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Gospel-Messenger-8-04-January-28-1897

Marion F. Harmon
Oscar P. Spiegel

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Movements of the World.

The Pacific Funding Bill was defeated in the House. In 1863 it became manifest that there was a great necessity to connect the Pacific slope with the rest of the country by means of a railroad. But this was an immense undertaking and no company could be found to make the venture. To facilitate the matter the government agreed to aid to the amount of $16,000 per mile and take first mortgages on the road. But neither the bonds nor the interest were paid and they are now due. The refunding bill made provisions to give the company longer time to pay. The opposition to the bill claims that the company has made an immense fortune out of the road and has fraudulently failed to pay the bonds. The opposition from California was very bitter, claiming the road was grinding the life out of California shippers. These charges were scarcely denied by the friends of the bill, who plainly evinced that they feared another danger. They feared if the government would foreclose and take possession of the roads, it would at once inject into politics the populistic idea of government ownership of railroads. They claim that if the road once belonged to the government, it could not dispose of it except at a great sacrifice. In the meantime, it is asserted that the president is preparing to foreclose at once and take his chances of selling. But it is manifest that the real question of government ownership will come up for a fair consideration; and it is just as well that it is so. We believe the American people sufficiently developed to pass a fair judgment on this question.

A great battle is reported to have been fought in Cuba. On Jan. 9 Gen. Gomez stormed and captured Santa Clara. It is estimated that the insurgents lost 1,500 killed and wounded while the Spanish lost 900 killed and 700 captured. But 166 cannons and 5000 stands of arms and an abundance of ammunition fell into the insurgen't's hands. With this Gomez can arm most of his unarmed soldiers and no doubt it is a severe blow to Spanish hopes. The suggestion of President Cleveland, that our patience cannot be expected to endure indefinitely, must soon be acted upon. Take the bare fact of the war and consider it and it becomes perfectly abortive. Spain is today butchering thousands of the citizens of Cuba and the Philippine Islands. And what justification can she make before the world? She answers, "to hold them in subjection." And why hold them in subjection? We come to the revolting fact that Spain is unwilling to bear her own burdens and is trying to compel others to carry it. There is, however, one consolation. She experiences about as much annoyance and work in making the servant carry the bundle as she would if she carried it herself.

Christianity is a faith in a personal Christ, not in a number of doctrines, nor in a list of articles nor even in a lot of proof texts. The new kingdom was foreshadowed by the prophets. In fact, if the whole world had been philosophically trained, a very fair and adequate church could have been formulated from these revealed truths of the coming Christian era. But this would not do. The people can not be held to a philosophy except by the tyrannical methods of a sect. Hence the Christ became the "Son of Man." This made it a personal religion. While it was regarded as such, the personal Christ overshadowed the Christian's mind and heart and he carried the gospel everywhere to the poor and rich, the despised and the honored. But man was not long in showing the definitiveness of his reasoning by substituting the doctrine and the articles and the proof texts. At the present time the faith in these is not relied upon to hold men in line but their partisan spirit is appealed to. The principal duty of "pastor" or "elder" up on "Sand Creek" is to keep his people's mind fresh on the proof texts and the doctrine of the church.

The partisan spirit is supreme in politics at the present day. It is really an essential question whether it is at all safe for a young man of our day to enter politics as a life's vocation. To be successful he must be prepared to sink his own conscience and let his party dictate his course of action. It is a familiar expression to hear politicians say, "I was opposed to this bill but my party has decided otherwise and my party knows best." Having made this deliverance, he straightens his neck, steps away and chuckles in his heart, "I am fit for political preformenr for at least a century to come." His ideal of manhood is party loyalty. He is entirely unconscious of the fact that he has been disloyal to his state, to his constituents and to his own conscience. May heaven grant the parties of Jefferson and Lincoln deliverance from such false friends, or permit them to pass away that we may decently and orderly lay them in their tomb and build a monument in memory of the deeds of their youth.

England and the United States have at last completed the treaty of arbitration between these two nations and it only remains to be ratified by the senate to be binding. The treaty is an experiment of five years during which time all questions of disputes are to be referred to boards of arbitration. The "Monroe Doctrine" is recognized as the unwritten law of America and that the United States has a right to interfere in behalf of the other American republics. Now let some genius invent some principle that will completely revolutionize warfare and the old armies will be useless and in a day the nations can disarm and militarism will be one of the things of history. Dare we hope it?
In the city of Philadelphia is where he first met the Christians or Disciples as they are everywhere known. Their manner of presenting the Gospel impressed him very much, and the more he heard them preach the more he wanted to hear. At that period of his life his religious views differed widely from what he heard the Disciples or Christians preached. Their preaching caused him to make a very careful and prayerful study of the New Testament, especially the book of Acts and the sixth chapter of Romans and many other portions of the sacred volume, after which examination he wrote home for his church letter and was immersed and became a member of the local church of Christ at Aspen and Holly streets, Philadelphia.

His inclination to preach the Gospel became intense and he tried many ways to smother this burning desire, as there were so many difficulties before him which seemed to prevent his entering college. But he has often said the success of a young man's life depends upon meeting the palpable obstacles which lie before him and not only meeting them but overcoming them. He worked hard all day at his trade, and nearly every night during the week he studied an hour or two with his tutor whom he employed to instruct him in several studies.

He entered the Bible College of Lexington, Ky. in the fall of 1892 and prosecuted his studies with much zeal. During his first year at college he never missed a recitation and had but one tardy mark at morning chapel. During the third year of his college life he was stricken with typhoid fever and came near dying, after rallying he at once entered college thus disobeying his physician, but twelve weeks were lost and had to be redeemed, by hard study night and day the lost time was redeemed by the close of school but his eyes somewhat injured. It is a rare thing to hear of typhoid in Lexington, Ky. but it called to see several of the boys during the fall of 1895. He graduated with the class of 1896 and was called to Alabama to labor in Greene Co., where he is at present preaching at Mt. Hebron and Union.

It is not strange that Mr. Spurgeon's fearful of down-grade tendencies. It is easy to go down hill. Loose views easily become looser. The Unitarian movement in this country is a good illustration of the danger of party departures from evangelical teaching. Unitarianism to-day is not the Unitarianism of Channing. Channing, while opposing the doctrine of the Trinity and denying the Deity of Christ and objecting to the orthodox view of the atonement, still held to the inspiration of the Scriptures, and did not deny the preexistence of Christ. After Channing came Theodore Parker with his almost undisguised infidelity, so undisguised that Unitarians were unwilling, for a time, to acknowledge him as one of them.
Correspondence - -

Florida Notes.

The writer closed a week's meeting the 20th, at Riverland, Florida. We had large audiences from the first. The whole country was stirred. People come ten and fifteen miles to hear "Our Plea." There were nine additions, six from the Baptist, one from the Methodist, and two reclaimed. Those added were the most substantial citizens of the country. The heads of families and influential young men and women.

Bro. B. F. Manire is preaching a series of sermons here, on the Sunday-school lessons. It is a perfect feast to hear him. He will be with us until the first of March. We are glad. There are two insidious scoundrels in our town trying to deceive the people. They claim to be preachers of the gospel, but they are Mormon elders. We are not much uneasy about them doing any harm, since Bro. Manire is here with us. He is just the man to expose their tricks. And he does it boldly.

The writer has two vacant Sundays in which to hold meetings and do evangelistic work. Any little church desiring a meeting would do well to write us. We are not a high-priced preacher. We are willing to economize and live hard in order to preach the gospel in this splendid mission field. But we feel the preachers should not do all the sacrificing. The churches should have fellowship with them. We, furthermore, desire to say, that we are here to stay twelve months in the year. The writer considers himself a fixture in Florida,—a Floridian.

South Kentucky Field Notes.

A note from the editor reminds me of the fact that the time is about up for field notes.

Last week's Messenger was first-class. Every body I heard speak of it was pleased. Let us all go to work and give it a larger circulation. It already has, I learn, a circulation of 2000. That many copies ought to be circulated in South Kentucky. If we, preachers will do our duty it can be done before the present year closes.

I am pained to learn of the recent death of Sister J. W. Higbee's son Clint. Clint was a boy of unusual talent, and bid fair to make a man that his mother would be proud of. The dear boy has gone to join his father, where sickness, sorrow, pain, and death are felt and feared no more. That God may abundantly bless the mother, and brother, and the relatives of the dear child is the prayer of the writer. A suitable obituary will doubtless be prepared by some one better acquainted with all the facts.

Since writing last installment of notes, I have visited Central City, Valley Grove, Masonville, and Pleasant Valley congregations. If time and space would admit, I should like to mention in detail a great many things which under the circumstances must be omitted. One of the most difficult things I have ever tried to do is to decide what to say, and what to omit. I often think after I have finished my notes that I have omitted some things of much more importance than those I mentioned, but it is too much trouble to rewrite them, and so I don't do it.

I. H. Teel preaches for Central City. The congregation is very much devoted to their preacher. I shall never forget the day when Bro. Teel decided to leave the railroad and enter the Christian ministry. As a young preacher he has been eminently successful. In addition to preaching for this congregation he preaches for Nebo, Bethlehem, and St. Charles.

Jno. P. Tuck also resides at Central City. He preaches this year for Valley Grove, Masonville, and Pleasant Valley. All of these congregations are in Daviess Co., which is one of the best agricultural districts in South Kentucky. Bro. Tuck is a great favorite with all of the congregations for which he labors. It is hard to find a better singer, preacher, or mixer than Bro. Tuck.

I had the pleasure of meeting at Valley Grove, R. W. Jeffries, and his son G. W. who are both ministers of the primitive gospel. The father has had quite a number of debates, and is well posted in the bible, especially on controverted questions. His son has an excellent record as a protracted meeting man in the rural districts. Was truly glad to meet these brethren. Am under many obligations to them for kindnesses shown me on my trip through their section.

Brethren desiring to secure the services of one of the best preachers in South Kentucky (and let it be understood that South Kentucky has as good preachers as can be found anywhere) would do well to address T. D. Moore, Hopkinsville, Ky. Bro. Moore will spend some time in holding meetings during the present year.

I find that my space is full and I will close by saying that notwithstanding the hard times our pledges are about as good as usual.
By special request of our brethren in Greenville, Miss., I passed the third Lord's day in Jan., '97, with them, holding services at 11 A. M., and 7 P. M.

They are a small band of devoted Christians, having a small but lovely church building, eligibly located, nicely seated, nice baptistery, and is lighted by electricity. Greenville is without a preacher at this time. Bro. Flournoy Payne was their pastor ending last December. He was a graduate of Kentucky University, gave good satisfaction, left of his own accord and went to Georgia, where he is now preaching.

A letter, just received, from Bro. J. B. Cole, formerly of Mississippi; but now of Beeville, Texas, a well and favorably known preacher of our people, authorized me to announce that he will preach in Greenville, Miss., on the 1st Lord's day in April, 1897.

I would be glad if Greenville could engage the services of Bro. Cole for all his time: but I know they are too weak, financially to do any thing more than engage, say one half of his time. I may be mistaken as to his willingness to engage any of his time: for Beeville, Texas has many attractions for an appreciative man.

Preacherless congregations, such as Indianola, Baird and Fasonia in Sunflower Co., Miss., Greenwood in LeFlore Co., Hemingway, P. O. in Carroll Co., thirteen miles, southwest of Carrollton, and “Old Union” Christian church, P. O., Jefferson, ten miles north of Carrollton, are all good fields and at each point will be found some of the grandest of Christian hearts. I know whereof, and of whom these lines are written; for in years past I have preached at each place. My time is too closely occupied in Bolivar, Coahoma, Quitman and Tallahatchie counties to allow of my preaching for them.

R. P. Miller, of Indianola, Miss. is Sheriff of Sunflower county, and is a noble pure man and a devoted Christian, so also his wife, father, mother, brother and sister. Thomas Baird is a lawyer by practice and a Christian true. W. T. Holt, Mayor, is as zealous a Christian as any that can be found anywhere.

M. Q. Murphey, now blind, graduated at Bethany University, W. Va., and in my opinion for correct Bible knowledge is one of the best posted members of the Christian church in Miss.

Bro. M. Barry and Moses Crisp, of the Christian church at Fasonia, seven miles north of Indianola are intelligent consecrated Christians. They lost their beautiful church property last year through defective title.

Baird, five miles east of Indianola on G. P. R. R. is a small town and there we have several members, all in good financial condition; and by grouping the three points a strong combination could be formed to take a whole week each month of the preachers time, paying say $15.00 or more. The brethren at said points should awaken.

Greenwood in LeFlore Co., Miss. is a city of 2,000 inhabitants, has two good artesian wells, and some twelve to fifteen members of the Christian church, among whom will be found A. McKim-brough, Atty., a devout Christian, a man of wealth, clean character, intellectually cultured, so also his wife, and God has blessed them with a lovely flock of children. Even if no other members of the Christian church lived in Greenwood, they are amply able to compensate a man of good ability to preach one Lord's day in each month. Bro. Miller, livery stable keeper, also a native Mississippian and a man of ample means having a wife and children who ought to hear the gospel often and regularly. Brethren, wake up, write Bro. Cole, ask him to visit you and preach, and engage him regularly. You are able. Let your light shine.

B. H. Matthews, of Hemingway Christian church, Hemingway, P. O., Carroll Co., Miss. is a consecrated christian, sanctified scripturally, in that he regularly sets apart of his earnings according as God blesses him. They have a nice edifice, and by proper combination they can have regular preaching. John M. Talley began to preach for them in 1893 and quit in Dec., 1896; hence they are preacherless. Hemingway brethren will meet their preacher at Carrollton and convey him to and from.

Among the many good brethren at “Old Union,” Christian church, ten miles north of Carrollton, Miss., are John S. McDonald, and Robert Martin, P. O. Jefferson. Membership numbers about forty, none wealthy, are poor, but can pay about $12.50 per monthly visit. A new man like Bro. Cole ought to have no trouble there. They will meet and transport their preacher to and from the depot.

My promise, in my last article, must now be redeemed; to wit, as an encouragement to others, I will now speak of the Missionary Spirit of our members at Davis Chapel Christian church, five miles east of Lyons, Coahoma, Co., Miss. Every member has the missionary fever, in this, they want every one to hear the gospel plan of salvation, far and near. Last May John A. Stevens, our State Evangelist held a short meeting at Davis Chapel. The brethren on Thursday requested privilege to have announcement made at Lost Lake, five miles eastward, that he would preach there at 11 A. M. on next day. Many of the brethren went with him. The congregation was fairly numerous for the brief notice.

Bro. Stevens delivered one of his Pentecostal sermons, and four made the confession. Our members by letting their light shine, had helped to prepare their minds for the truth. Bro. S. had to
leave at once for the E. R. to meet other engagements; hence he had no time to baptize the four whose confessions he had taken.

He requested me to go and baptize the four, which I did the following Thursday. Several of the Davis Chapel brotherhood going, among whom I will mention R. S. Davis and wife, T. W. Elliott and wife, and J. H. Loyd and wife. I preached three discourses and had six more confessions. The earnestness shown by the Davis Chapel members aided the work much.

In August the writer held a meeting of a week's duration at Lost Lake, during which the membership reached thirty, many attending nearly every service from the Chapel. The Davis Chapel members paid me all the money that I received for my services at Lost Lake until in August except seventy-five cents.

From that day on the Lost Lake membership have paid me liberally, and I visit them monthly. They are now building on an acre of land deeded absolutely to our three trustees and their successors. Davis Chapel members are donating of their money to help.

The second outgrowth of Davis was in this wise, they finding the gospel to be a good spiritual medicine for white people, they concluded to recommend the gospel of Christ to their colored tenants, and the colored race generally. This they did by distributing of printed tracts explanatory of the gospel plan of salvation. The result was in May, 1896 the colored people asked me to write to the colored State Evangelist, Jas. G. Keyes, Hemingway, Miss. and get him to come and hold them a ten days' meeting. Our white brethren, of Davis Chapel, agreeing to help pay the expenses.

In August, 1896 the Evangelist came. The meeting began. It was a success from the start, some twenty-five or thirty united. A church was organized called "The First Colored Christian Church," of Coahoma county.

Some three weeks later the old pastor of Mound Bayou Christian Church of Bolivar county, Miss. came and held a short meeting and more were added. About Oct. 1st, Bro. Keyes held a week's meeting and the membership increased to over fifty. Then they began to raise funds to build a church building. In October, 1896 in going to Davis Chapel, at a point three miles east of Lyons I saw much lumber on the bank of Cassady Bayou where there was "much water."

Nov. 4th, 1896, as I passed going to Davis Chapel, where in October was lumber, I saw a nicely furnished church building, name already given.

Christian reader, instead of folding your hands and endangering your eternal salvation, examine yourself and be sure you are letting your light shine. Go and do your duty. More anon.

Tennessee Notes.

A. I. MYHR.

My homes while at Rockwood was at Capt. Tarwater's and Mr. Baker's and royal homes they were, better could not be desired. Everything conducive to our comfort and enjoyment was provided. There are some elements of real strength in the church which by patient work may be developed. Bro. Shelburne is developing into a model pastor. He has the confidence of all the people and we hope he will remain with them many years. The young people are a growing force. Last September we organized the "Owens" and they have done a fine work. They can and will develop the spirit of missions among our people in a way heretofore unknown. We hope to see the young ladies take hold of this work. Why should not the young ladies in every church systematically contribute two cents per week to Tennessee missions. They can easily do so.

The work at Harriman is prospering. The people say Bro. Stuart is preaching great sermons and the church is paying its debt. This will greatly lighten their burden and make them able to do more work in missions. After this year it will be able to sustain itself.

I spoke Wednesday night at Knoxville to the Third church. This is the new congregation organized since our last convention. It was a joy to me to meet with these people. They are enthusiastic. Bro. Holmes is working with them most earnestly. This must become a very efficient church if wisely directed in the future. They have an efficient Ladies' Aid Society and good Sunday-school. The First church has made some nice improvements and if Bro. Giddens continues with them, there is every reason to believe he will build up a strong church. We are also planning for another church in that city. Why should we not have five strong churches in Knoxville by 1900? We can. Every indication favors that now.

After two days spent in Knoxville, I came to Johnson City where I spoke yesterday. Some work is needed here. We would like to find an efficient young preacher, (who can live on a very small salary,) for this place. One who is willing to visit and work among the people. This place is worthy of a good man.

We are now in a meeting at Milligan. Good audiences so far. I shall be here a week to help them finish the church. Bro. Buck began a meeting at Boon's Creek yesterday. The county meeting of the churches in Washington county will be held at Boon's Creek beginning Friday night before the Fourth Lord's day in March.
Brother Minton to Brother Elam.

Brother Elam occupies considerable space in the Gospel Advocate of December 10, trying to show that the Common Version is wrong when it translates "dokime," in 2 Corinthians 9: 13, "experiment." He says: "I never said that the Revised Version contradicts the common version; it does not." In almost the next breath he says: "The Revised Version translates the word 'dokime' 'proving,' instead of 'experiment' in the common version. This takes the word 'experiment' entirely out of the New Testament. Again, Brother Minton says: "The common version is right here. Does he mean that the common version correctly uses the word 'experiment,' instead of 'proving,' as in the Revised Version?" He then argues at length that the word "dokime" means "proving," and not "experiment" at all. My brother, why do you say that the Revised Version does not "contradict" the common version, and then do your very best to show that it does contradict it? His whole argument is built on three assumptions:

I. He assumes that there is a specific plan in the New Testament, fully developed so far as methods are concerned, for raising money, paying the preacher, and doing missionary work. My brother, you must prove that there is such a plan, not assume it. But he refers to 1 Corinthians 16:2, and says: "The collection for the saints upon the first day of the week is inspired, and therefore the command of God; hence no experiment." This passage says not one word about a specific plan for missionary work.

II. He assumes that God was testing the church at Corinth instead of the church testing a plan. But did not he prove it? Let us see. He quotes Conybeare and Howson and Adam Clarke as proof that God was testing the Corinthians, but does the New Testament talk that way? He says: "Both versions clearly show that the Corinthians themselves were tested by this ministration." Both versions show nothing of the kind. In fact, they show that the Corinthians were testing a plan or a service. "Diakone dokime te diakonias" -- for the proof of this service -- not for the proof of the Corinthians. The common use of the word diakonias in the New Testament would forever show that the brother is most wofully wrong in his interpretation of this passage.

Now, since we have seen that there was no plan fully developed, and since they were not acting on such plan, and since the church at Corinth was testing a plan or service, it follows, therefore, that this testing or proving amounted to an experiment; for the word dokime means "To try, or prove; to assay; to examine into the goodness or fitness of anything or person; to verify, hence, approve; judge fitting; examination implied." The church at Corinth tested or proved a certain service or ministration. This testing or proving was done by examining into the goodness or the fitness of the service. All the elements of an experiment were present. The text shows that the church at Corinth had no evidence at all that the service was good or fit until they had tried it. This would not have been the case if it had been an inspired plan. But the good brother becomes alarmed, and says: "Through this experiment hole may come every departure from apostolic faith and practice. This opens the floodgate to all the waters of infidelity and makes the heart sick." The brother is making the cry at the wrong time and to the wrong man. Brother Elam should have lived in the days of the apostles and verse for this assumption. Perhaps the brother can find authority for this assumption in Adam Clarke, or some of those he has been quoting. I am sure that he will not find it in the Bible.

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Brother Elam says: "I do not especially desire to discuss." I should think not when he imposes as a condition of the discussion that I shall affirm the very thing that I am denying. The propositions that I have presented furnish a fair, open issue. If you want the discussion say so plainly. Write your first speech and send it to me, and I will attend to it as best I can; but if you do not intend to accept
the propositions, step out, and let some of the rest of the loyal brethren take hold that will. I cannot afford to have an informal discussion, from the simple fact that the man on the side of the Advocate would always have the last article, besides all the space he needed. Shall we have the debate?

I have been sick two weeks; hence the delay.
J. A. Minton.

Alabama Field Notes.

Many thanks for the compliments being heaped upon us for the various improvements we are making in the Gospel Messenger. We have been telling you all along that if you would give us the patronage we would give you a paper that the whole southern brotherhood would not be ashamed of. If each of our subscribers will even get an additional subscriber, we can give you still a better paper. Do you want it? We believe you do.

I have received Vol. 1, No. 1, of The Quarterly Christian published in Lexington, Ky. and edited by my old friend and school-mate, Bro. J. W. Zachary. This is a neat four page paper and costs twenty-five cents a year. We wish Bro. Zachary success in this new enterprise.

Dr. A. C. Henry preached Thursday and Friday nights of last week to reasonably good audiences at Woodlawn, near Birmingham. Lord's day he preached in Montgomery. This week he starts on an evangelistic tour among our southern churches.

We shall be able in a few days to announce the location in our state of one or two more good strong gospel preachers. Our work is rapidly growing, and the state mission work is in better condition now than it has ever been. This ought to cause every disciple of Jesus to rejoice, thank God, take new courage and support this work more liberally than ever before.

Prof. J. D. Patton and I have just arrived in Montgomery and expect to begin a meeting this evening (Jan. 26) in the Recorder's Court room. We hope and pray and shall work for a great meeting. We are here without the assurance of one dime. This is a great city of 40,000 people, the capital of our state. Duty calls us here. I am sure that under the circumstances I may modestly ask the disciples who have pledged to this work to send in their offerings now, and other disciples reading this could help wonderfully in preaching the Gospel in this great city by sending us a contribution. Do not think we will be gone before it reaches us, for we believe a great door is open to us here, and we may remain till Pentecost (that is, our state missionary convention which meets in Birmingham 31st of August.)

May we ask the prayers of a united brotherhood for the success of our work here?

Birmingham, Ala. O. P. Spiegel.

What the temperance men demand is not the regulation of the liquor traffic, but its destruction; not that its evils be circumscribed (idle fancy!) or veiled, but that they be, to the extent of the State's ability, utterly eradicated. Such a law we are all willing to stand under and (if such be its fate) fall with; but no shilly-shally legislation can endure, and it would be good for nothing if it would. Stave in the heads of the barrels, put out the fires of the distillery; confiscate the demijohns, bottles and glasses which have been polluted with the infernal traffic; but no act screening great mischief-makers and bearing down on little ones can possibly be fastened on the advocates of temperance. They disown and loathe in."—Horace Greeley in N. Y. Tribune, Feb. 13, 1852.

Bright and Sunny.

A visitor went one day to see a poor girl, kept at home by a lame hip. The room was on the north side of a bleak house. It was not pleasant without, and it was certainly cheerless within. Poor gir[, she seemed to have very little cheer, and as you entered the room the first thought was: "If she only had a sunny room on the south side of the house." Thinking of this her visitor said: "You never have any sun; not a ray comes into these windows. Sunshine is everything; I wish you could have a little." "Oh," the young girl answered, "my sun pours in at every window, and even through the cracks. All the light I want is Jesus. He shines in here, and makes everything bright to me." And no one could doubt her who saw the sweet smile of happiness on her upturned face. Yes; Jesus "the Sun of Righteousness" shining in, can make any spot beautiful, and any home happy. Let Jesus shine in all the little hearts, and make them little rays of light, shining in dark places, lighting up home, school and play-ground.—Ex.

A Good Word.

DEAR BRO. HARMON: Allow me to congratulate you on the most excellent appearance of your last issue of the Gospel Messenger. You deserve great credit for your tact and push in pulling your enterprise to the high eminence it has reached in the journalistic field of the Disciples of Christ. H. W. Talmage, Editor of the Lighthouse, McKeesport, Pennsylvania.
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Church Houses:

We have a few words to say upon the subject of our houses of worship.

1. Location. This is one of the most important matters to be considered in the contemplation of a church building. We think more egregious blunders are made here than at any other point. How often a congregation will accept a lot away out in the suburbs, if it be a city, because they can get it either cheap or as a gift. Better rent a house for years and get a lot right in the neighborhood of where you want it, regardless of cost. But the little cheap crawfish corner is accepted, a cheap house is put up on it and, with the "this is good enough for us" spirit, the congregation drugs along and never amounts to much, if indeed it does not die out. Then the good brethren wonder why in the world "sirens, saints and sects" don't all turn out en masse to the "dear little church." We can tell one main reason why. Either they fear that in passing through some of the swamps and sloughs they will fall into a guily and break their legs or necks, or that in passing around some dark corner some one will "sand-bag" them or cut their throats outright.

We shall not mention any specific cases where these awful blunders have been made, for fear we may hurt some one's tender feelings, but our heart has been made sad many times because of the fact that an otherwise enthusiastic band of disciples has been buried alive in a wet swamp or round a dark corner. Do not be hasty in selecting a lot unless it is where you want it—where you can command the attention of the people.

2. Cost. This is another important consideration. All the buildings God superintended were simply beautiful. We have but little sympathy for the idea that God's people in this superior age, and under the grandest of all dispensations, should be content with putting up an old hulk of a barn and calling it God's house. Let the congregation that is to occupy the hatched build as elegant a church as they can. Yet, if all this, we would not have money foolishly spent. Many of the more expensive houses of worship could be built for two-thirds of what they cost, and they would look as nice and be as substantial.

3. Ability. In planning the building a congregation should be careful not to go beyond its ability. We have known congregations to put up magnificent edifices and then call on the brotherhood to pay the bills. We have received many requests for help to pay for these costly structures. We have said, and we yet say, that we do not intend to ask little struggling churches, such as most of our Southern congregations really are, to help pay for these large, costly houses. It is all right for a church to build its own house as fine as desired. We rather like the ambitious plan that is always for a congregation to go beyond its ability to build a fine church house, so far as we are concerned, but we must be allowed to exercise our own judgment in responding. But it is best not to go beyond your ability. We are of opinion that if a congregation is not able to build its own house—some sort of house, till they can do better—that perhaps the best plan is to rent, or meet "from house to house," till it can do better. There are, of course, exceptions to this rule. But we think that there is, ordinarily, too much begging along this line.

4. Reverse the order. After all this we wish to say that if the denominations, from the old mother of them all, the Catholic Church, down to the youngest child, the "Apostolic Disciples," should take over our out-of-the-way places of worship and shabby edifices, and let us take their more central locations and handsome buildings, it would not be a decade until denominationalism would be ready to bury, and we would be at least ten millions strong.

The wonder is that we have, under the circumstances, accomplished so much, and we can account for our marvelous growth on no other ground than that God has been with us and prospered us.

But we do believe that we should now lay aside the "it is good enough for us" spirit. If it is good enough for us, it is good enough for any one else in the world; and if it is not good enough for others it is not good enough for us, for we are "heirs of God and joint-heirs with His Father," "heirs of God, and joint-heirs with Christ."

The Order of Mission Work

Such expressions as City Missions, State Missions, Home Missions, and Foreign Missions are not in the Bible; yet the idea is there, and the idea is specifically named. In Acts 1: 8 we read: "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." My "Jerusalem," then, is my home city or neighborhood—hence City Missions. My "Judaea" is my home state—hence State Missions. My "Samaria" is an adjoining state in my own country—hence Home Missions. My "uttermost part of the earth" is everything beyond my home country—hence Foreign Missions.

The divine order is given again in Matt. 13: 38: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal till the whole was leavened."

When the Spirit of Jesus Christ enters a heart, He begins to spread just like leaven in meal. He attacks every other heart in His reach who has not received Him, and tests every one who has, just like measles, smallpox, or any other contagious disease.

Christianity is contagious. If you do not scatter the disease, it may call it such, by mixing with your fellows, you may seriously doubt if you have it yourself. "Now if any man have not the Spirit of Christ," which is a very contagious spirit, "he is none of his." Rom. 8: 9.

You can, therefore, tell very easily whether or not you are a Christian by ascertaining whether or not you believe in and practice Missionary work.

Daily Preaching.

"And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ." Acts 5: 42.

These apostles labored under very many embarrassments, unknown in our day, which you will observe by reading the fifth chapter of Acts. And yet they preached Christ daily, both publicly and privately.

We believe that one reason why Christianity does not advance even more rapidly than it does is that its advocates have too much stiff formalism in their work and worship. They preached daily to a public gathering in the temple, and in every house. We doubt if their temple preaching was more effective than their preaching from house to house.

It is with us too often considered out of place to speak of Jesus Christ and his wonderful works, unless it be in a church house, on the Lord's
day, or during a "protracted effort," and even then, the "preacher in charge," or the invited evangelist, is expected to do the preaching.

Now, we are strong believers in having a "preacher in charge," in fact, we do not believe the greatest results can be obtained without him. We also believe in having an evangelist assist him and the congregation when the "home talent" needs assistance. But we believe just as strongly in the "daily preaching" from "house to house," by not only the "preacher in charge" and the invited evangelist on the Lord's day and during the "protracted effort" in the church house but also by every individual member of the family of God daily throughout the whole year. Preach Jesus in word, preach him in act, talk and walk and work for Jesus constantly and in our humble judgment the glorious results will be infinitely greater than can now be estimated. Daily preaching by every individual is what the world needs.

Mountain Peaks.

Certain great facts of missions ought to stand out boldly before us like mountain peaks on a landscape. They will not only encourage us, but they will stimulate us in the enterprise of evangelizing the world. The following for example:

1. The world has been fully explored. There is practically no undiscovered territory.
2. The history of every nation has been traced, and the languages reduced to form.
3. There is now easy access to every part of the globe. The facilities for rapid travel and communication have made all nations of the earth neighbors.
4. The commerce of the seas is in the hands of Protestant nations.
5. Postal and telegraph unions extend into all countries.
6. The Bible has been translated in more than 350 languages spoken by 1,400,000,000 people, and its present annual circulation is 6,000,000 copies, and its total circulation during this missionary century exceeds 206,000,000 copies.
7. In 1890 the English language was spoken by only 24,000,000.
8. Christian missionaries are now under protection of law in every land.
9. A native ministry is developing, and many of the churches gathered out of heathendom are now taking care of themselves.
10. The number of missionary societies now at work is 287 with a force of 12,011 missionaries.

We can say with Longfellow,—

"Out of the shadows of night,
The world rolls into the light;
It is daybreak everywhere!"

Some Kind Words.

We give below a few of the kindly expressions from some of our readers in regard to their appreciation. None of them do we appreciate like we do the expression from Bro. Kilby Ferguson, viz.: "You have redeemed your promise." Read these:

BIRMINGTON, ALA.: Well, the Gospel Messenger is a beauty. It compares favorably with our best papers. I congratulate you. I wish you a prosperous year.

J. M. WATSON.

SELMA, ALA.: Let me congratulate the Messenger in her new dress. I like it. May she live long to spread the Old Jerusalem gospel. Yours truly,

E. V. SPICER.

COLUMBUS, MISS.: You must let me offer my congratulations for the great improvement in your splendid paper, especially for its clean proof and print, which go far in the make-up of a good paper. Of course the reading matter is always first-class. Wishing you prosperity and happiness, I am truly and fraternally yours,

J. H. STEVENS.

COAHOMA, MISS.: The last issue of the Gospel Messenger is a grand one. You have redeemed your promise. Every Christian home would be improved by taking and reading your paper, and I will try to introduce it in my field at every fireside. The portrait of Bro. Stevens, on first page, is excellent.

KILBY FERGUSON.

MADISON STA., MISS.: I have just examined the Gospel Messenger of Jan. 7, 1897, and think it quite an improvement on the issues of 1896, and I am glad to see the Messenger declare that when there is no pay there will be no paper. If a person does not pay for his paper it is a sure indication that he does not appreciate it to the amount of the subscription price. Yours truly,

KILBY FERGUSON.

TRENTON, KY.: I am highly pleased with the Messenger. Fraternally yours,

J. W. Ligon.

HICKMAN, KY.: Allow a word of approval for the Messenger. Am pleased with it in its new form. I do not mention particular points, for I'm sure it will speak for itself where it finds a place; not only in regard to its editorials, but as to its other good features, "we think mighty loud."

Would it be regarded as an expression of too sanguine hope that with judicious management it ought to become within a few years to our Southland what the Christian Standard is to the cause of the Christian in all the land where it has extensive circulation. The Messenger covers a field not hitherto covered by any other paper in the brotherhood, viz., giving more prominence to local work than to any other feature. Its primary object is to represent the various fields from which it derives its support. Good. Let it spread till it shall cover the land with the "Old Jerusalem Gospel."

JAS. H. BROOKS.

We have received an invitation to be present at the marriage of Bro. Robert Lord Cave to Miss Eulalie Overton Ballock, at Lexington, Ky., on Feb. 2, 1897. Bro. Cave is the oldest son of R. Lin Cave, the popular preacher of the Vine-street Church, this city. Bro. Robert Cave has been preaching in Bell Buckle since September last.

We want to say for the benefit of our subscribers in Opelika, River View and Science Hill, Ala., that through a mistake somehow the papers have not been going to them. The correction is now made, and the papers will go forward for one year from date. We try to keep our lists straight, and if anything goes wrong, just keep complaining till it is righted.

In the sketch of Bro. J. A. Stevens week before last, we spoke of his being evangelist of Arkansas one year. It should have been, "he was evangelist of that State for nearly three years, and during one year he had 350 additions."

We are glad to note the progress of the good work in Florida, as reported from Bro. Herring recently, and Bro. Dougerty in this issue. The South for Christ, and His Church to the front, is our motto.

On last Thursday night at the elegant home of Sister Kate Flite, corner of Fifth and Fatherland streets, there was one of the pleasantest gatherings of the Woodland St. Christian church of the year. The occasion was that of formally receiving Bro. and Sister Reynolds as our co-laborers for the church during the coming year. The church membership was well represented, and a delightful evening was spent.
ALABAMA.

FURMAN: We have arranged with Dr. David Adams, of Pine Apple, to preach for us this year, and hope to do our part in salting this part of the earth. J. G. COX.

HARTSELLE: Our church here seems to be in about the same condition it has been in for some years. Brother Windes has resigned the work of the church here, but says he will preach for us till we can get another preacher. We would like to co-operate with a sufficient number of other churches in Morgan County to sustain a good evangelist here among us.

MRS. A. A. OREN.

CEDAR: We need an active preacher to live right here in Morgan county, and work among and in co-operation with the churches. If some good man could work among us for a year or two, he could, I am sure, greatly develop this field. Brother Spiegel, our State Evangelist, has promised to help us accomplish our desires along this line. I expect to do a great deal of preaching on Lord's days, but I wish to preach in destitute places as much as possible. W. H. WINDES.

ANNISTON: With the beginning of this year, our work moves off nicely, and prospects seem bright for us. Yesterday was a very disagreeable and prospects seem bright for us. This year, our work moves off nicely, this line. I expect to do a great deal of preaching on Lord's days, but I wish to preach in destitute places as much as possible. W. H. WINDES.

KENTUCKY.

CENTRAL CITY: I recently paid a visit to a village on the O. C. & S. W. R. B., where the union idea prevails to a very great extent, but it is that kind of so-called Christian union that causes one who believes that God's word teaches some things definitely, and out of love for him would be true to his last will and testament, to feel sad at heart. An energetic discourse on any point of controversy is regarded as sinful and irreverent. Sectarian preachers preach against proselytizing and teach that we are upon the eve of the day when such a thing as water baptism will never be mentioned. This, of course, is false prophecy; for there yet be many of true faith and loyalty, and will continue to be until "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance upon them that know not God, and obey not the Gospel of Jesus Christ." 1 Thes. 1: 8.

SANDY CREEK: I have just returned from my monthly appointment to Sand Hill. We had the worst weather we have ever had in an appointment there, yet we had good congregations and good interest both Saturday and Sunday. The disciples at that church nearly all take the Gospel Messenger, but their papers do not come, Auburn, Opelika and Society Hill being their post-offices. We have had no little trouble in getting our paper through these three offices. [We have tried to blame everybody with it, and have now decided to take all the blame on ourselves. We think we have removed the hindrance, and are now certain that the outside subscribers will receive their papers one full year from this time.] EDITORS.

The people ten miles below Sand Hill, at the M. E. camp grounds, had been sending me word to come and preach some for them. Last week I went, with Bro. Mullins and Dowdell, and though the weather was very disagreeable, several met us. Bro. Spiegel has promised to assist me in a meeting there next summer, and I am confident that our success will be equally as great as it was at Sand Hill last summer, when 48 took their stand with us upon the Bible alone. The people through this county are very anxious to hear the truth as we preach it. Surely the harvest is plenteous, but the laborers are few.

J. A. BRANCH.

CENTRAL CITY: On Thursday, Jan. 21, Mr. W. H. Fleet, of Los Angeles, Cal., and Miss Lorena Scott, of Providence, Ky., were quietly joined in the holy bonds of matrimony at Madisonville, Ky., in the cozy parlors of the Hotel Lucile, the writer officiating. Mr. Fleet is superintendent of a large fruit ranch in Southern California; a member of the M. E. Church and prominently connected with the State Sunday school work. Miss Scott is one of the fairest and best of the excellent ladies of Providence Ky.; a member of the Christian Church, and much admired by all who know her. The happy couple took the evening train to visit friends and relatives in Virginia.

I. H. TEEL.

FORDSVILLE: My meeting closed here last night with 2 additions. The church here has been greatly revived. We organized a prayer meeting and will begin Sunday-school with the next quarter. I will preach for them next year. Yours very fraternally,

L. MARTIN.

MISSISSIPPI.

FAYETTE MISS: Our audiences at Fayette are steadily growing. Each Sunday seems to give an increase over the preceding one. We hope to have things ripe for a meeting in the near future. The Gospel Messenger in its present form is a paper of which our Southern Christians should be proud. Went up to Madison Miss., Jan. 17, and filled Brother Manire's appointment. W. W. PHARES.

JACKSON: A blizzard struck our city last night, and this morning we are shivering in the cold.
In the last two weeks several of our oldest and most prominent citizens have fallen "asleep in Jesus." While of course many tears have been shed, those who have wept did not weep as those who "have no hope."

The writer was called to Utica on Saturday to conduct the funeral services of Sister Eliza Yates Wall. She was 74 years and 11 days old. Nearly all of her long life was consecrated to God. Her maiden name was Yates. At the age of 23 she was married to Robin V. Wall. After their marriage they entered Bethany College, W. Va., and for five years were students in that institution. Returning to Miss, her husband devoted his energies to the preaching of the Gospel. To them were born four children. Two are now living to mourn the loss of a devoted mother. To their children, and a sympathizing community we commend her Christlike example.

Yesterday was the first clear Lord's day we have had this year. The S. S., morning and evening services were all well attended, with one addition at the morning service. With a small membership, comparatively little capital, and a church debt of one thousand dollars, we begin the New Year; not in our own strength, but in the strength of God. With his wealth, wisdom, power and the influence of his abiding spirit we must succeed.

WALTER A. NEAL.

TENNESSEE.

UNION CITY: A very cold day, but splendid audiences. A fine Endeavor meeting. One confession at our mid-week prayer meeting. All are hopeful and happy.

W. H. SHEFFER.

TEXAS.

MARTY: We came here from Alabama in 1869. We are much pleased with the country, as such, but I never was so hungry for an old fashioned, soul-stirring sermon in my life. The preachers here are solid on First Principles, but they are like the Indian's pole—they stand up so straight they lean over. Some of them seem to have been born in the objective case. They make many converts, and with the right sorts of nursing and training, they would take a large portion of Texas for Christ. They have several congregations in this section, but no church houses, no regular preaching, no Sunday-schools, no prayer meetings, no family altars, nor anything else that looks like continual progress in the Christian warfare. They have driven the denominations from hearing them, not by preaching the truth, but on account of the bitter spirit manifested in presenting the truth. Nor is this all, for they manifest a very ugly spirit toward their own brethren who dare hold a contrary opinion to them. I am studying the Scriptures very closely, and running with all my might for the "prize." If I had such church privileges as I had in Alabama, I would be well pleased here.

F. M. Surratt.

A Successful Retort

A clergyman was once accosted by a doctor, a professed deist, who asked him, "Do you follow preaching to save souls?"

"Yes."

"Did you ever see a soul?"

"No."

"Did you ever hear a soul?"

"No."

"Did you ever taste a soul?"

"No."

"Did you ever smell a soul?"

"No."

"Did you ever feel a soul?"

"Yes."

"Well," said the doctor, "there are four of the five senses against one upon the question whether there be a soul."

The clergyman then asked, "Are you a doctor of medicine?"

"Yes."

"Did you ever see a pain?"

"No."

"Did you ever hear a pain?"

"No."

"Did you ever taste a pain?"

"No."

"Did you ever smell a pain?"

"No."

"Did you ever feel a pain?"

"Yes."

"Well," then said the clergyman, "there are also four of the senses against one upon the question whether there be a pain. And yet, sir, you know that there is a pain and I know that there is a soul."

The Messenger of Peace.

Shots at Short Range.

BY HLY T. HUF-TTE.

Christ called his disciples lights of the world. But is it not necessary for a Christian to drink whisky and turn the end of his nose into a red-hot coal of hell-fire, in order to illuminate the darkness of this world?

Judge T. says that "sensible and moderate drinkers should not be deprived of their innocent and harmless privilege to so drink, because fools drink to excess and beat and starve their wives and children." Well, Judge, you are a Christian, (?) so-called, and your Bible calls a mucker, says strong drink is raging, and makes wine a biting serpent and a stinging adder. Now please give us a learned, legal and philosophical essay on moderate snake biting, moderate hornet stinging, moderate boiler explosions, moderate murder, and moderate death and damnation generally.

Whisky makers and sellers in the Church, how dare you pretend to believe in a book that pronounces a "woe" against him that "puts a bottle to his neighbor's lips." Quit it, sir, be honest infidels and throw that book away. Don't make and sell something to kill souls with, and then go to church and play soul-savers Don't; it shames hell itself.

Judge T. "don't believe in trying to compel men to be sober by prohibitory liquor laws." He thinks "moral education is the right thing in the case." The Judge has a fine melon patch. Last year he educated a certain big, fat, lazy negro to let that melon patch alone. He educated him with a bulldog and a shot-gun. The negro couldn't sit in a chair for ten weeks. Thus the Judge believes in compelling negroes to let his melons alone; but don't believe in compelling dram-sellers and whisky-makers to let his boys alone. He believes in common-sense shot-gun practice at short range, to keep negroes from stealing his melons; but he believes in moral suasion and high license in popgun practices, to keep saloon men from stealing both the money and the character of his boys. If God Almighty would just turn the Judges boys into watermelons, they would have a daddy ready to fight and die for them. But as it is, they have only a popper (papa) ready to pop cotton, tow, paper wads, and the like at their deadliest enemies. Lord, Lord, who wouldn't rather be a cabbage, a pumpkin, a watery potato, than the human offspring of some whisky-bewitched and be-devilled old fool of a politician, with a "judge" handle to it?

Be sure by the strictness and holiness of your own lives to settle yourselves in the very consciousness of your enemies.—Flavel.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—Sol.

Bro. R. Lin Cave has not yet returned from Hagerstown, Md., where he went recently to dedicate the church.
Saying Good By.

Since our last issue we have bid adieu to several hundred of our readers. This we were sorry to do, but we deem it wisdom and economy to do so. We have faith in the brotherhood, and if any subscriber feels enough interested to do so, and the funds are short at his end of the line, if he will write us to "toast him a little longer" we will gladly do so. Many have told us never to stop sending them the paper. These will pay some day, and to them the paper will go. Others want the paper stopped when the time is out, and THAT shall be our rule from this on. We never thought it fair to continue sending the paper indefinitely without such instructions, and then try to collect it.

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Loyalty implies allegiance to some one, and indicates faithful, continued, service. It is such courage as Joseph showed when he braved public opinion and asked Pilate for the Savior's body; it is such love as carried the women at early morning to the sepulchre; it is such faith as enabled them to endure persecution in his name.

"Endeavorers loyal to Christ, what will they do?" Live for him? That includes it all, from the pleasant service in Sunday-school and prayer-meeting to the hardest battles in life, and the perplexing questions when not only the effect on self must be considered, but how it will effect others. Influence is such a subtle thing often so silent and hard to trace; but it exists, and you possess it whether you want to think so or not, you exert it, often unconsciously. Perhaps in this direction the Endeavorers' loyalty to Christ is of greatest force: for the boys and girls who have not taken the ironclad pledge which those who have, to see that they keep it in both letter and spirit; and they cannot but be impressed by the practical service of daily life.

"For Christ and the church,"—No other words could have been chosen, which would serve as a working motto for young people the world over. This means just as much to one denomination as to another: it has the fullest, richest meaning for those who are closest to Jesus. Serving our church is the truest way of serving him; yet this service of Christ is slowly, surely, drawing the churches closer together. Things like the same thing cannot be unlike each other: and who can measure the force of Christian Endeavor in bringing about Christian Union? Twenty years ago it would have been impossible to bring together fifty thousand people, from almost "every nation under heaven" for the purpose of learning from each other how to serve God more effectually; yet this is what now happens every year when Endeavorers hold their great conventions, when, as some one has said, they meet with unity in essential things, and charity in matters of opinion.

"Love is not a thing of enthusiastic emotion. It is a rich, strong, manly, vigorous expression of the whole round Christian character—the Christ-like nature in its fullest development. And the constituents of this great character are only to be built up by ceaseless practice."—Drummond.

Spurgeon says we should do nothing that we consider wrong, and that we should be willing to refrain from things which may be harmless in themselves, but which might lead others astray. Is not that what Paul meant when he said "if meat causes my brother to offend I will eat no meat while the world standeth?"

"When we are alone, we have our thoughts to watch: in family, our tempers; in society, our tongues."—George Elliot.

This plan comes from New Orleans where it proved very helpful. At the beginning of each quarter the Prayer-meeting committee appoint the leaders for three months; several copies of this list are type-written or printed on heavy paper, with the leader's name and the topic opposite the date, and these are put in various places around the chapel where they may be easily referred to. In this way each member knows just when he is to lead, and, knowing the subject so long in advance has opportunity to arrange his own thoughts and gather up ideas from other sources.

The work that the O. W. B. M. has accomplished in India through the Juniors and Mission Bands is a sermon on the power of little things. Pennies and nickels given by the children all over the land have rolled up to thousands of dollars which have built comfortable homes for our missionaries at Bina and Mahoba, and Bilaspur; at the latter places orphanages have been built for the children whom the missionaries have rescued, while last year's contributions will build a home for Miss Adam and her assistants at Deoghar. But these missions are only a tiny lump of leaven in the great herthen peninsula, and their capacity is taxed to the utmost. See what Bro. Mitchell says in a letter to the Missionary Tidings, written from Bina last October. "The famine gets worse every day. We are almost crushed with the awful want all around us. We have spent the little we had, and now can do no more. These people must have help, and God alone knows what is to become of them until help comes. You do not know how awful it is to be surrounded day after day by people whose bones are almost protruding through their skin, and then to see the poor wretched women. I never saw any thing like this before and my heart aches. Food is very hard to get, and is naturally very high priced. Grain is now 2.50 per cent higher than two years ago, and the people are dying from starvation. We are in the midst of the famine district and feel it more than many other places, because for four years the crops have been partial failures. It is awful, and beggars description. The worst is, we are unable to help now."

During the last two years famine has brought many children under the care of the missionaries, for the parents who cannot procure food even for themselves are willing enough to relinquish all claim to the child, when, by doing so, they know it will be well cared for. Here is a chance for Endeavorers. It is not unusual for a society to adopt one of these waifs: thirty dollars a year's contributions will build a home for Miss Adam and her assistants at Deoghar. But these missions are only a tiny lump of leaven in the great herthen peninsula, and their capacity is taxed to the utmost. See what Bro. Mitchell says in a letter to the Missionary Tidings, written from Bina last October. "The famine gets worse every day. We are almost crushed

Give your children pure literature, and you will reap pure thoughts. Give them "light" reading, and you will reap light thoughts.

CHRISTIAN DEPOSITORY.

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A NEW MISSION IN AFRICA.

Mr. Speer, the secretary of the American Presbyterian Board of Missions, has begun a series of letters in "The Church at Home and Abroad," descriptive of his present journey to visit their mission fields. He crossed from New York to Liverpool, and in August last, and after his arrival went at once to Leamington to see Miss Margaret MacLean of Glasgow, whose great interest in the dwarf people of Africa has led her to make the offer which has become accepted. In the conviction that it has been made under the inspiration of God, and that we are called by it to make some earnest attempt to evangelize these people, Miss MacLean has long been interested in the dwarfs, and Mr. Stanley's accounts of his visits with them deepened her interest. She wrote at once to Mr. Stanley, asking what could be done for them. The explorer-replied that he did not see how they could be reached save by the establishment of a costly mission on the Congo, which would work northwards into the great forest where the dwarfs were believed to have theirs. This was impracticable; and Miss MacLean appealed to several societies working in Africa, but none was able to adventure into the new district. At last a friend sent Miss MacLean a copy of "The Church at Home and Abroad" containing one of Dr. Good's last articles entitled "A Curious Fragment of African Humanity," in which he told of a visit he had made to a dwarf village and of other meetings with the dwarfs among the Maheya tribes, to which the dwarfs were attached as parasites, though it was they who fed the tribes. Through this article Miss MacLean and the board were brought together, and she has now given £1,500 to establish a mission to the dwarfs, and promises to give annually £250 for its support. The Galloon and Coronavirus mission has asked for two men at once to enable it to carry on its present work and to take up the new work also, and later letters indicate a further knowledge of the habits and accessibility of the people to be sought after and told of their cadre.—Missionary Record of the United Presbyterian Church.

THE CENTENNIAL.

The interest in the Tennessee Centennial and International Exposition continues to grow. It will be but little more than 60 days until it opens. Charlotte Presbytery, whose bounds the original Old Log House was located, at its last meeting kindly donated to the enterprise a log church building, the logs in which are wide hewn logs about forty feet long and well preserved. Brother H. H. DuBois, of Erin, Tenn., has undertaken, free of charge, to cut and notch the logs, building the structure temporarily, then take it down and deliver it on board the cars. It will consist of two rooms and an "entry" between them with the genuine stick and mud chimneys. One of the axes with which the original Old Log House was built has been preserved and we are offered the privilege of exhibiting it. Historical papers from a number of sections of the Church are in course of preparation. Some of the presbyteries have already raised and remitted the amount allotted to them for defraying the expenses of the Cumberland Presbyterian exhibit. During the past week we received the remittances from Red River Presbytery, through Rev. Chas. Manton, Mcready, Texas, and Walla-Walla have also recently remitted. We can furnish to any quantity on application, circulars giving cuts of the Exposition grounds and buildings and a description of our denominational exhibit. We trust those having the matter in charge in the various presbyteries will give it immediate attention.

The above shows what the Cumberland Presbyterians are doing for a centennial exhibit. Shall we have no exhibit at all?

The Juniors of the Christian church, Lexington, Ky. gave $18.00 to foreign missions in November.

In October the Juniors of the Christian church, Fort Worth, Texas, gave $5.00 to foreign missions. We would like to know what they are doing in home work. Such items as the above show what children can do, and the young people's societies can certainly do as much, if they go to work with an amount of determination equal to the children's enthusiasm.

The true Christian is like the sun, which pursues its noiseless track, and every where leaves the effect of his beams in blessing on the world around."—Luther.

Give Earnest Head.

The time for the March offering for Foreign Missions is at hand. The missionary force is larger, and the receipts will need to be correspondingly increased. We must do three things this year:

1. Enlist 3,000 contributing churches.
2. Bring 1,000 churches up to their full appropriation.
3. Raise $100,000 in the receipts.

The Missionary Voice will be sent to every church requesting it. It should be distributed in each church preparatory to the offering. See that one copy reaches every family represented in the church. And the March Offering Envelope will be furnished the traveler through the hands of all the members. Order Voice and envelopes at once.

The watchword for the year is: An offering from every church; a gift from every member.

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For information as to rates, through car service, etc., address R. C. Coward, Western Pass. Agent, Railway Exchange Building, St. Louis, Mo.; J. H. Latimer, Southern Pass. Agent, Atlanta, Ga.; J. L. Edmundson, Southern Pass. Agent, Chattanooga, Tenn.

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