnati, Ohio.	F. M. RAINS, Treas.		

(Continued from page 3.)

church he belonged, replied: "I did not know that the church had branched."

Their settled aversion to the name "Campbel-lite" which their adversaries sought to fasten upon them, was a consistent part of their whole contention for Christ and against human authority in matters of faith. They remembered that Jesus taught his disciples to call no man master on the earth, for one was their Master, even Christ, and all they were brethren, and that Paul denounced as carnal the spirit that would say, "I am of Paul, I of Apollos, and I of Cephas." They honored Mr. Campbell, but their whole allegiance was given to Christ. In the light of the Word of God they were compelled to regard the whole sectarian scheme which had partitioned believers off into diverse and often warring sects as disloyalty to Christ and a sin against our Lord's plan for the evangelization of the whole world. To propose "inter-denominational fellowship" to them would be to ask them to yield the cause for which they had suffered reproach and to which they had given their life. They gladly recognized that there were Christians within denominational lines, but Christians more or less hampered by human creeds and sectarian bondage. With these Christians they were always eager to share the fellowship of the gospel; for the human philosophies that had corrupted the simplicity which is in Christ and the human establishments which supplanted the universal communion of saints they had nothing but unrelenting warfare in the name of their Master.—*Christian Standard.*

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The Gospel Messenger.

NASHVILLE, TENN.

J. M. WATSON, EDITOR.

ASSOCIATE EDITORS:

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

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NASHVILLE, TENN., DEC. 9, 1897.

READ AND REFLECT.

Hitherto the greatest mistake made by our preachers in the South is that they have left their newly made converts without futher instructions and without ever putting into their hands a religious paper. I am not sure but that many of our preachers are even yet more or less guilty of this neglect. It is quite evident to me that few of us realize the almost unbounded influence of the religious paper. Ideas, true or false, may be perpetuated generations by an established publication. Object lessons confirming this statement abound. The average man is gauged by the paper he reads and, so long as he reads that one paper only, he is about as unchangeable as a mountain. The religious paper soon schools its readers in the ideas it sets forth and from that schooling there are but exceptional changes. I have a mind to say that as an exponent of certain ideas the religious paper is without a peer in the world to-day. My observation has taught me that few men are original, that the great mass of the people get their ideas and sentiments mostly by absorption.

There is resting upon the religious paper, therefore, a great responsibility. Those who write for it, regularly and who shape its policy are responsible for the broad or narrow views, the large or limited sympathies of its readers. The religious paper puts the reader in touch with his brethren and brings him into active sympathy with whatever position they occupy and with whatever work they attempt. I have never known a man who did not read a religious publication who was in touch or in sympathy with his brethren, nor, have I ever known such a man who was an active worker in the church. Such a man is always diffident and uninteresting; at least, such has been my observation.

In view of the foregoing it is evident that the work of the evangelist or the pastor is but half complete until he shall have put into the hands of his people a publication, such as shall school them in the proper ideas

and sentiments. The preacher who neglects this slight one of the most potent means by which he may strengthen his people and make them alive to every good work. For some time there has been going on in the *Christian Standard* a timely emphasis of the need of a good religious paper in every home. This is a great and important theme for the pulpit and our preachers should not let it rest until ours is a universally reading people. It is a fact too serious to overlook that very many homes among our people in the South are without a religious paper. Such a state of affairs is prophetic, certainly, of serious loss and weakness.

Our missionary brethren should understand that one of the most potent means by which we can make ours a missionary people is to put into their hands a missionary publication. Not only is it a potent but it is an indispensable means. In this section, particularly, where our co-operative work has opposition a publication which shall vigorously espouse this work is a necessity. Our preachers and all of our brethren ought to see this readily, and no less readily co-operate in the support of a paper which will stand by them and bravely hold up their hands.

It cannot be claimed for the GOSPEL MESSENGER that it is what it ought to be. Some, I know, are inclined to find fault. It should be remembered, however, that it takes patronage to make a paper. If our brethren want the MESSENGER improved—and all, I trust, join in this desire—let them accord us a more liberal support and their wish shall be gratified. It is quite possible to make a first-class paper when there is sufficient patronage. The MESSENGER, therefore, will be largely what our brethren make of it. And, really, it is going to try them right thoroughly and determine what sort of metal is in their composition. The outlook is encouraging. I have full confidence and believe it quite possible to swell the subscription list to five thousand—just double its present proportions. This attained, and the GOSPEL MESSENGER can be made all that its friends could wish. W.

A NEEDED CONVERSION.

For several days there has been lying upon my table the following letter:

"Editor GOSPEL MESSENGER,
NASHVILLE, TENN.,

Dear Sir: My daughter takes THE MESSENGER. I have your issue of Nov. 12, 1897, and what you say about the Kentucky negro is so revolting to my views of the negro that

I do not want my children to read such. It is too much like abolitionism. So please discontinue the paper to her. Respectfully,

The issue above referred to contains a letter from C. C. Smith, headed, "Does it Pay to Educate Negroes." To show that the affirmative is true Bro. Smith cited an instance of a negro boy from Kentucky who was admitted to some college in the North and who, by rare tact, pluck and hard work, earned his own way, or nearly, and completed the full course with high honors. This negro boy was preparing himself to educate and bless his people and to teach them the gospel of the Son of God. And this is repulsive to my correspondent's "views of the negro!" And this "is too much like abolitionism!"

I am a Southern bred boy and my father fought in the Confederate army. Like as not my correspondent is a Confederate soldier. If so, and he was brave, I honor him. But, he should not expect a young generation to live out the old prejudices of the past. Any sectional or racial prejudice that will withhold light and instruction from a whole race and leave it in darkness and ignorance is plainly and deliberately unchristian. I know not whether my friend—for such I should like to esteem him—professes Christianity; certain it is that he needs conversion. He needs one draught of the Spirit of Christ who loved all men and who died to save all races. Unlike the good Samaritan of old he would, because of racial and social distinction, pass an unfortunate victim by and leave him to die in darkness. Of course, the social equality of the two races is a supreme absurdity. God has created lines of distinction which cannot be erased and which to ignore would be to work a serious detriment to both races. But, shall we look down upon the negro with scorn because he is an inferior race? Shall we withhold opportunities of education and training? Rather is not the stronger and superior race, by virtue of its position, obligated to help and encourage the race that is weaker and inferior? The claim of superiority is an assumption of great responsibility. A denial of the latter in the face of the former is stupidity. Jesus said, "Go teach all nations." My friend would find this command more or less repulsive and would boycott the man who should dare essay to obey it fully. The plain truth had as well be said, that such a spirit is so far short of the spirit of Christ that who possess it can not

but stand condemned in the day of judgment.

Sectionalism, sectarianism and race prejudices have ever been the curse of the world. These were the mighty hindrances of the growth of the early church and are the arch-impediments that hinder world-wide evangelization to-day. Not until we can throw down prejudices and widen our hearts until they shall measure the world's circumference shall we be like Christ and be worthy to wear his name. The work that C. C. Smith has been doing to educate and christianize the negroes is a work that crowns him as a Christly man, and who casts slurs at him would hurl invectives into the face of Jesus who labored for the lowliest of men.

THE SOUTH.

The South is to-day, I believe, the most opportune mission field in America. Its old and impeding conservatism, long proverbial, lives chiefly in the romance of the past. Its happy, genial climate bids God's speed to every kind of church work through all the seasons of the year. Prosperous rural sections and large towns abound where our work has scarcely been heard, but where eager ears are waiting quite in vain. Then, there are scores of large and prosperous towns where we have a nucleus of faithful brethren who, if aided, could succeed, in a reasonable time, in the permanent establishment of the cause. A two or three hundred dollar supplement given to this town and to that would result in a large number of vigorous, missionary churches. Five thousand dollars judiciously expended in supplements to weak churches in large Southern towns would easily result in a score of strong churches which, in turn, would give back fourfold and stand as monuments and fruit-bearers for generations to come. Foreign Missions should not be emphasized less, but Home Missions more. Indeed, the supreme undertaking of the hour should be the evangelization of our own country which, in turn, could and would evangelize the whole earth. Truly may it be said that the quickest way to India, to China and to Japan is through the South, the North, the East and the West. To neglect our own country is to slight the principal which bears the interest upon which rests world-wide evangelization. Supplements in the South would mean more missionaries in Japan.

Broad, sunny and beseeching are the fields in the South, and short is the distance to large results. It is

to be hoped that we see the open doors of opportunity and that we shall bravely enter them. We are not idle, however. Mississippi, Alabama, Tennessee and South Kentucky are doing a great work and the workers are growing in numbers. The next decade will witness great victories and the largest results in our history. The South is yet to become a great centre for our people. The coming years will tell the story of brilliant successes and China, Japan and the Islands of the Sea shall know that story well, and rejoice. W.

EDITORIAL NOTES.

WE call especial attention to the appearance of the GOSPEL MESSENGER this issue, and anticipate greater improvements for the New Year.

THE Alabama Convention is in session this week in Birmingham. We expect happy and inspiring reports. Brother Spiegel is an untiring worker and has made an enviable record in Alabama.

IT is to be hoped that Mississippi may soon know no traces of the fever panic and that the work there may not be longer impeded. Brother John A. Stevens has been hindered very much in his plans, but will storm his field with renewed vigor during the coming year.

WE have received a large number of compliments on our First Page. Brother Moore is doing first-class work and will continue to do so. Our readers will always find his page both profitable and interesting. However, we pass congratulations on to Memphis and offer our brother good cheer.

THE lovable R. P. Meeks, of Henderson, Tenn., is engaged in a meeting at the Line Street Church, this city. Brother Meeks gave our office a pleasant call and, as is characteristic of him, said many pleasant things. May the Lord bless this good man with many long years to spend in his kingdom.

BROTHER Howard Brazelton, who has labored so faithfully and well in Greene County, Ala., has accepted a call to Anniston. He will labor also at Oxford, an adjacent town. An able young preacher and a great field are thus brought together, and the results, we doubt not, will be most happy.

THERE lies before me the "March Offering Manual," by the Foreign

Christian Missionary Society. It abounds in useful information and with timely productions from a number of our well-known brethren. I cannot but wish that the little *Manual* may fall into the hands of all our preachers, for it is calculated, I think, to deepen the missionary conscience and insure a larger offering in March.

BROTHER W. W. Phares, from whom we have reports in this issue, is one of the faithful, able, and tireless workers in Mississippi. Upon him nature has bestowed rich gifts. Consecrated in heart and towering in purpose he easily ranks as one of God's noblemen. Many years to him will mean many blessings to his fellows.

WE learned too late to so announce in last issue, that the West Tennessee Convention has been postponed until Dec. 14th-16th. The reason of the change is that arrangements had not been completed for the dedication of the college, which is an important part of the program. Let all interested make note of the change of date, and prepare to go to Henderson a week later than contemplated. This is to be an important convention, and should be largely attended.

LAST week we offered the GOSPEL MESSENGER to boys and girls not over sixteen years old for only fifty cents a year. The first response to this offer comes from Memphis and is a handsome little club, of four. Their names are as follows: Fannie Todd, Floy Jack, Sidney Croft, Ethel Hinds. These we esteem as honored patrons of the GOSPEL MESSENGER. We shall endeavor to make our Home page, and all the paper, a source of pleasure and of profit to these young friends. The Editor sends them his warmest greetings and hopes that they are all followers of our blessed Lord.

WE are almost, if not quite, flooded with pleasant sayings concerning the GOSPEL MESSENGER. We cannot publish all these. To do so would require quite a large supplement. We are emboldened by these words to attempt larger things in the MESSENGER. However, the way to help the paper is to say these nice things to your brethren and induce them to subscribe. The purpose of the MESSENGER is to educate the brethren, and to accomplish this we must have them as readers. Get your friends to subscribe and we can more rapidly improve the paper and make it an abler means of education in the South.

(Notes continued on page 11.)

REPORTS FROM THE CHURCHES.

MISSISSIPPI.

JACKSON: We had a fair audience yesterday morning but were rained entirely out last night. About the only news we have to report is that "hope sees a star" and we are following on. Yours respectfully,
W. A. NEAL.

FAYETTE: Our meeting began Nov. 21st, and lasted one week. We had good crowds all the way through, and there were three added by confession. Just before the meeting two precious souls were added by statement. These with the four reported recently make nine added to my work within the last few weeks. W. W. PHARES.

DURANT: Your correspondent was taken quite sick at Shelby, Miss. on November 15th. Was under regular medical treatment of Dr. Rose nearly one week and improved so as to remove to Durant, Miss., (Castillian Springs) where he is still improving; and will remain till he goes to Plantersville, Ala. for 4th Lord's day in December, 1897, no preventing providence. I will hope to have my last "Mississippi Delta News" letter in next issue. KILBY FERGUSON.

MERIDIAN: On Sunday Nov. 28th, we held a business meeting of the church members and paid off the \$180 church extension debt, which fell due during the yellow fever scare. Our good sisters helped us greatly in this. The sisters are the "salt of the earth" down this way. From the number of good people moving into Meridian from Virginia and Georgia one would think that this city was the best place in the State to live in.

S. M. BERNARD.

JACINTO: The fourth Lord's day in last month Bro. W. H. Sandy preached his last sermon here for some time, at least. He goes from here to Henderson, Tenn. where he will spend the next six months studying and better preparing himself for the great work he has so zealously undertaken. Bro. Sandy is a sound gospel preacher and has been instrumental in building up the cause in this part a great deal. The church here is weak and feels greatly its loss. Was organized in 1891, with five members and now numbers thirty-six. Bro. M. Kendrick labored faithfully among us four years; since that time Brother Sandy has preached monthly and part of the time has lived in our

midst, during which, time by his gentle admonition and exemplary life has won the love of the congregation and the esteem of all. We pray God that his lot may fall in pleasant places and his labors be abundantly blessed.
MOLLIE TOLER.

SALTILLO: Please publish for me the following appointments for December: Will preach:

- Dec. 8th, Hick's Schoolhouse.
- Dec. 9-12th, Antioch, Tate Co., Miss.
- Dec. 13th, Arkabutta, at night.
- Dec. 14th, Holly Wood, at night.
- Dec. 15th, Tunica, at night.
- Dec. 16th, Lula, at night.
- Dec. 17th, Coahoma, at night.
- Dec. 18th, and 19th, Friar's Point.
- Dec. 20th, Lyon, at night.
- Dec. 21st, Clarksdale, at night.
- Dec. 22nd, Dublin, at night.
- Dec. 23rd, Greenwood, at night.
- Dec. 24th, Stuart, at night.
- Dec. 26th, Okolona, at night.

The brethren at these places will please publish the appointments.
G. A. REYNOLDS.

MERIDIAN: An explanation to the Alabama brethren: You honored me with a place on your program, and I had completed my arrangements to go to your State Convention, when suddenly a woman of mature years presented herself and demanded baptism at my hands on Wednesday night of your convention week. Could not persuade her to have it attended to Monday, so had to miss the Convention in order to perform my duty as a minister of the gospel. However, I sent my address in type-written form so as not to cause any break in the program. S. M. BERNARD.

TENNESSEE.

ROCKWOOD: Had two additions at regular service Sunday morning. One of these had been taught that faith came by prayer as a direct gift from God and had almost despaired of ever getting it. She with joy learned that faith cometh by hearing and hearing by the word of God!

W. J. SHELBURNE.

HOWELL: Beginning with the 2nd Lord's day in November, Bro. F. W. Smith, of Franklin, Tenn. held a week's meeting with the Church of Christ at Howell, Tenn., which was one of the best meetings ever held with the disciples at this place. One visible result of the meeting was ten souls added to the Church; one com-

ing to us from the Cumberland Presbyterians and wishing to be nothing more nor less than a Christian, and nine by confession and baptism. Coming at a time when most needed by the church, Bro. Smith's stay among us resulted in untold good. Those of us who had known him before expected much of Bro. Smith and were not disappointed, while all are forced to admit that he compares favorably with any of the grand and good men who have preceded him in meetings at this place. Being earnest, logical and gentle, he won not only the respect but the good-will of all the people at Howell, and held large and increasing audiences until the last. In stead of "closing the doors of the church" as some of our brethren had been taught to fear, he only threw wider the doors and windows and "let a little sunshine in." May God bless Bro. Smith in his work!

A SISTER.

HARRIMAN: Yesterday closed the fourth week of our meeting. We have had no "booms" but there has been a steady growth from the first. Notwithstanding the inclement weather the house was filled last evening to hear Bro. Haddock's sermon on "The Name." The discourse was the most convincing of any yet delivered. So far we have had twenty-six additions.

Our religious neighbors are very anxious about the close of the meeting, *The East Tennessee Baptist*, an organ of the Baptist Church has taken the task upon itself to call us down. It had an editorial last week entitled "Consummate Ignorance" in which Haddock is generally sorched. Every force nearly, is brought out against us, but we are still here doing the "Lord's work" at the same old stand, and by the Lord's help we are going to continue. This personal arrangement will be noticed to-night publicly. Brethren pray for us.

J. E. STUART.

ADAMSVILLE: Bro. John A. Stevens closed a two week's meeting for us, Nov. 28th, with twenty-four added. It was the best meeting almost with in the history of our congregation which is about twenty years old. His zeal and earnestness not only caused sinners to repent and turn from their evil ways, but put new life into the church. We are greatly improved. Bro. Stevens seems to have an apt way of stating things. In no way did he depart from declaring the whole Gospel of Christ. Yet very many who have not been in the habit of hearing us attended with great interest and doubtless seed was planted that may spring up in later years. Our house

was crowded at night, many doubtless being drawn out by Miss Eva Crowder's cornet which was of much benefit to the music. If there had been an "anti" in the congregation when the meeting began we think he would have exclaimed at the conclusion: "Praise the Lord with cornet and organ." We felt so good over our meeting that we were almost glad the yellow fever had run Bro. Stevens out of Mississippi. He is gifted with a clear, strong voice—is a logical reasoner, original in many ways and above all he preaches Christ as our crucified Saviour and earnestly pleads with sinful humanity to accept him. May God spare him to a ripe old age.

GILBERT A. SIPES.

P. S. I am glad we have such a sweet paper in Tennessee as the MESSENGER, and trust it will soon realize its full contemplations in general make up. Send me one dozen sample copies, and I will endeavor to get your list enlarged here.

Yours in the faith,
G. A. S.

JOHNSON CITY: Our meeting closed Thursday night, Dec. 2nd, with 19 additions—16 by baptism, 1 from Methodists, rest by enter. There were 2 additions the last night and we all felt that many more would have come out on the Lord's side had we continued, but Bro. Burleigh was physically unable to continue. He is truly a strong man, preaching only the simple gospel in a plain way. His work at Bristol has been highly successful, having had over 100 additions there in the last year. We feel that the cause in Johnson City has been given a new impetus and expect to reap still greater harvests as a result of this series of meetings in the future.

Fraternally,
A. B. CROUCH.

ERIN: Sodom went up in the flames, but her name remains. Also, Erin has received great damage since our article in the MESSENGER, Dec. 5th was written. Consuming a number of business houses, postoffice building included, but her name remains. We keep house for the Lord in Erin. Brethren, if you wish to pay us a visit, please drop us a postal card a few days before and we will be glad to meet you at the depot.

Faithfully,
D. S. HENDERSON.

SOUTH KENTUCKY.

CENTRAL CITY: The meeting at St. Charles closed on the 26th of November. W. B. Wright, of Russellville,

Ky., did the preaching, which was all that any one need wish. There were six additions to the congregation—two by baptism, two by letter, and two restored.

I. H. TERL.

KELLY: There will be a Box Supper for the benefit of the Christian Church at Kelly, Ky., on Dec. 18th (Saturday night), and all are cordially invited to come, and the ladies to bring their boxes. I was told by the church to send this to the GOSPEL MESSENGER.

W. D. WALKER.

MECEDONIA: Our protracted meeting, beginning Oct. 30th, and continuing until Nov. 8th, resulted in 27 additions. Our good Brother G. W. Davis did the preaching, and it was therefore well done. Brother Davis has been with us for the past year, and has labored earnestly. We like him very much and hope to be able to secure him to labor with us another year.

W. J. MURPHY.

CADIZ: I conducted a meeting of 12 days' duration at Linton, Ky., closing on Tuesday night, Nov. 26th. Six additions and fine interest throughout the meeting. The people of Linton know how to make it pleasant for the preacher. This place should be supplied with preaching, and by so doing we would soon have an organization there.

W. H. FINCH.

A YOUNG MAN'S ERROR.

"I drink to make me work," said a young man. To which an old man replied: "That's right, thee drink and it will make thee work! Harken to me a moment, and I'll tell thee something that may do thee good. I was once a prosperous farmer. I had a good, loving wife and two as fine lads as ever the sun shone on. We had a comfortable home and lived happily together. But we used to drink to make us work. Those two lads I have laid in drunkard's graves. My wife died broken-hearted, and she now lies by her two sons. I am 72 years of age. Had it not been for drink, I might now have been an independent gentleman; but I used to drink to make me work, and mark! it makes me work now. At 70 years of age I am obliged to work for my daily bread. Drink! drink! and it will make thee work."—*Domestic Journal*.

He is to be feared most who fears his Maker least.

Better the pauper's life than the rich man's death.

EDITORIAL NOTES.

The Devotional Page this week is a gem. We should like to have been present during the prayer meeting of which the editor tells us. The Meridian church is thoroughly alive, and the secret of its success is not far to find. All live churches have live prayer meetings—an exception we have never known.

The *Year Book of the Churches of Christ in Tennessee*, just from the press, lies before us. We commend it to the careful attention of our Tennessee brethren. It beautifully sets forth the reason, righteousness, success and sacrifice of our co-operative work. Read and be convinced! Opposition to this work lies chiefly in a misunderstanding of its plans and purposes. Opposition, however, grows less each year, and there is promise that it shall become, ere a very distant day, a thing entirely of the past. Then shall Christ be glorified the more, in that more men shall hear the gospel, believe, obey, and be saved.

THERE appears in the *Christian Standard*, of last week a handsome cut of O. P. Spiegel, Alabama's popular evangelist, together with a brief sketch of his life. The words of praise are well spoken and seek but to do justice to a well-deserving man. For years Brother Spiegel has labored in his native State faithfully and well, and that for a small salary in the face of very much more offered him elsewhere. Those who have hurled criticisms at his work are strangers to his sacrifice and have placed themselves in a light not calculated to make a good impression. It is very easy to criticise, but it takes courage to do. Brother Spiegel's critics, whether in his State or out of it, are long in words but short in doing. Could they see themselves as others see them, their reformation might be hoped for.

MISSISSIPPI DELTA NEWS.

Nothing to report, because the writer has been sick since Nov. 15th, and is now at Durant, Miss. Expects to be able to reach Plantersville, Ala., Dec. 25th ready for business.

KILBY FERGUSON.

NOTICE.

The Mobile and Ohio R. R. will grant *one-half fare* to the convention at Henderson, Tenn., Dec. 13-17th. Ask the agent for the conditions.

A. I. MYHR.

DEVOTIONAL DEPARTMENT.

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

THE LORD'S SUPPER.

Its Institution. The Time.

Jesus instituted the Supper at a time when it was little expected by the apostles. They had just partaken of one Supper and now the Saviour introduces them to another—something rather uncommon in every day life. Neither had the prophets heralded the news of the institution of the Supper. While circumstantial evidence leads us to believe that Jesus gave this ordinance as a soul-stirring surprise, still the apostles gave no outward signs of astonishment. They had evidently reached that state of mind where they could say "Lord, thy will be done, it matters not what thy will may be."

In the days of John the Baptizer the people were not looking for a man who would preach in the wilderness, and wade into the River Jordan and immerse people, but John did that nevertheless, and great crowds went out and submitted to the ordinance. And so it is, some of the most precious blessings come to us at a time when we are not especially looking for them and yet we always welcome them heartily. That Christmas present that you received last winter came to your door very suddenly. No one of the family was looking for it, yet you did not refuse to accept it.

I believe the Saviour loved to save some real rich blessings until an opportune time, and then send them like a flood into the souls of his disciples. Sometimes the Lord's Supper comes to a person even now in the form of a precious surprise. A man has been traveling for some time and when the Lord's Day comes he finds himself in a strange community. He steps into a church a perfect stranger, not knowing even what church it is. The table cover is lifted. The Elder says: "This is not my Supper, it is the Lord's and is for all the Lord's children." A sudden thrill of joy passes over the visitor as he enters heartily into the service and leaves the house of worship feeling that it was good to be there.

MIDWEEK PRAYER-MEETING.

Date—December 15.

The topic for December 15 as announced on the Broadhurst topic leaflet is "the Lord's Supper." As so much has been written in this department of late on that subject, I will just refer you to previous numbers of the MESSENGER and will now

proceed to talk to you upon another subject.

Probably you belong to a church that never has a prayer-meeting. There are many such churches in the fair Southland. Now, what is the reason that your church has no prayer service? You have a building. Yes! You have a sexton who is ready to light and heat the church. Yes! You have health and strength enough to carry you to the house of the Lord. Yes! God Almighty invites his saints to lift up their voices to him in concert. Yes! Then why don't you organize a prayer-meeting? The answer comes in a subdued tone: "The men in our church are not good for anything except to look handsome."

Alas! Alas! such is very often the case. The men in so many churches have not two grains of spirituality in their make up. So many churches are burdened almost beyond endurance with an unconverted membership. But hold on here Brother, I am talking to you now, probably you are the man to begin a work of prayer in your congregation. You know the members. You know the value of fellowship in prayer and praise and it now becomes your duty to go around among the congregation and talk this matter up. You can do it, don't say you can not. The way to proceed is to go first to a few of the brethren whom you know to be upright men. Tell them kindly of their duty in this matter. Meet them in some parlor some night and there you few men alternate in offering prayers to God. Get accustomed to hearing your own voice in prayer.

Then call on the members and tell each one that one next Wednesday night there will be a prayer-meeting at the church and that you want them there.

When the hour arrives, you stand up and state the object of the meeting and go ahead and conduct it, even if it is not the best prayer service you ever attended. Take God's word for it, that you will be a better man for having done this work in the name of Christ. Let each church start the year 1898 with a regular prayer-meeting. Give the young people a good place to go on Wednesday night and many of them will stay away from an evil place. If you have not been in the habit of attending the prayer-meeting yourself, start the new year by attending.

Now, I am going to let you peep in on our Meridian prayer-meeting, so

you can see what a blessing a good service like this is to a church. On Wednesday Nov. 24, at 7:15 P. M. your humble servant, the minister of the congregation arose and announced the hymn "What a Friend we Have in Jesus." The audience sang it heartily.

We all fell upon our knees and Bro. Wallace Roberts offered a prayer of thanksgiving that God had permitted us to meet and asked for a continuance of God's goodness. The leader then read I. Peter, 3rd chapter, and announced the subject as "The Blessings of Baptism." He dwelt particularly upon the 21st verse, which teaches that we are saved by baptism, and explained how we are saved not by the chemical properties of the water but by obedience.

The audiences bowed while Bro. B. H. Grimes led in prayer. We then sang "There is a Fountain Filled with Blood."

Bro. Grimes, one of our elders, arose and made a talk upon the topic. He dwelt particularly upon the idea that the blessings were all "in" Christ, and that a man had to get into Christ through obedience in the ordinance of Baptism before he would obtain the blessings. He illustrated his thought in various ways. Bro. J. T. Lawson, a young man, then offered a fervent prayer that God might bless the preachers of our brotherhood, that they might proclaim the whole counsel of God with power, and that many souls might be converted during the coming year. Bro. W. Clark, one of our new members then explained that one blessing of baptism was good conscience toward God. He said that he had lived in a church for twenty years that practiced sprinkling, and now, since he had been properly baptized, he had a good conscience. We sang "Whiter Than Snow."

Mrs. S. M. Bernard read an appropriate article from the GOSPEL MESSENGER. Bro. Lawson spoke of the struggles of our brethren in getting the religious world to properly understand the subject of baptism.

Some announcements were made for the remainder of the week. We sang a hymn and were dismissed with prayer. We all felt edified.

The chief of faults is fault-finding.

Let him be lost in your estimation who is first in his own.

Deadly is the serpent which fastens its fangs in the soul.

That duty is most binding which was deferred from yesterday.

CHRISTIAN ENDEAVOR DEPARTMENT.

MISS ETHEL STREATOR, EDITOR, CLARKSVILLE, TENN.

OUR SINS.

- Dec. 13. All have sinned. Rom. 3: 19-31.
 Dec. 14. Who shall deliver? Rom. 8: 14-25.
 Dec. 15. Our advocate. 1 John 2: 1-6.
 Dec. 16. Fire burns. Prov. 6: 12, 19, 27, 28.
 Dec. 17. Confess. 1 John 1: 1-10.
 Dec. 18. With all your heart. Deut. 4: 25-31.
 Dec. 19. TOPIC. Our sins and how to get rid of them. Luke 13: 28-30.

A BIBLE STUDY:

Sins of Commission. Prov. 24: 9; Matt. 6: 3; 8: 6; Luke 8: 10-14; Acts 5: 2-4; James 2: 2-4; 1 Cor. 2: 3; 8: 9-12.

Sins of Omission. Matt. 13: 14, 15; 25: 45; Luke 11: 42; 12: 47; 17: 17-18; John 9: 41; James 2: 2-6; 4-17.

Sins of the Lips. Prov. 16: 27, 28; 17: 9; 26: 20, 21; James 3: 2, 6, 8, 16; Psa. 15: 3, 4; 34: 13.

How to Get Rid of Them. Psa. 34: 17; Prov. 28: 13; Matt. 11: 28, 29; 1 John 1: 9; Psa. 32: 5; Eph. 4: 26; Heb. 9: 14-28; 2 Pet. 2: 9; 1 Cor. 8: 13; 10: 13.

In writing or speaking of the sins which Endeavorers are apt to commit, one does not think of grave misdemeanors as anything criminal. But sometimes we all do things which are not up to our highest standard, and which are not worthy of Christ's followers. There is the frown which may hurt someone who is craving a smile; the impatient speech, which repels one who would like to be friendly; the thoughtlessness with which you often unconsciously wound those whom you love.

And then the things you have left undone! Is there a single day which passes without some unused opportunity for giving help and pleasure? It is a solemn thing, that the undone good will weigh as heavily against us, finally, as positive evil.

One of the best ways to get rid of these sins which beset us is to carefully review each day when its work is finished. At first there will be a startling array of things you would like to change, but if the habit is persistently carried out, it will surely be a help; it will make you more careful as the hours pass, that there may be fewer things to regret and ask forgiveness for when the night has come.

The Y. P. S. C. E. of the Christian Church, Clarksville, Tenn., has started a temperance scrap-book. All the members have agreed to collect articles bearing on temperance. The book will be kept by one of the younger members. Temperance committees and leaders who will need such items in the future will know just

where to find them in convenient form.

"Do not judge yourself by what others are, but by what you should be and what Christ is."

A sin unconfessed is like a hidden fire—it ever eats a larger nest for itself.—*Endeavorer's Daily Companion.*

Within the last year, two dainty cards have come to join the individual pledge card, so familiar to Endeavorers. They need no further comment than the words they bear. On one we read: "Certificate of membership in *The Tenth Legion* of the United Society of Christian Endeavor, composed of Christians whose loyalty to Christ their Commander and spirit of self-sacrifice for the spread of His Kingdom are expressed by the gift of one-tenth or more of their income to his use." The other is the "Covenant Card of the Comrades of the Quiet Hour. Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God.

Sunshine gives some impressions of the San Francisco Convention which are worth repeating: "To Treas. Shaw the most impressive thing was the effect that a company of earnest, happy Christians could have on people who before were absolutely indifferent to claims of Christ. It impressed me with the thought that what the world needs to-day is a living Christ expressing himself through his disciples. In the overflow of meetings, thousands of men and women, particularly men, who had not been inside of a church for years, stood for hours at a time listening to the simple gospel story. I trust that more and more it may be the mission of the Christian Endeavor to carry the gospel to those who will not go to the church."

"The thing which most impressed me at the convention in San Francisco was that the meeting was being held most opportunely both as to time and place, and that by it Christianity on the Pacific coast was being given a dignity and importance which it sadly needed, and which will do more for the cause of Christianity in that locality than the sending of hundreds of missionaries would be likely to do."—*Ira Landrith.*

Amos R. Wells noticed the great interest in the Tenth Legion: "At one of the large gatherings (the Missionary Conference) I asked the audience, which filled one of the largest churches in the city, how many present were members of the Tenth Legion, and at least half the audience promptly and enthusiastically raised their hands. This new movement is one of glorious promise for the extension of the Kingdom."

"I was impressed more with the grasp that Christian Endeavor has upon young people of evangelical denominations than ever before at the San Francisco Convention. It was proven by their fidelity, by being away from home in a strange land. More and more it came to me often that Christian Endeavor was only beginning to appreciate what God means to do with it if we as individual Endeavorers are only true to him. The knowledge that delegates journeying from the East and South received in traveling over their own country, in itself made a lasting impression, and if it were not for the great spiritual results of the convention, the impetus given to home missions alone would repay for all the expense on the part of any individual in going to and from our last great meeting place."—*John Willis Baer.*

The new year that you and I talked a good deal about a little while ago, isn't new any longer. Wouldn't it be a good idea for you to get out the resolutions you made and see how much remains to be accomplished before the year closes?—*The Lookout.*

Are you a member of one of the committees in your society? If you are, remember that something has been committed to your charge. The very name implies that, and God will, and the society has a right to call you to account for the way you use the responsibility you have accepted.—*The Lookout.*

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HOME DEPARTMENT.

THERE IS NO UNBELIEF.

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.

Whoever says when clouds are in the sky,
"Be patient, hearts, light breaketh by
and by,"

Trusts the Most High.

Whoever sees 'neath fields of winter snow
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, To-morrow! The Unknown!
The Future! trusts that power alone
He dares disown.

There is no unbelief;
And day by day and night, unconsciously,
The heart lives by that faith the lips deny,
God knoweth why.

—Edward Bulwer Litton.

BIRDS THAT COULDN'T SING.

BY REV. J. F. COWAN.

Two prominent ministers of the same denomination, both of whom are pastors of metropolitan churches, had gone off into the woods to hunt and fish. They stopped at a big hotel in a mountain region where trout streams were abundant, and during the week inquired for a church. The proprietor told them there was a church in the neighborhood, and, as the minister had been called away for the next Sunday, doubtless the congregation would be glad to have one of the visiting ministers preach.

They consented; but when Sunday came the pastor of the church unexpectedly appeared. They declined his polite invitation to preach when he was there to do it himself, since they had come away from home for rest. But when he mentioned the fact that there was no one present who could raise a tune, they very readily consented to undertake leading the singing. There was no instrument.

The minister gave out the hymn, "Salvation, O the Joyful Sound." The first minister started it to the tune of "Cambridge," but, at the end of the first line, everything he knew about that tune deserted him, and go farther he could not. He started it again, but with the same result, and the third time only increased his confusion, whereupon he gave it up as a bad job.

His brother minister was of course very much mortified, and, thinking to save the reputation of the city visitors and to restore a feeling of devotion, started out to sing, "There is a Fountain Filled with Blood." He was as

familiar with it as with a, b, c, and never had a doubt but that, if he were waked up in the middle of the night, he could sing it with his eyes shut. But failure seemed to be contagious, and before he got to the end of the first line, he too, wavered, lost the track, struck off across lots, and landed nowhere.

This second failure was quite too much for the audience, who were unable to restrain themselves longer. Laughter burst out all over the house like water out of a barrel with the hoops knocked off.

The two unfortunate victims of momentary aberration of mind looked at each other, and, their gravity completely overcome by the ludicrousness of the situation, they too, burst into laughter. Then, heartily ashamed of themselves, they sobered up. But the first time their eyes met they lost self-control again. This would never do. They picked up their hats and started for the woods.

When they got out of sight and hearing of the church they sat down to reflect. But no sooner did they look into each other's faces than the recollection of the ludicrous situation overcame them and they burst out into convulsive and uncontrollable laughter which made the forest ring, and lasted for several minutes.

When at last they had partially gained control of themselves and dared to lift their faces from their hands, the same thing happened again. The chuckle of one started the other, and like schoolboys they roared and haw-hawed until the woods rang with the echoes.

It was fully half an hour before this sort of thing had spent itself, and they were able to look over the situation calmly. What were they to do? They had too much at stake as gentlemen to ignore such a breach of decorum as had been committed by them. Certainly an apology was due.

But the more they thought of it, the more absurd it seemed to try to apologize. Neither of them could claim that he didn't know how to sing, or that he was not familiar with the tune which he had attempted to sing, or had not sung it hundreds of times. How could they make anybody believe that they both had been seized with an inexplicable panic which had suddenly deprived them of their sense of time and tune? And even if that were accepted, how could two dignified doctors of divinity, who had passed middle age in life, expect a brother minister and a congregation of people to believe that they had not

learned to restrain their laughter over ludicrous happenings?

The more they thought of it, the more it seemed to them like adding injury to insult for them to go back and say anything about it. And so instead they sneaked off to their room, quietly packed their belongings, and took their departure for the most remote and isolated cabin they could possibly find on the mountain-side.—*Christian Endeavor World*.

"BLAMELESS."

BY REV. F. B. MEYER.

"I pray God," wrote Paul to the Thessalonians, "your whole spirit and soul and body be preserved blameless. Faithful is he that calleth you, who also will do it."

The apostle was a practical man, and the fact of his having prayed for these things was clear evidence that believers might attain that condition of soul which his words implied.

We must distinguish between blamelessness and faultlessness. The latter can be ours only when we have passed the gate of pearl, and been presented faultless in the presence of His glory, with exceeding joy; the former alone is possible to us here and now, but, thank God, it is possible because he has said that "he will do it."

Every one admits that there is a difference between these two. Take an instance from common life. A working woman comes home weary from her day's toil, and having provided the evening meal and put her little ones to bed, she sits down to work for her babe. Presently the little frock falls upon her knee, and she leans back in a snatch of unconsciousness, such as only the most tired know.

Her eldest little girl, noticing the collapse of her mother's efforts, steals to her side, takes her work gently out of the tired fingers, and, creeping back to her chair by the fire, essays to finish the uncompleted hem.

"Mary," says the mother, suddenly awaking, "what are you doing?"

"Helping you, mother," replies a voice with a touch of sacredness in it.

"Let me see what you have done; bring it here, child." And as the quick woman's eyes look down the tortuous stitches, she sees at a glance that every one of them will have to be unpicked and done again.

But she says never a word to the little maiden of blame or faultfinding. The work is not faultless, by a long way, but the child is blameless. Had the cobbled seam been due to sloven-

liness or neglect, the work had been blameworthy as well as faulty, but inasmuch as it has been done to the very best of the child's ability, she stands without blame in her mother's presence.

Of course, the analogy is not perfect, because other conditions connected with our Savior's work have to be introduced before we can stand in the presence of God blameless and faultless; but still the illustration will show how it is possible for those whose every moment is full of fault, to be nevertheless blameless and harmless, the sons of God without reproach, because they have not wilfully ignored any known command, but have lived in the current of the precious blood, and within the charmed circle of the will of God. O, to live that blameless life, the life hid with Christ in God!

—*Christian Endeavor World.*

"THE OLD MAN."

Ichabod, my boy, methought I heard you speak of your father this morning as "the old man." You are 18 years of age, are you not? Just so. That is the age when callow youth has its first attack of big-head. You imagine at this moment that you know it all. I observed by the cut of your trousers, the angle of your hat, the tip of your head, the flavor of your breath, the style of your toothpick shoes, and the swagger of your walk, that you are badly gone on yourself. This is an error of youth which your uncle can overlook; but it pains him sorely to hear you speak in terms of disrespect of one you should never mention save by the sacred name, "father." He may not be up to your style in the modern art of making a fool of himself, but ten to one he forgets more in a week than you will ever know. He may not enjoy smoking guttersnipes chopped fine and inclosed in delicate tissue paper, but he has borne a good many hard knocks for your sake, and is entitled to all the reverence your shallow brain can muster. By and by, after you get through knowing it all and begin to learn something, you will be ashamed to look in the glass and wonder where the fool-killer kept himself when you were ripe for the sacrifice. And then, when the "old man" grows tired of the journey and stops to rest, and you fold his hands across his bosom and take a last look at a face that has grown [beautiful in death, you will feel a stinging of regret that you ever spoke of him in so grossly disrespectful a manner; and when other sprouts of imbecility use the language that so delighted you in the germinal period

of manhood, you will feel like chasing them with a thick stick and crushing their skulls to see if there is any brain tissue on the inside.—*Burdette.*

DID YOU EVER SEE HIM?

He takes no religious paper because he is too poor to do so. Yet the trashiest kind of literature, to the amount of ten times the cost of a church paper, finds its way into his house every year. And he and his wife are wondering why their children, as they grow up, have no interest in the church, and are rapidly drifting away from it.—*New Orleans Advocate.*

"By all means use some time to be alone. Salute thyself. See what thy soul doth wear. Dare to look in thy closet, for it is thine alone, And tumble up and down what thou findest there."

—Edward Bulwer Lytton.

"THERE'S one thing," remarked Deacon Faithful, with irritation "that they forgot to put in the hymnal for the benefit of some people who come to church, and that is a lullaby."

AN aged Scotchman was one of the opponents of instrumental music in the church he attended. One day lately some one asked him what he thought of the organ that had been introduced. "Man," was the reply, "I'm feard I'm gaun to like it."

Doubt not the word of him who speaks the Word of God.

Earnest, indeed, is the silent plea presented in tears.

Vicious, indeed, is the battle where Vice commands.

He who follows a shadow never catches the substance.

A Christian Only.

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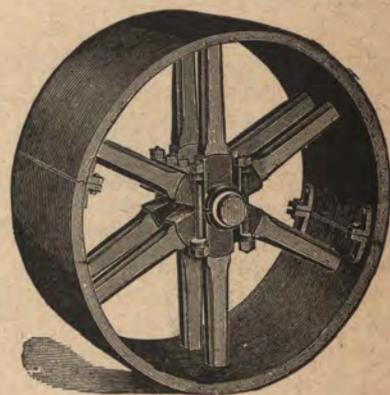
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