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*Messenger Publishing Company*

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*Messenger Publishing Company*

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Movement of the World.

There are four stages in the social development of the human family. They are the period when all questions referred to physical force, the period when they are appealed to intellectual power, the period when science is supreme, and the period when that higher love, of which Paul and John say much, directs the conduct of men. There was a time when nothing but an even fight was tolerated. It was then a question of numbers. In this period a lot of physicists like Goliath, who were mere drays intellectually, were the idols of the people. We are in the noon-day of the intellectual period. Numbers do not count in battle. Even the prize fighters trust no longer to physical endurances to win the prize but study the game as an art. The people who almost dying to enlist in some war dream that a war now would be no more resemblance to our great War than the Civil War did to Revolutionary War.

But the above view might do our times an injustice. The Elijah's are not as few as our might suppose. We have almost a controlling majority that have passed up into the Conscience Period. The battles in the next century will be along this line. We can scarcely say that we yet comprehend the Period of Love. We can only say "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."

Our people should be thoroughly acquainted with the fact that America is the great battle ground of man struggle for the higher estate. America is the focal distance of all the light that all other civilizations generated. What a significant fact it is, that this country was settled by people who were driven here by persecution for conscience's sake. All the ideas that had outgrown other nations' ideas of things found asylum here. This accounts for the fact that we have made such wonderful progress during the last hundred years.

To the pessimist, who delights to refer us to reports of scandal and murder to convince us that man is growing worse, we say it would be strange if it were not so. It would be strange indeed if a sufficient freedom to give growth to the most advanced ideas, would not also be regarded as a license to propagate Satan's devices to destroy man.

The Cuban question has about settled down to what shall be done with the island when it is free. This seems like old sympathy for a people struggling for liberty; but if the question involves our own progress, we may well consider it. President Cleveland stoutly resisted the annexation of the Hawaiian islands on the ground that it would greatly complicate our already complex system of government and his course was determined by the same reason. The annexation of the island would be a hazardous undertaking, it is thought by the president and his friends. But on the other hand it seems to us there ought to be no question as to the ability of the Cubans to administer a government at least as able as the Central and South American republics. If peace were dared with Cuba independent, there would be a rash of adventurers to the island similar to the rush to Old West a few years ago. It is generally believed that such a state of affairs would be a wonderful boon to Protestant mission work.

A most touching story comes from the workers on the scenes of the Armenian massacres. The following, though a little late, we give here.

Dear Mothers and Sisters of Armenia:

My heart is deeply stirred by the sacred ministry of the hapless little orphans of Armenia. Anything more pitiful than their condition it would be impossible to conceive, and I pray with all my heart God to make our people good and true people, while robbers and everybody else, may give their Christain money, not to fill the stocking of a child tenderly sheltered in a Christian home, but to put stockings on the bleeding little feet of pitiful Christian children who have no roof but the sky, no bed but the ground, and no food but the ground roots, except as we who are surrounded by every comfort of life give kinds of help toward them and their heart-broken mothers. Let us enable not enlarge the hearts of our little ones by showing them now they can on this loved day carry out the Christ spirit. What we must do must be done quickly. One dollar will feed a- child and care for an orphan for a month. Twelve dollars for a whole year. The above suggestion is equally appropriate for New Year's gifts.

Your Christian Sister,

FRANCES E. WILLARD.

It is hard to see sometimes how all things work together for good, but without the outburst of the Turks can be successfully met, not by crusades as of old, but by this higher ministry of love, much good will be done to the Armenians, the Christian world and even the Turk. A nation can withstand the shock of having slaughtered an antagonist in battle but no one can outlive the shock of having made martyrs of a people.

"A journalist is a grumbler, a censor, a giver of advice, a regent of nations. Four newspapers are more to be feared than a thousand bayonets."

The Messenger remains $1.00 a year.
Samuel M. Bernard was born in Louisville, Ky., December 12, 1873, and is the son of Samuel M. Bernard and Mary Johnston Bernard, his father being a well-known lawyer of the Falls City.

Rev. Bernard was educated in the public schools of that city, taking the full twelve years’ course, graduating from the Male High School in 1892 with distinction, being one of the class orators at commencement. He entered the Kentucky University at Lexington in September, 1892, and was the winner of the Transylvanian Oratorical Contest at Lexington in May, 1894. While in college he held one protracted meeting at Ford, Clark County, Ky., lasting two weeks and resulting in 83 additions to the church. He graduated from the ministerial department of the Kentucky University in June, 1895, his class average being one of the highest among the twenty-one graduates. He began preaching at the age of 18 years, and was called to the pastorate of the Warsaw church in October, 1894. He was soon after called to the South Fork, Sugar Creek, and Sparta churches, and Franklin church, in Switzerland County, Indiana. All of these churches have grown in a marked degree in the past two years. The Warsaw church has had 27 additions during the past year. That church has contributed to nine different missionary enterprises during the past year, and he leaves the church with a bright prospect for the future, as perfect good will prevails in the church.

For such a young man, Rev. Bernard has achieved a great deal, and it is due to his perseverance, will-power, and his willingness to take a small beginning and push it to the front, even if success comes during the last quarter of the struggle. His work has been marked with the touch of a true Christian gentleman, and though just entering manhood, he has already accomplished what many older workers in the Master’s vineyard could be well proud of. Personally he is a most amiable gentleman, and he has endeared himself to a host of friends by his kind nature, relenting disposition, and his desire at all times to get the best out of the worst, and make all happy. It is with sincere regret the public generally says goodbye to him in his departure for his new field of labor, and he would be cheerfully welcomed on his return to Gallatin County.—Warsaw (Ky.) Independent.

[Since the above was written, Bro. Bernard has married a most excellent Christian woman, a true co-laborer with him in all his work. He has been called and taken charge of the Christian Church in Meridian, Miss., and is giving perfect satisfaction. There is a bright outlook for both this church and preacher. The church is only 3 years old, but is one of the liveliest and aggressive congregations in Mississippi. They own their own house, have preaching all the time, and are destined to be a great power for God in Mississippi.—Ed.]

Mississippi Delta News.

KILBY FERGUSON, COAHOMI.

The mail has brought me a letter from my ministerial brother, Flourney Payne, the popular, regular pastor of our churches at Greenville, La-mont, Friar’s Point, and Coahoma, in which he informs me that at the close of this month he will vacate his field of labor. This I can say: I regret his decision; as do all the congregation. He has been reasonably successful, and leaves a good record and a people who love him.

Their prayers and mine go with him. I know his people to love them. They formed a part of my seventeen churches for which I formerly preached.

Any energetic, cultured, young preacher, with a clear record behind him, who may obtain said field, will find a generous, noble people, with whom to labor and who will appreciate his labors and will try and reward him financially.

WE ARE HAPPY NOW

because our State evangelist, John J. Stevens, is in our midst, not on a pleasure trip, but to help us work in his and our Lord’s vineyard. You readers will naturally say, “Well, what has he done, and what is he doing, that make you all feel so happy?”

Well, in the first place, the kind-hearted, talented, M. E. preacher at Louistown, Coahoma County, Miss., recently said to me: “I have held a protracted meeting here this year, in this town, also Joe Jones, and both meetings failed; no additions. Now, I want you, or Bro. J. A. Stevens, to hold a meeting in my church building, and see what you people can do.” I immediately wrote Bro. Stevens. He came and preached nine sermons, a fair interest was aroused, and one talented young man made the good confession and was baptized. If Bro. S. could have had time to have held a regular two weeks’ meeting, greater results would have followed. Bro. S. visited Friar’s Point, Belin,
Davis’ Chapel, Coahoma, and Lost Lake, preaching on an average one sermon at each place, thereby strengthening our members, and paving the way for future success. Bro. S. has never held a meeting in the Delta that has not made friends for the Christian Church. I attribute my success in the Delta largely to Bro. Stevens.

RECENT GROWTH
in membership and church organization in my field, since the first of May, 1896, may be stated as follows: In May, at Lost Lake, we had not so much since the first of May, 1896, may be stated as follows: In May, at Lost Lake, we had not so much growth in membership and church organization in my field, since the first of May, 1896, may be stated as follows: In May, at Lost Lake, we had not so much growth as one member. Bro. S. came into my field to spend a few days preaching one or more sermons at established points, and in passing Lost Lake be preached one sermon and had four confessions. The next week I visited the same place, preached three sermons, and also had several confessions. There began regular services each month. Now we have on record thirty members. It is known as Christian Church, at Lost Lake. Postoffice, Belen, Quitman County, Mississippi. They own one acre of ground and are now arranging to build. R. F. Bailey and Thomas Barnett are the elders.

The Shotwell Christian Church, six miles north of Dublin, in the same county, came into existence in August, 1896. Twenty-two out of twenty-six were baptized in the beautiful Cassady bayou. Reuben Shotwell is clerk. They have regular preaching each month. Their postoffice is Dublin, Miss., and they are engaged in building a church house, and have fair prospects of future growth.

Auburn Christian Church, Earnest Postoffice, Coahoma County, under a meeting held by the writer in August, 1896, came into existence with thirty-one members, of whom twenty-two were baptized in the lovely waters of Sunflower river. Jackson Lantrip is clerk of said Auburn Christian Church.

The Christian Church, near Sumner, Talla-hatchie County, Miss., came into existence in September, 1896, under the writer’s preaching, with twelve members. They use a “union house,” a large nice frame building, well lighted and seated. The building is half way between the two towns of Sumner and Webb, they being two miles apart. Dr. McKay of Webb is church clerk. They have regular preaching by the writer. Until very lately the writer has had the Delta all to himself.

Mississippi.

JOHN A. STEVENS.

“William Washington Phares and Eula Lea Whitney, Married. December the twenty-third, eighteen hundred and ninety-six. Fayette, Mississippi.” This is what a beautiful envelope contained, which the mail carrier threw upon our desk to-day. This proves to me that the sweet misery, that delightful excruciation called love is no respecter of persons. It will take up a friend of mine and confuse him, who previous to its attack, was as calm, as serene and independent in single life as a distant Neptune laughing at the sun. The coming woman believes that love is but a cordic fungii—but an oxidation upon the iron will of female intellect. Others of them are not so theoretic, and believe that love is but the meteoric radiation caused from corpuscular explosion. The “going man” is not certain about it. Brother Phares and his sweet wife don’t know a thing about it, and care less. To say the least, theirs was an old-time love match, born of the affinity theory or no theory. Brother Phares is of a fine family, and is truly a prince among our young ministers. Sister Eula comes from the Whitney-Draden family, only known to be honored by thousands of Mississippian. In behalf of this couple I will plead that two undying cupid’s wings may tangle their wings above the threshold of this new-made home, and there stand poised forever.

Yes, and they marry in the Delta as well. Cupid’s wings care not for the density of the atmosphere they cleave. In high altitudes his wing a stronger stroke doth give. In Mississippi Swamp with graceful ease he shaves the air.

GOSSET-HAYNES.

Brother Andrew Gossett and Sister Luna Haynes were united in marriage on Dec. 25, the writer officiating. The service took place in the splendid home of the bride’s parents, Brother and Sister E. T. Haynes, of Coahoma, Miss. Miss Luna is a tall blonde—young, beautiful, and accomplished. Brother Gossett is a tall brunette of the sturdy but handsome type. They were beautifully attired, the parlor decorations were somewhat unique. The minister stood in a grotto of evergreen, and the bride and groom under a canopy of evergreen relieved with flowers. The dinner just after the marriage was first-class. The couple started at 2 P.M. for a bridal tour, having been married at high noon. A storm of rice and old shoes followed them.

The writer don’t mind being embraced, provided it is done by those who have the legal, social, and moral right to perform such function. But for the last few days he has been in the rugged arms of a villain known as “La Grippe.” If you never had it, I will tell you what it is like: It is like the worst cold you ever had, flavored with measles and spiked with asthma.

Mississippi State work is on a strong, healthy basis. We look for over 1,000 additions next year.

E. A. Elam’s respects to J. A. Martin.

Next issue we will reproduce the columns of E. A. Elam’s respect to J. A. Martin.
South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

The Evangelist, as is known to the brethren of South Kentucky was suspended last July. Since then we have been at sea, not knowing much of what each other was doing. During this time the political newspaper was abroad in the land, and politics ran high. As a natural result, our South Kentucky work was, to a great extent, lost sight of by many. Through the columns of the Messenger, we hope to renew our acquaintance and get in touch with each other once more. In order to do this, it becomes an absolute necessity for our South Kentucky preachers to report their work to the Messenger. Brethren frequently, when asked to write a newsy letter for a paper, say they have nothing to write that would be of interest to any one. Brethren, let us know what you have done during the past year, where you have preached, and what will be your fields of labor next year. These are matters of general interest. Brethren, let us hear from you, as we are anxious to begin the new year with South Kentucky well represented.

We were very glad to have W. H. Finch with us a few days during Christmas week. Brother Finch removes from St. Charles, Hopkins county, to Cadiz, Trigg county, where correspondents will hereafter address him.

R. L. Clark has resigned at Bowling Green, and will be succeeded by S. F. Fowler, who has preached for the past three years at Madisonville. This is Brother Fowler's second call to Bowling Green, where he labored very successfully several years before going to Madisonville. This is a compliment to a man who deserves it all, and more too. Brother Clark has not, I learn, accepted a call anywhere. Any congregation desiring to secure the services of a talented young man of excellent character would do well to address R. L. Clark, Bowling Green, Ky.

J. W. Ligon will continue at Trenton another year. Brother Ligon is one of the best informed young men in South Kentucky, and is highly appreciated by those for whom he labors.

W. H. Ligon, of Salem, Livingston county, has made no engagement for next year. Any congregation desiring to employ a man of first-class ability, who will be aided in his work by an excellent "preacher's wife," would do well to address Brother Ligon.

Our old friend H. C. Ford, of Nebo, will devote one Lord's day each to the following congregations: Bondley, Union county; Salem and Hampton, Livingston county. No man succeeds in doing more efficient work than Brother Ford.

I find that I neither have time nor space to mention in detail all the fields of the various preach-ers, so I will omit the mention of any others until I send in my next batch of notes. In the mean time I hope the preachers will speak for themselves, which will be more appreciated by our readers. In next week's notes I shall endeavor to say something about the South Kentucky work.

Brethren, don't forget to send the Messenger man a good list of subscribers for 1897.

Alabama Field Notes.

The past week was spent with the Sand Hill brethren, where the East Alabama convention was held. It will be remembered that J. A. Branch and the writer held a meeting here in August, baptized 48 one week, organized a church with 39 members, and appointed a committee to build a house to worship in. The house is up, floored and covered. They lack the windows, ceiling, and painting; but they have gone beyond our expectations. Surely they mean business.

The convention was a success. Near $100 was pledged for missions. Of this amount, the baby church of Alabama (Sand Hill) pledged near $30, and said this was only the beginning. One thing very noticeable is that churches planted by missionary preachers are very much more liberal than any others.

The preachers present were J. A. Branch, L. A. Dale, W. M. Dowdell, E. V. Spicer, and O. P. Spiegel.

Corinth, Lebanon, Harmony, Phenix City, Shady Grove, and Sand Hill were represented. The brethren all seemed pleased with the success of the convention.

J. A. Branch made a good president and threw zeal and enthusiasm into the meetings.

Their next convention will meet in Phenix City Tuesday, Wednesday, and Thursday before the fourth Lord's day in August.

I was truly glad to meet Brother Dale, of Phenix City. He is in hearty sympathy with all our missionary work, and is an able man. I should not fear for him to represent us anywhere. He very much resembles Mississippi's W. W. Phares. If I had Phares and Dale yoked together I would not take a pretty fo them. Bro Dale says he is very anxious to re-visit two or three of his former fields of labor in this country and undo the work he did when he saw through a glass darkly. It will be remembered that Dale made a record in a Texas lawsuit. It seems that a very few of the brethren in one of the Texas churches where Dale was preaching undertook to control the large majority in matters of opinion. So the minority side sued the majority side for possession of the church house. The suit was entered as Non-progressive
nervous and greatly annoyed on account of the discussion. One or both parties have been made, assistance he has rendered during its sessions by on account of the unlovely manner and spirit in great injury has been done to the cause of Christ both amongst our own people and others. You say the change needed in conducting our disputations, they have entertained this convention.

and commun.ity for the hospitable manner in which extended the disciples and friends of this church his able sermons, warm exhortations, and words of wisdom in the various committee rooms.

On my way to the convention I stopped off in Montgomery and spent a pleasant night in the hospitable home of Brother and Sister C. E. Walton. I have many friends in this our capital city.

Birmingham.

On Resolutions.

[The following is the committee’s report on resolutions in the East Alabama convention at Sand Hill, Dec. 29, and published in the GOSPEL MESSENGER by unanimous request of the convention.]

Your committee on resolutions beg to report the following:

1. That we thank almighty God for a people claiming to be simply disciples of Jesus, striving to unite a divided religious world upon the Bible alone as an all-sufficient foundation.

2. That we thank Him for what has been done during the past year in establishing the primitive order of things, not only at this place, but also at other points in our state and throughout the world.

3. That we thank God for this convention of Christians.

4. That the thanks of this convention be given to E. V. Spicer, Selma’s beloved minister, for the assistance he has rendered during its sessions by his able sermons, warm exhortations, and words of wisdom in the various committee rooms.

5. Resolved that our unanimous thanks be extended the disciples and friends of this church and community for the hospitable manner in which they have entertained this convention.

Respectfully submitted,

The Committee.

Correspondence = =

Drawing the Line.

Since our conversation sometime ago I have been thinking much as to your suggestion about the change needed in conducting our disputations, both amongst our own people and others. You say great injury has been done to the cause of Christ on account of the unlovely manner and spirit in discussion. One or both parties have been made nervous and greatly annoyed on account of the want of nice, sweet spirit in discussing questions. Thus we can see how needless and injurious are such disputations to individuals. And the injury does not stop here. I agree with you that we must contend earnestly for “the faith once delivered to the saints.” But to do so firmly, and at the same time gently and sweetly, are not feats within the reach of all at this time. You think that one should come out of an hour or two’s discussion ready to enter into and enjoy the sweetest meditation alone with the Lord. As it is, you think one is usually unfitted for any such meditations. I am at a loss to know when I shall be in that state of self-control to do as you say—that is, keep sweet. Some people annoy a body on the most indifferent question. These are dogmatic and haughty; they know it all, and they act as if you were an ignoramus. They are cyclonic in manner and little better as to the spirit manifested. To submit under some circumstances seems wrong, but to meet the disputant is to be annoyed seriously, and have your nerves almost shattered by his very disagreeable conduct. You pointed out the ugly things written in the papers by those who seem to revel in saying hard things about those who do not agree with them. Should we not avoid these things, you ask? But the question is, how can we avoid them? Can you inform me as to the how, and at the same time enable me to see my way in reaching that attainment? If I appear silly in thus questioning you, attribute it to my desire to do right in all things. There are so many things I wish to talk about; I am so desirous of getting good and doing good that I hope you’ll bear with me, for I do not wish to be a burthen to you, yet I am desirous of help. Stop me when you can stand me no longer, and I’ll not be hurt at you. Yours as ever,

B. B. Bursee.

Dear Bursee: You seem to be in no little trouble about your duty to “contend earnestly for the faith once for all delivered to the saints,” and at the same time do so, and yet keep in the finest of feeling and spirit. You seem to be resolved to “stand up for the faith,” and yet keep sweet. You put a number of questions, a few of which can receive only a partial answer at this writing. I would suggest in the first place that disputants should define clearly the point or points of difference. The meaning of each term should be fixed definitely and accepted by both. Then, next, the standard of appeal should be agreed to by both. In the third place, a little time should be taken to get into the finest frame of feeling before entering upon the discussion. It would be well to converse socially for awhile on the fact that you are both seeking the truth. It would be very helpful to read together 1 Cor. 13th. chapter, and note the kind of person therein set forth. Then if both will resolve to be guided by the spirit thus pointed
out, the discussion can begin with prospects of a glad search for truth. Let both determine that the discussion must stop as soon as either becomes the least petulant, and let some time be given to restore the desired state of feeling. Religious men should keep calm when discussing any and all questions, and especially so when on religious subjects. The neglect of this has resulted in many hard and hurtful sayings. It is very deplorable to see, hear, or read these ugly things amongst Christian people. Failure is sure to overtake such, and therefore, as we long for the triumph of truth, let us strive to push the cause in love, and always keep sweet.

To control one's powers, one's words, and thus keep sweet should be coveted by all, and should be attained by all even at tremendous outlay of time and energy. An editor, once admonished that he was by his harshness driving many of his former friends from him and from his paper, replied that he would hold one class of his readers, naming them, because they hate every one who criticizes me in any way. There always will be, I suppose, those who follow after men, rather than seekers of truth. This cause does not require much investigation, and little self-restraint. How easy it is for a partisan to get cross, be disagreeable, and spitefully argue questions to the annoyance of all present. Such should learn that the truth can be defended and propagated far more successfully with all classes by being of a sweet spirit and kindly in expression, and at the same time not use one word that is hurtful to any one, not even to the very sensitive. When will our poor world learn that "speaking the truth in love" is the royal way, because it is Heaven's way? The editor referred to reckoned upon holding his few friends because they were of a class like himself. Thus he could live while his like lived and were numerous enough to sustain him. But by and by the day of failure arrived, and thus the editor's life was closed in a sad way. He died with a sad feeling for our poor world. He made attacks upon not a few, and when shown his mistake, he made not amends for his attacks. How sad that a life should thus close. The Christian man should be ever kind and gentle to all. He should hold a thing not taught by the Book of books, then the book taught were accepted by both, but when that book did not instruct, each treated the other with a lovely spirit. Why? Because they said if either held a thing not taught by the Book of books, then that something must be a matter of small moment, and hence should not be a bone of contention. It might be looked at and talked over often as a matter of opinion. The opinion should be held, though, as opinion, and its effects noted, for a tree is known by its fruits. Here many persons need to turn and see the conduct of these two friends. They had sweet fellowship when the Book was the standard and last and final resort whenever and wherever that book taught. Where it taught not, all are equally free to hold opinions, as such, but never make them guides and tests of fellowship. Here the world is troubled religiously. Here I lay down my pen for awhile, till I hear from you again. Yours,

G. GREELLEN.

The Business of Soul Saving.

C. J. BURTON.

COMMERCIALS FOR CHRIST.

"Then he that had received five talents went and traded with the same, and made other five talents." Matt. 25:16.

The Christian is a trader, a merchant in the most extensive, most prosperous, and most important business in this world, the business of soul saving. Before going further, read the following:

I. It is of vaster importance than any other business.

"The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

II. Business is conducted on the cash system.

He delivered to his servants his "goods," "talents," "pounds," "money." We must transact business for the Lord, using his capital stock. The poor have equal privileges with the rich in the Lord's business.

III. Notice that the houses are of various kinds.

"Goods," "money," riches, houses and lands, time, health, wealth, genius, intellect, knowledge, education, strength, reason, influence, opportunity, privilege, and abilities, all are talents with which to serve God. Every Christian has some kind of a talent intrusted to his charge.

IV. The talents are given in different proportions.

"And unto one he gave five talents, to another two, and to another one." Matt. 25:14.

All have not the same gifts. Some are by
nature and education, or otherwise, enabled to do
more than others. See Matt. 25:18, 24-27.

"Oh, yes, if I could just preach like Talmage,
or Tyler, or Updike, I would be a preacher," says
one. And another says, "If I could be Sunday
school superintendent, or elder in the church, I
would take an active part, but as I cannot, I will do
nothing."

VI. God requires of every one according to
ability.
He required five times as much of the first as
he did of the last (in the parable), because his
ability was five times greater. Think of that,
brother Christian, while you are at work, and do
well what you have ability to do.

VII. In conclusion, one must keep the Lord's
money in circulation.

"Thou oughtest, therefore, have put ye
money to the exchanges." Matt. 25:27. Do not
dig down in the earth and hide it away, do not put
it in a napkin, but "trade" with it, buy and sell.
Make the best of your abilities and opportunities.

"Let your light so shine before men.

Tennessee Field Notes.
A. I. MYHR.

A Happy New Year to all. This is a day of
hope. The doors of time are closed behind us, God's
hand opens the portals to new opportunities before
us. The account of the past year has closed.
Blessed is he who can give a good account of him-
sell, and to appreciate more the opportunity of rendering
himself. That is right, and he is a good man. The
church will grow till it can support a minister for
all his time. Consecrated ministers are greatly
needed by all the churches unsupplied. The time
is near when every church must have a preacher for
a part or all of his time to do real work, or the church
must die. The sooner we begin to appreciate this
fact so long neglected, the better for the cause of
our Lord.

Chattanooga, Jan. 1, 1897.

Hon. W. T. Ratliff, Sheriff of Hinds county,
Miss., writes us on receipt of Caskey's Last Book:
"We are all delighted with the book and feel that
you and Bro. Manire have done a good work in
getting it out, for which we in common with many
good citizens should be grateful. Wishing you great
usefulness in your new field of labor, I am yours
truly,

W. T. RATLIFF."

The editor was kindly remembered Christmas
by two of his friends, Mr. Elwood Bryan and Micah
Combs. The former presented us with a fat gob-
bluer while the latter left in our sanctum a large ham
of meat with the following note attached:

Dear Brother, when you eat this ham.
You'll please remember who I am.
If you would make this present last,
You must not eat it up too fast.
If you devour it at one meal,
You don't know how bad you'll feel.
If I'd not sent it, I'd have kept it;
So with my love you'll please accept it.

Yours, BROTHER COMBS.
This makes them more convenient to ties for arranging departments. The read, to file away, gives better facilities for making the smaller page and make more of them. The tendency of the day is to adopt the present style of the GOSPELMESSENGER, which is not easily provoked, thinketh no evil; rejoices in the truth, beareth all things, believeth all things, hopeth all things, and endureth all things. Whatever else may fail, love never does. Besides all this, it obyes, for Jesus says, "If a man love me he will keep my word." And Paul tells us in his letter to the Galatians that in Christ Jesus neither circumcision nor uncircumcision avails anything; but faith energized and working by love. The writer of the Galatian letter was not always a meek and tender-hearted man. The writer of this 13th chapter of Corinthians did not always think love the mightiest force in the world; and the hand which wrote that grand chapter once bore the sword, madly seeking to resist and destroy the power that saved him. But he threw away his sword when he felt the force of this love which brought the glorified Redeemer back to earth in order to open his eyes and turn him from darkness to light, and from the power of Satan unto God, and gave himself gladly to the doing for the people and the Gentiles that which Christ had done for him. It was this love, begotten by the divine love, in Paul, which energized his wonderful powers and kindled a flame of enthusiasm for the salvation of men that made him the greatest worker of all the apostles. It was this which enabled him to rejoice in "weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ's sake," and made him the noblest representative of his Lord that has ever lived and labored among men. It was the consciousness of this love leading him in all his ways which caused him to say, Follow me as I follow Christ. Having in our last article examined the subject of Repentance, and having seen that repentance is a profound aspect of faith, and that love is a component part of that experience, we in this issue invite attention to that greatest of all the moral and spiritual forces which transform the human into the likeness of the divine. The Great Salvation.

NUMBER NINE.

Having in our last article examined the subject of Repentance, and having seen that repentance is a profound aspect of faith, and that love is a component part of that experience, we in this issue invite attention to that greatest of all the moral and spiritual forces which transform the human into the likeness of the divine. Paul concludes that splendid tribute to love contained in 1 Cor. 13th chapter. "But now abideth faith, hope, love, these three; but the greatest of these is love." These three constitute the spiritual forces through and by which real Christian manhood is wrought in us; and they impart their own character to all acts which result from, or flow out of them. But it is not undervaluing either faith or repentance to say love is greater than either, or both, and that without love neither is complete. The religious world is slowly learning this truth. Since the dawn of the Protestant reformation, faith has been emphasized as the one thing needful, but it is only when faith has absorbed into its nature the strength, beauty, and glory of love that it becomes the dynamic energy to revolutionize man's moral nature. Paul regarded love as greater than the power to speak with the tongues of men or of angels, and that without it the most eloquent preacher was no better than sounding brass or a tinkling cymbal. He knew it was better than the gift of prophecy, or the ability to understand all mysteries and all that is knowable. He understood that without it even faith, such as could remove mountains, would fail of its purpose. He perfectly comprehended that neither giving all we possess to the poor, nor the most ardent zeal would profit anything without love. Being an exalted love, Paul made no mistake, for he spoke, from both the word of God and his own experience. He realized the power of love to transform human souls, and to fill them with ardent desire for the salvation of men. But that we should make no mistake as to what Paul means by love, he tells us what it does and what it does not do. It suffers long and is kind; it envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no
is. There is abundant room for its constant service, so that it may become the dominant force in our hearts and lives. "Love is not a matter of emotion or feeling. It is that, but it is much more. Jesus says: "He that hath my commandments, and keepeth them, he is it that loveth me." The commandments are indicative of the labors of love, which grow out of our relation to God and to our brother-man, and point out to us the exercises through which love grows to the fulness of its glory and power. By these commandments the Savior indicates and leads us along love's pathway, and through his promises shows us the glorious consumation to be attained by walking in this heavenly way. Love, then, is more than emotion; it is feeling in action. It is a robust, vigilant, constant embodying in life of all divinely-begotten thoughts, desires, and purposes. This is love in truth and deed.

Let us not be discouraged by any seemingly-unfavorable conditions of our lives. Let us not murmur at poverty, with its cares and pressing needs; nor at the agitations caused the poor, narrow, andiggardly souls with whom they come in contact. How do we know that these are not the very things we need to endure, in order to make us long-suffering, kind, humble, generous, unselfish, and courteous? Let us try to feel that this is love's pathway, along which the Father's loving hand is leading us. Let us not shrink from our Father's chastenings, which mold the inward man more and more into His own likeness, when they are borne with patience. No disaster can overwhelm the soul whose faith and hope and love are steadfastly anchored in God. That soul is so anchored who loves God supremely, who loves the Savior and all for whom he died.

This love, as we have seen, is the result of what faith sees. We cannot love God simply because we are commanded to do so. We must see and know God as he is before we can love him. "God is love," and love is begotten of love. In the first epistle of John, as rendered in the Revised Version, it is said, "We love because he first loved us." This is the genesis of love. So the real transforming power enters the soul through faith; and if by faith we keep God ever in our spiritual vision, love will grow more and more into life, and the words of Christ will be verified in our experience. "This is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent." This is not a life which begins after death. It has its genesis on earth, or else it begins not at all, so far as we can know from the divine revelation. It is the Christ life of love, which the children of God now live in the flesh, and is eternal because love never falleth.

PERVERSION.

"BACK TO JERUSALEM!" is a phrase that has come in for its share of perversion. The original meaning of this curt phrase was something like this: The gospel of Jesus Christ was never preached in all its fulness, nor as an existing fact, till on Pentecost at Jerusalem. Jesus said it should "go forth from Jerusalem." A great deal of the religious teaching fifty years ago, and a great deal of the teaching of to-day for that matter, left Jerusalem out of the account; made the beginning of the gospel either this side or the other side of Jerusalem. Our brethren said, we must get "back to Jerusalem," meaning thereby that to preach the gospel of Jesus correctly, we should begin at Jerusalem. The phrase of the early reformers or restorers, like a borrowed horse, has been ridden most to death. Jerusalem that is below is the place to begin, but not the place to end; the Jerusalem that is above is the Christian's goal. If we value the apostles' admonition as worthy of our consideration, we will leave the first principles—not reject, lose sight of, disown nor fail to teach to sinners—leave Jerusalem, the starting point, and steam away for the next station, and the next, and keep pressing on toward the mark of the prize of the high calling of God which is in Christ Jesus our Lord. We'll "press on." The way this phrase has been perverted by many is, when a good brother wants to leave Jerusalem and go on to the next station, some other good brother, who may be equally as good in some respects, cries out in the agony of his soul, "BACK TO JERUSALEM!"

Possibly the worst perverted expression, which has become almost a part of our religious history, is indiscriminately calling for "chapter and verse." At the beginning of this religious restoration in which we are engaged the Word of the Lord had almost been lost sight of, or had been supplanted by creeds and confessions of men. The Word of God was familiarly known as the "mere word," and men's opinions were sufficient for any emergency. When such teachers came into contact with our brethren and advanced a doctrine as essential to salvation, our brethren at once called for "chapter and verse," which meant nothing more nor less than to get at the divine authority for such doctrine. Our brethren said then, as they uniformly and universally say now, we are willing to be bound only by the word of the Almighty in things essential to salvation. But in due course of time, it came to pass that it was not sufficient to want chapter and verse for things essential to salvation, but chapter and verse must be given for everything done, essential, non-essential, and otherwise. As used in the beginning, this expression was legitimate and correct, but it has been perverted. Suppose I were to call for "chapter and verse" for the authority for dividing the Bible into chapter and verse; who could give it? If no discrimination is to be made, no modifying of the language allowed, we would knock the props from under our props. Don't you see?

Sister M. B. Thornton of Utica, Min., in setting up for the Messenger for over two years dues says to continue the paper. We are glad to have these continuans. Bro. J. E. Beale of the same place in setting up says he don't know how to do without the Messenger. We are glad to hear you say that my dear Bro. We wish we could number our friends of that stripe by the thousands.

Book Reviews.


This annual is fully up to the high mark of the Standard's yearly Sunday school works, except it is fuller in point of helps. The first important help is a dictionary of Bible names; next, synoptic Life of Paul; then Kindergarten Methods; hints on blackboard work; home Bible study; Order of exercises, and then the Lessons with their explanatory notes, Lessons from the Lessons and helpful Literature. The Lessons for this year are found in Acts, and a study of this great help will give one a fine knowledge of that book.

We have been furnished specimen copies of the "Little Jewels" of Sunday school series of the Gospel Advocate Publishing Company, Nashville, Tenn. The matter is good, and mechanically the paper can hardly be excelled. For prices, etc., address as above.

Misiss an issue has caused our communications to accumulate. We want to make some improvements in our paper from time to time.
Reports from the Churches.

ALABAMA.

BUTA: The work here and at Clinton moves along very nicely. The Sunday School, though not large is regular in the attendance. Our audiences are steadily increasing. The last two Sundays I have been greeted with the largest audiences since the beginning of my work here. The plea for Primitive Christianity is gaining favor with the people here and we feel encouraged over the outlook.

For the last few days the Holiness people have been conducting a meeting in our house of worship. To some it may seem strange that we should have granted them the use of the house; but when we remember how we have been driven from churches it will doubtless make us more charitable. "If this doctrine be of men, (and we undoubtedly believe it to be,) it will be overthrown."

A prominent Methodist, who is a traveling man, remarked to me that our people were doing more to carry the Gospel to the poor than any other religious body except the Salvation Army. Yes and even more than they, because of its being carried unashamed with human authorities.

I am glad that L. A. Dale is again in Alabama. He and I were schoolmates at Highland Home. Having congratulated him for being enlisted in co-operative missionary work I received the following answer from him: "A person with good common sense cannot be on the other side, especially after having examined the question. Dale will do a good work."

May the Messenger experience a happy and prosperous New Year in its extended field of usefulness, and may souls continue to be won for Christ.

HOWARD J. BRAZELTON.

PHOENIX CITY: One addition yesterday. Our work is looking up. We will begin building in about a month.

L. T. D. A.

BIRMINGHAM: This closes the third year of my ministry in this city. There is no reason for discouragement. Since January last we have had ninety additions, thirty-eight of whom came during Brother Larimore's meeting. Our congregations are constantly enlarging, and the interest is generally growing. This year I shall do more preaching than formerly, visiting at intervals different points in the city. The gospel, through us is gaining strongholds in Birmingham. It is hoped that we may be able to make still greater gains in the coming year. I have been called to remain with this congregation indefinitely.

J. M. WATSON.

KENNY E.

CHATTANOOGA: My work here has started off very nicely. The outlook is promising. With patience, perseverance, and plenty, I feel sure of success, relying as we shall upon the blessing of God. I trust you will be able to carry out your cherished purpose to do much to advance the cause in the state. There certainly is an "open door" before us as a people. May we have the courage to enter it. With best wishes, I am, Yours for the cause.

M. D. CLIVER.

KNOXVILLE: Both our churches in this city had very creditable Christmas entertainments last week. The new church, J. P Holmes pastor, is getting on well. Full of interest, prospect, and hope. The church will grow. The First Christian Church is on the corner of Gay and Park streets. There is a Third Christian Church here that practices "footwashing." They ought to practice facewashing, too. The preacher for the First church feels like Peter Hantz did when he locked horns with the Devil.

R. M. GIDDENS.

MEMPHIS: We had New Year's services yesterday, and a sermon on the subject, "Present Attainments and Future Duties." One confessed at the morning service, and one addition by statement at night. We closed 1886 with a splendid record, having added 121 to the membership of the church during the year. We are all feeling good over the present outlook, and think we have just reason to hope for great things this year. Our Endeavor Society has just one hundred active members, and quite a number of associate. We wish the Messenger a happy and prosperous New Year.

W. E. ELIAS.

JOHNSON CITY: Dear Brother,— Had seven additions in First District since last report. Our work is moving along nicely. Lovingly yours in Christ,

E. C. BUCK.

The Messenger remains $1 a yr.

KENTUCKY.

I am now at home laid up with the Grippe. I hope now to be able to be out towards the last of the week.

Doubtless there are some of our purchase churches that have not made arrangements yet for preaching for the coming year. In order to be of use to the churches in this matter I have been trying to learn of the available preachers. Bro. T. M. Matthews of Murray, is still open for a few engagements. Bro. D. W. Gilliam of Scale has two Sundays yet unscheduled. J. D. Lindsey of Cov would do good work if some of the churches could secure him.

I have not heard from W. W. Morris of Woodville, J. C. Shelton of Mayfield, W. A. Ulday, of Briensburg, or E. J. Willis of Paducah, either one of them is a fine preacher. Bro. Paton of Scale, and Bros. Moore and Hill of Murray have all their time taken.

As soon as I shall be able to get out I shall be among the churches pushing our South Kentucky mission work. Times I know are somewhat close but brethren by close economy, we will be able to pull through and shall be the better by the effort. But brethren we must not begin our economy by cutting down the Lord's part of our income. Let us give God his portion first. Once when the Jews were in straightened circumstances, God told them it was because they had withheld his portion, and invited them to put him to the trial by contributing his portion, and see if he would not bless them beyond all that they could and would expect. See Mal. 3.

Dear brethren I would ask you to make liberal provision for our South Kentucky mission work. We must help the work. We must attempt to sustain regular preaching or we certainly go to pieces, die, and brethren in thinking of the work remember we will have to run fifteen months instead of twelve, therefore you ought to increase your last year's pledge, 25%, that is you should give more this year than last by 25% because we have to sustain the work 25% longer than last year.

The brethren thought it best to change the time of holding the convention from the last of May to the first of August. This I think was wise. It strikes the most leisure season in the year especially with farmers.

And I hope to see a large attendance of farmers and business men.

Yours for Christ,

D. L. NELSON.


HICKMAN: It is with much delight I learn that "an arrangement has been
made with the Gospel Messenger, of Nashville, Tenn., to fill out the un-expired subscription of the 30th Kentucky Evangelist. Brother G. N. is my hope: "We trust that all the Evangelist subscribers will be well satisfied with the combination, will stick to the Gospel Messenger, and that all our former sermons will begin at once to send in communications." Indeed, "the every friend of the Evangelist became a friend of the Messenger and strive to get it into every home in South Kentucky." Send me sample copies, and I shall take pleasure in trying to increase your bit of "Purchase" readers. Bro. T. H. Teel, of Central City, Ky., was in the Purchase recently. He was well received by the brethren wherever he went. He canvassed several congregations from our South Kentucky work. His success was splendid. The amount pledged at Hickman is nearly five hundred dollars. One brother gives $20.00. Several raised their pledge over last year. Some are liberal contributions, who had not given before. Our loved and lovable Bro. R. A. Cook, of Fulton, has been unanimous-ly recalled to preach for Bardwell congregation this year. This will be his third year with the brethren at that place. He has some time that he could give to other pastoral charges and holding meetings. He is one of the ablest men among the oldest. Our young Bro. E. M. Waits is now the "preacher in charge" of the Christian church at Fulton, Ky. Bro. W. came to Fulton in July. He has endeared himself to the saints, and his praise is in the mouth of all his members. He is a man whom good men will always love. Bro. J. H. Roullac, of Union City, Tenn., is the minister of the word at Greenwood, a most excellent congregation in Hickman Co., Ky. Bro. Roullac was Greenwood's first preacher twenty-two years ago. He served the church about 14 years. He preached for them last year, and they have shown good wisdom in retaining such an ef-ficient V. D. M.

The church at Clinton is still pastor-less. They are in need of a preacher. They have a good parsonage hard by the church house. The brethren and sisters there would do well for a good man. The last year I was with them, they paid nearly $500.00 to all purposes. This is liberal when it is re-membered that a small number only share in this grace of giving. They can sustain a man half his time. The difficulty is no congregation near there is pleased to co operate in em-ploying a preacher. Bro. T. F. Owens, of Milburn, Ky., is open for engage-ments to serve churches either as pastor or evangelist. Bro. O. is an excellent man. This is his third year in the ministry. When, he decided last year to enter the work, his home congregation gave him a call. At the end of his first year's services in the capacity of their bishop of souls, he was recalled for the second year. He has served them acceptably. He notified the church sometimes ago to look out for a man for his successor. Recently made them a visit, and ex-pect to relieve Bro. O. of the work this year. Wickliffe has decided not to have regular preaching this year of grace. The little band there have succeeded in building a good substantial frame house 60x30. It is not furnished yet, neither is it free from debts. This is a mission point, and a very important one indeed. Wickliffe, the county-seat of Ballard Co., Ky., population is about 1,300. The busi-ness of the town has been good for two years. I am glad to say our South Kentucky Association has done a good part by Wickliffe, and is ready and anxious to aid the work further. The Association realizes the importance of the place. Some of the 'salt of the earth' is to be found in W. Brethren of South Kentucky, what next? Another 'Rally,' another meeting of the brethren, to discuss S. S., C. E., Missionary, C. W. B. M., &c. work. A meeting similar to the one held in Clinton two years ago. You will be notified of the time and place in time. Let the brethren who are familiar with the work done here-tofore write to me, giving suggestion, &c. Elder W. H. Pinkerton, of Paducah, and James H. Brooks, of Hickman, are the committee on pro gram. In reply to notice sent out last week, here is by first print from Bro. W. A. Gibson, our "Bishop" of Mayfield. "I am in full accord with you in the matter of the Rally. "My heart is in that work, and I feel that many such meetings should be held." Brethren in Western Tenn. may be ready to answer our call, "Come over, and help us make this Rally the rallyingest rally ever saw." I have some time I can de-vote to pastoral and evangelistic work. Yours in brotherly kindness, JAMES H. BROOKS.

MISSISSIPPI.

MCComb City: I am going to make it a point to work for the Messenger and the same coming year. I like your arrangement. I held a short meeting at Port Vincent, La., last week. Had two additions, one an M. E. preacher, the oth-er a Baptist preacher's son. Wishing the Messenger a merry Christmas and a happy New Year, I am yours truly, FRANK LANKHART.

FAO ALTO: I have closed my forth year's work, leaving all my churches in very good condition. I have preached at twelve places during this year. I give below my report: Number miles traveled, 4,500; number sermons preached, 166; number ac-cussions, all sources, 77; amount of expenses on road, $100.20; amount received for my services, $70.80; amount paid for all kinds of missions, $22.40. My work will be with the church at Abbott, Miss., next year. We would like to have some good, en-ergetic young man to take my field for next year. We have ceased our work at Abbott this year, and have a very good Endeavor at work, hence all parts are moving off nicely. Your brother, J. M. TALLEY.

KANSAS CITY: Church Extension Receipts.—A falling off the third week of December of $148.34. Comparing the third week of December, 1896, with the same time last year, the re-sult stands as follows, for Church Ex-Extension: This year, contributing churches, 29, amount $341.01; last year, contributing churches, 55, amount, $289.33. Loss in contributing churches, 26, amount, $151.68. Remittances should be made to G. W. MUCKLEY, Cor. Sec. 600 Water Works Bldg.

We have received an invitation to attend the wedding of Dr. L. P. McQuistan, our old Kentucky friend, which is to take place at Paris, Texas, on the 7th. Congratulations, dear Doctor.

The Two Ships.

BRET HART.

As I stand by the cross on the lone moun-tain's crest, Looking over the ultimate sea; In the gloom of the mountain, a ship lies at anchor, And one sails away from the lee. One spreads its white wings on a far reaching track, With pennant and sheet flowing free; One hides in the shadow, with sails laid slack, The ship that is waiting for me. But to, in the distance, the clouds break away, The Hope's glowing portals I see; And hear from the outgoing ship, in the bay, The song of the sailors in glee. So I think of the luminous footprints that bare The comfort of dark Galilee, And wait for the signal to go to the shore, To the ship that is waiting for me.
To Subscribers.

We rarely ever say anything in these columns about our subscribers “paying up.” We want to say now in large type, once for all, that we not only want those in arrears to “settle up,” but we are going to adopt a CASH IN ADVANCE system. Those over one year in arrears, will be dropped at once, unless they pay up. Pay up before you order the paper discontinued. We don't propose to publish a paper for people who won't pay for it, for such readers do not appreciate it. Again: Let us suggest to those who have the welfare of the MESSENGER at heart, that a paper needs something more substantial to operate on than “good will.” We appreciate good wishes, but the mortal DOLLAR will go much farther in paying rents, printers, buying paper, paying postage, etc. &c. Are you a friend? This means U. We don’t want to lose a single subscriber, but a name without the money is like “faith without works,” dead, with a big D. Send money in any legitimate way, to

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Prayer Meeting Topic for Jan. 8.—
"What prayer should do for the Christian. 1 Kings 8: 22-46.

Prayer Meeting Topic for Jan. 10.—
"Spiritual Power—whence it comes, and how to get it." Phil. 4: 4-13.

A happy New Year, fellow-Endea- vorers; may the days it brings be full of greater usefulness, and so, happier, than those that have passed, is the Messenger's wish for you, one and all, wherever it may find you.

Ninety-seven is still very young—so young that many of the fair, clean pages turned last Friday are still white. How many will remain so throughout the year depends on the strength gained from previous victories and the first clause of the pledge.

"Trustings," the keynote of Christian Endeavor, without which the pledge would be the height of arrogance and mockery of human weakness; with it, what a power for good, only those who have taken it can tell.

At the beginning of anything it is always well to look around us long enough to know where we stand. As fellow-workers we know very little of each other, consequently cannot take the interest that we should in the societies round about; and this is not so much from indifference as from ignorance. We simply are not well acquainted with each other. There is an undoubted inspiration in numbers which nothing else can give. A single society may become discouraged—most likely will if it wraps itself in its own affairs—but it will surely be strengthened by the knowledge that thousands of others are at work with the same end in view; that the motto for all is "For Christ and the Church."

If any society forgets that motto, its members have no right to call themselves Christian Endeavorers, for one of the most important principles of Christian Endeavor is loyalty to the local church; its prime object is to make its members more active and useful in their own church.

We wish every Disciple could be familiar with the report which our National Superintendent read at Springfield last October. He urges the importance of the work on the older heads—the importance of guiding and helping the young people, many of whom have gone to work long before Christian Endeavor was considered worthy of recognition by any of our national conventions.

This same superintendent, J. Z. Tyler, is to-day a white-haired man, but to show how young at heart he is, we have only to relate an incident connected with the Cleveland Convention, when he was chairman of the Executive Committee, and his colleagues decided that his initials must surely stand for "Joyous and Zealous." We might put the report in a nutshell and say that there were in the Christian Church 3655 societies of Christian Endeavor. But to be more definite, suppose we take some of the items which will both encourage and stimulate us, for what has been done in states can be done in all. Illinois has 537 societies, 123 of which are Juniors, with a membership of 16,000! and geographically speaking, Illinois is but little larger than Tennessee. Ohio has 52 societies, with 18,500 members. These are the states where Christian Endeavor is well established, and where it did not have to encounter the opposition that has hindered its growth in the South. In Georgia there are nine societies, one of them a Junior; and Alabama has nine, four of them being Juniors. Quite a difference from Ohio, yet it must be remembered that in the Southern states, we have few churches, many of them being in the country. Under such conditions the work done and the good accomplished cannot be reckoned by members only. Tennessee has 21 Young People's societies and 10 Juniors, with a membership of 850. Last year there were only 16 societies in all. This is a gain of almost 100 per cent, and we doubt if any state can show a greater increase per cent. Our State Superintendent says, "We stand numerically third in the state, but I think we shall soon be in the front rank. Systematic giving and the organizing of Sunday schools seem to be the chief features of our work. Our societies contributed $250 to missions last year."

This is encouraging for Tennessee, yet this is not all. John Willis Baer, Secretary of the United Society, says in his last official report: "The Presbyterians still lead, with 5,488 Young People's societies and 2,599 Juniors; the Congregationalists have 4,109 Young People's societies, and 2,077 Juniors; the Disciples of Christ and Christians have 2,941 Young People's societies and 108 Juniors. These reports would be still better if all societies were enrolled, but the State Superintendents find it very hard to obtain exact figures. Would it not be a good plan to report at least your existence to the State Superintendent? and in reporting that much, it would be easy to add such items as membership, special work, contributions, etc.

While we may be justly proud that our young people stand so well as compared with the denominations, we must not forget that however large the whole may be, it is efficient in exact proportion to the activity of the units composing it. One of the best ways for Endeavorers to do good work is to keep in touch with others, for this gives them new ideas and stimulates to greater activity.

We want to begin this department of the Messenger with the request that every society will send us news of its progress. If you have found success in certain methods, tell us what they are. Your plans may not be practicable for all, but they may be modified, enlarged, or adapted; or they may suggest something else. Tell us how you conduct your consecration meetings; how your committees work; how you make your prayer meetings helpful and interesting. Will you not do this?

The Clarksville Mission band has given during the past year to missions $85.27. Of this amount $20 was sent to the G. W. M. for the work in India; while $15.27 was devoted to State work. This band is made up of the little tots, but their report is one that older workers might be proud of.

Send all communications to
ETHEL STERER.
Clarksville, Tenn.

The kind of world one carries about in one's self is the important thing, and the world outside takes all its grace, color, and value from that.—Lowell.

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