Gospel Messenger

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

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Movements of the World.

Louisiana Has Again cast a very dark shadow upon our country and civilization by perpetrating a most revolting lynching. A mob, unmasked and known to everybody, compelled the deputy sheriff to give up the keys—which he was very anxious to do—and took three negroes out to lynch. On the road they stopped to let two of the depraved wretches fight each other. After this was indulged in awhile they started to burn them and failed, then they hung and shot them. If nothing more were involved than the lives of the depraved wretches we would not feel so much concerned about it, but when a great state and a great nation is being drawn into this crime it becomes a serious affair. There is perhaps not a state in the Union that could not furnish such a mob, but there is possibly not another place where the authorities would submit so tamely. This at once debars the state from the privilege of having any law passed which will he the law of the two richest men in the state—confirmation in the United States Senate—and when this is passed it will be the law of the two greatest nations of modern times. But indications are that it will not be an easy task to get it through that body. A few oppose it because they fear the working of the principle; others oppose it because they want to oppose everything that the present administration undertakes, and others oppose it because of their latent hatred for England. We have not studied the details of the treaty, but on general principles we would have hard work to explain to the world why a year ago we were anxious to go to war for “arbitration” and now when we are offered a big dose of it we will not take it. Is it possible that we wanted to fight for it a year ago simply because we thought England would not want to give it?

There are indications that we are at the dawn of a great religious revival. During the past few weeks D. L. Moody and Sam Jones, the evangelists, and Francis Murphy, the apostle of temperance, have been holding forth in Boston. Not only Boston but all New England has been profoundly stirred. This has suggested to these men that the time is ripe for a world-wide movement to evangelize the world. If we judge from the indications of the present, it will be a mighty storm. In just a few years' time the two non-sectarian movements, the W. C. T. U. and the Y. P. S. C. E., swept around the globe. But these two movements were simply the revellia. The people are now in battle line because of them. Why not some one give the command “Forward!” Satan’s palaces at home—the saloon and its kindred vices—and his citadels abroad—ignorance and superstition—will crumble before such a movement.

In the last report of the Commissioners of Education we find quite a lengthy discussion of the question as to how American history is taught in English schools. Extracts are given from twenty-four different text books. We were surprised at the mildness and candid spirit in which it is expressed. With but few exceptions we could not utter a word against it. In fact, we find the story told very much as we have been telling it, with some of the ill will left out. But this is due to the fact that we were greatly imposed upon and must give this as a cause for our rebellion, while England takes consolation in the fact that America showed the true English spirit. But this information is chiefly valuable because it opens up a new field of investigation. Not only international love but international fraternity must engage our attention more in the future than it has in the past.

Our missionaries in India are compelled to witness some most distressing scenes. For nearly a year a famine has been raging in that country and now the famine is followed up with a plague fully as destructive as the “black death” of years ago. No doubt it will give them many opportunities to show the Christ love which could touch the leper and send him away whole. Christianity must take advantage of this great extremity of this people. It must show them that Christ’s “yoke is easy” and his “burden is light.” When it has permeated India that worst of plagues, sin, will disappear. But are the christians at home giving our missionaries the means wherewith to reach these people?

Thoughts Worth Remembering.

The way to gain a good reputation is to endeavor to be what you desire to appear.—Socrates.

The more honesty a man has the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of piety.—Sterne.

An inward sincerity will, of course, influence the outward deportment, but when one is wanting there is great reason to suspect the absence of the other.—Sterne.

Sincerity is like traveling in a plain beaten road, which commonly brings a man sooner to his journey’s end than byways, in which men often lose themselves.—Tillotson.
WALTER A. NEAL.

Walter A. Neal was born of noble Christian parents July 19, 1870, in Greene county, Ala., belonging to that class who believe work to be honorable, and that idleness is sin against God and man, he was taught early in life, habits of industry. Being the oldest of five children, two sons and three daughters, his first services were sought after by his mother; but preferring a different occupation, early in the spring of ’78, he began the “long walks of life” following the plow. Until he entered the Bible College at Lexington, Ky., in ’89, he was kept busy on the farm and attending such schools as the country afforded.

At the age of thirteen he joined the church under the preaching of R. W. Vanhook, deceased, who was the first one, except his mother, to talk to him about studying for the ministry.

In Sept., 1889 he entered the Bible College. After working his way through college largely for four years, he has to leave on account of his health, and located at Shenandoah, Va. in fall of ’93. For two years he preached to that and three neighboring congregations, with over one hundred additions to the churches. Not feeling fully equipped for his life-work, he left the fruitful field in which he was laboring under protest, and again entered Kentucky University in Sept., ’95, and graduated with the class of ’96. As an evidence of his ability as an orator, he was one of the chosen representatives to speak on the occasion of the celebration of Washington’s birthday last February. During his last term in college he preached for the old historic church at Germantown, Ky., continuing his labors here until he began his work at Jackson, Miss. last

CHRISTIAN CHURCH, JACKSON, MISS.

The above is the picture of the Christian church, Jackson, Miss., which was erected by the untiring energy of M. F. Harmon, editor of this paper, and for which W. A. Neal preaches so acceptably. This is possibly the prettiest and best built house south of Tennessee, and very few even in this state that make a nicer appearance.

Important Announcement.

We are glad to inform our readers in Mississippi that we have secured the services of Bro. G. A. Reynolds of Sherman, Miss., to furnish us with “Mississippi Field Notes,” and to push the paper wherever he goes. This gives us two good men to keep us posted on Mississippi affairs, Bro. Ferguson in the Delta, and Bro. Reynolds from the state at large. We labored hard and sacrificed much for six years to build up a good list of subscribers in Mississippi and it is but natural for us to want to retain them.

We have received the initial number of the Messenger, a four page, four column weekly paper published in Lexington, Ky., in the interest of the "churches in Lexington and that vicinity." The editors are Geo. W. Kemper and W. H. Brooks, two bright young men, graduates of the Bible College and the Kentucky University. This issue indicates plainly that these young brethren understand pretty well how to make a live religious journal.
Dear G. G.: I made some blunders in my last about that standard question. I did not mean to say that I needed some person (meaning a human being) or some doctrine by (this meaning some standard of human make) I hope to be more careful here after. No! No! I am now fixed as to the standard, it shall be the Bible. See now if I trip any more as to what is to be my standard in religious matters. You keep repeating this to me as if you had doubts as to my being firmly fixed in my purpose. I am truly greatful that I have reached a state of mind so satisfactory and so safe religiously. Many have been my troubles in talking with persons on religious subjects. Because of the skirmishing and skirmishing, and no good results followed. I found myself just as much confused as the others. Some would say Rev. so and so said this, another Bishop so and so said that and thus the confusion went on. How very painful such things were to me, and disgusted were many persons who make no profession at all. Shall we quit talking on religious matters, quit comparing notes to see how we are getting along religiously? I was much perplexed, and in fact I was miserable; thanks be to the Lord I see now how I can be free and teach others to be free. “And if the truth makes one free, he is free indeed.” So I now see and rejoice greatly in the light; “walk in the light” says John the apostle. Walk as God directed and all will be well. But here I will pause to see how you are going to illustrate that revised maxim of Thomas Campbell. So enough for the present.

3 B’s.

My Dear 3 B’s.: Yours of the first inst. is before me. I think you are getting now very firmly established on the safe ground where you can draw the line you first mentioned in your first article. I do not think you are entirely ready as yet but you are near the safe ground. I hope you’ll abide firmly as you learn the way out of the confusion of other days. May you remain free as the Lord may direct forever.

But to Bro. Allen’s revision of the language used by Thomas Campbell—“where the Bible speaks, we speak; where the Bible is silent, we are silent,” the revision is this, “where the Bible speaks we are silent; where the Bible is silent we speak.”

That is it, “where the Bible speaks, we are silent.” This is an end to all controversy, and hence every one who hears and accepts what the Bible says must of course be silent. We must, in other words, bow when the Bible speaks, bow we must act, and act as divinely directed. This is what I mean by being silent where the Bible speaks. Then again, “where the Bible is silent we speak.” Here we must note a few things so as not to get tangled. Wherever and whenever the Bible is silent on a question, then the children of God can speak—they are like old Jo. they can speak, because the Book does not speak on that question, or questions. Here again we can act as our best thought may lead us. The Bible not directing our action, we look, think and then act as the children of God always must, that is, do the best they can. Suppose we take a little time and study this new version and see if I am taking the right position. A Scotchman once planted himself upon the statement as given by Thomas Campbell, he tenaciously held to “the inelastic rigidity of his exegeses” and pounced upon his preacher with the demand that where the Bible spoke, he (the preacher) must speak! What do you mean by speaking where the Book speaks; where the Book does not speak, I must not speak? The Scotchman says “I mean for my preacher to act as the Bible directs, and then when the Book does not speak, then my preacher must not act, not even a little bit.” How that preacher looked and felt can better be imagined than described. The Scotchman and his family were all song birds, and they sang to the delight and pleasure of their neighbors. Say brother why do you and your family use those note books in church? Why, because we need them in singing correctly. But hold brother does the Bible command these books? Does it command you and yours to use them in the house of God? Does it command any body to thus act? Wait, wait says the Scotchman!! Let us go a little slowly just here. Does not the Bible command us to sing? Yes, verily, verily. Then I obey this when I sing, don’t I? But you use note books in trying to do your duty to sing. Where did you get those books? I bought them of course and paid for them too. Man made the books and you bought and use them, but have no command from God either in the Bible or out of it, have you?

The Scotch brother is in trouble, for of all nations of men the Scotchman dreads to be shown he’s inconsistent. So they, the preacher and the Scotchman, agreed to take a little time for thinking before pushing the question between them any further. Some others in the meantime were asked to join in the investigation, and so they did. And the investigation became lively and very blessed to all engaged, and also finally to great good to the membership, and the community also. But as this paper is already long enough I close for this time.

Yours Truly, G. G.

The Need of the Hour.

KILBY FERGUSON.

We need gospel taught, consecrated Christians working and willing to do God’s will. People who have not been taught rightly, do not properly ap...
preciate their duty to themselves, their offering, their fellow beings, nor yet their duty to God.

The followers of Christ should be taught how to let their light shine so that they may every one become effective laborers in the vineyard of Christ. Christ, our infallible teacher, has said, Matt. 5: 16, "Let your light so shine before men that they may see your good work, and glorify your Father which is in heaven."

This language is binding on every follower of Christ today, at every fireside, in every land where a Christian can be found.

Parents are to teach their children primarily whatever they ought to know. We find plenty of Bible proof, to wit: Deut. 6: 7, "Thou shalt diligently teach them unto thy children, when thou enterest into thy house, when thou sittest down, when thou risest up, and when thou goest along the way." The beneficial effect of such obedience God has affirmed in words in Prov. 22: 6, "Train up a child in the way that he should go, and when he gets old he will not depart from it."

Our New Testament teaching is equally as binding, to wit: Eph. 6: 4, "Ye fathers provoke not your children unto wrath; but bring them up in the nurture and admonition of the Lord."

The above quotation is not simply an exhortation, it is a command of God and at our peril we must obey or reap the evil consequences. What we want and need is "APPLIED CHRISTIANITY" in every household, and at every fireside where a Christian father or mother can be found, either or both. As proper training is due from parent to child, let us begin by applying Prov. 3: 27, "Withhold not good from them to whom it is due, when in the power of thine hand to do it." The whole family has assembled for breakfast; and the word of God as recorded in Col. 3: 17, "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father by Him," comes vividly to the mind of the parents. Here is a command they can not eat without giving thanks, without violating the law of God. For they have read in I John 3: 4, "Sin is the transgression of the law." The father says I will obey. He offers thanks in a broken awkward but sincere tone of voice. His duty has been performed that time. He must now begin to train his household and first of all is the good wife, her light needs to shine. When dinner time comes the wife, in the presence of the household, old and young, offers thanks and feels a load removed from her heart. The father and mother now see that every Christian in the house should offer thanks at the family table. So when supper comes the next oldest church member offers thanks at table and they so continue to do till each one has discharged his or her duty, and so the good work goes on year after year.

FAMILY PRAYER has been also introduced on the same general plan. Something short is read each evening, right after supper, and the prayer is never protracted beyond say, two or three minutes. This is a family such as is contemplated in Prov. 22: 6 and in Eph. 6: 4 and when a young man or young woman is thus trained up and marry they are competent to go forth in life, none others are prepared to enter into life and become parents.

Such Christians have influence every day, such churches as have such numbers are a power for good in any community and in any country.

God has said, Hosea 4: 6, "My people are destroyed for lack of knowledge." Again He has said Isa. 33: 6, "Wisdom and knowledge shall be the stability of thy times, and the strength of salvation." True then, and equally true now. Preachers must teach those who are Christians how to apply Christianity in the daily walks of life.

It is one thing to teach a man how to become a Christian, and a very different thing to teach him how to live a Christian thereafter in this life so as to be useful to others and ready for the life to come, and which will come prepared or not.

Unless properly trained, a membership can not accomplish any good of importance, they are much as an untrained army, scarcely more than a mere name. The parable of the talents, in Matt. 25: 14–30 applies today to all Christians. Christians are being proven, given an opportunity to let their light shine, they must take heed to the word of God, as read Luke 8: 18, "Take heed, therefore, how ye hear for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." Has same meaning as Gen. 4: 7 had to those who then lived.

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South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Last Lord's day was spent at Russellville where I had the pleasure of hearing Bro. W. S. Smith of the Christian Guide preach a good sermon on the "Lord's need of us, and our need of the Lord." Bro. Smith is on a trip through this country in the interest of the Guide. We wish him much success in his efforts to circulate the Guide in South Kentucky.

Bro. W. B. Wright is now in Russellville where he will labor one-half of his time during the present year. His children who are now in Hopkinsville will join him in a few days. We wish him much success in this new field of labor. The rest of his time will be divided between Crofton and Wallonia.

Russellville had a considerable fire last Saturday night in which several business houses were destroyed. Bro. J. E. Shelton, an elder of the congregation who aided in extinguishing the flames received a painful but not serious wound. It is to be
hoped that Bro. Shelton will be able to resume business in a few days.

The congregation at Russellville is preparing to build a parsonage on the church lot. All the framing lumber is on the ground, and work will be begun as soon as the weather moderates. This is a move in the right direction. A parsonage is a fine investment for any congregation that locates a preacher.

Monday and Monday night were spent at Lewisburg. This little congregation is now without a preacher. Bro. J. W. Hardy who a month ago resigned, has served the congregation faithfully for the last three years. I know of no congregation that has suffered more by removals and deaths. The last to die was Bro. W. A. Glenn, a faithful elder of the congregation. His death which occurred last Friday was caused by pneumonia. He leaves a wife and two little children to fight the battle of life without his aid. I should be glad to see a suitable obituary notice of Bro. Glenn published in the Messenger.

From Lewisburg I came to this place (Hadensville) where I scribble these notes. Bro. Smith is with me here and will go with me to Elkton tomorrow where he will preach a few days.

The severe weather for the last few days has interfered considerably with my program. However, I have been able to raise some means for our work which will be reported in due time.

Push the Messenger, it is a faithful preacher, and should have a larger audience. Price only $1 per year.

Bro. W. Y. Allen, of Madisonville gives up the school room for the ministry. He goes to Elizabethtown, Ky. Bro. Allen has taught at Sebree, Henderson county for the last two years, and preached monthly for that congregation. He has certainly done an excellent work at Sebree, and has a warm place in the hearts of the entire membership. We are sorry to see him leave South Kentucky, but glad to learn that hereafter he will devote his entire time to the ministry. I am thoroughly satisfied that he will be eminently successful as a preacher of the gospel.

Tennessee Notes.

A. I. Myhr.

The church at Johnson City has secured a minister. Bro. H. R. Holton of Ohio is the man. We gladly welcome him to Tennessee. I have not met him yet. He will begin work next Lord's day.

This is the fourth man located in our state since the last convention. We hope to put several more to work ere the year passes away. Bro. J. A. Jones, of Elizabethtown has begun preaching and is doing real good work for the churches.

Bro. Buck is in a good meeting at Boon’s Creek. I have preached to the people at Milligan for a week. One confession. The new church will be completed by the annual meeting. We hope for a great meeting here in August. We will hold county meetings in Sullivan Co. March 19-21 at Poplar Ridge, in Washington Co. at Boon’s Creek, March 26-28. Also in Johnson Co. later.

Bro. Haddock has closed a good meeting in Petersburg. A new church will be built. We hope they will locate a good minister.

S. M. Martin will hold a meeting in Memphis in April.

Bro. D. B. Teems will evangelize in the Chattanooga District after June. He is a coming preacher. We hope to have Bro. Ligon locate in Tenn. this year. Bro. Haddock will hold meetings in East Tenn. after April 1. We hope to have several new churches in that part before the next convention. Every thing is hopeful now.

We need money to carry on the work, will those who have made pledges and others help us now. This is the most trying time on us, but we must not neglect our home work. Let everyone do his best.

Alabama Field Notes.

Our meeting in Montgomery began on the evening of January 26, at the Recorder’s Court Room, on Madison Ave. Owing to the severely cold weather, and the fact that our meeting had not been announced only by way of condemnation, and because of the combined co-operation of the world, the flesh, the devil, and so forth, against us, we had only eight present the first night. The thermometer was twenty above zero, the water works were frozen up, and the people in this Sunny South are used to nothing of this sort. The next night we had twelve present, the next fifteen, then twenty-one, Saturday thirty, including three preachers, and upon Lord’s day we could not seat the immense audience in the afternoon, and a large audience also greeted us at night. It is raining again today (Monday) and this will interfere some with our meeting, though the Lord is above the rain clouds. The people are beginning to find out that we are here, and by the time spring opens up we
Missions in the Epistles.

BY A. MCLEAN.

ROMANS.
1. Apostleship for good of all nations. 1: 5.
3. The Gospel's power to save both Jew and Greek. 1: 16.
4. Needs of the heathen world on account of (1.) idolatry 1: 2-23; (2.) moral corruption. 1: 24-32.
5. Jew and Gentile to be held responsible to God. 2: 8-16.
9. God's purpose to give all nations the Gospel. 15: 8-12.

FIRST CORINTHIANS.
1. Men to be saved not by wonders nor by philosophy but by Christ. 1: 21-24; 2: 2-5.
3. First fruits. 16: 15.

SECOND CORINTHIANS.
1. Spirit of the true missionary. 1: 8-10.
3. The devil blinds and darkens; Christ gives sight and light. 4: 3-6.
4. Conversion God's work and not the preachers. 4: 7.
5. Those who know and love the message will speak. 4: 13; 5: 11-15.
7. The grace of giving as seen in (1.) Giving themselves 8: 5; (2.) Their money 1: 4; (3.) Imitation of Christ. 9: (4) Equality. 12: 15; (5.) The gifts carefully kept and accounted for, 20: 23.
8. The Gospel's power to take the world. 10: 4-6.
9. The regions beyond. 10: 15-16.

PHILIPPIANS.
2. The mind of Christ to be in his followers. 5: 11.
3. Paul in the mine; Philippians hold of the rope. 4: 15-18.

COLLIANS.
2. In him the fulness of God. 19.
3. In him the unity and peace of the world. 20-22.
4. In him riches of God's glory. 27.
5. In him perfection for men. 28.
6. In him all treasures of wisdom and knowledge. 2: 3-8.
7. He the fulness of God and head of all power.

1 AND 2 THESSALONIANS.
1. Sounding out the word. 1 Thess. 1: 8-9.
2. Fate of the disobedient. 2 Thess. 1: 7-9.

1 AND 2 TIMOTHY.
1. God's will that all men be saved. 1 Tim. 2: 3-7.
2. Freedom of the Gospel. 2 Tim. 29.
4. Paul's example for missionaries. 3: 10-12.
6. The missionaries deliverance. 18.

We send out a great many samples this issue.
Read and act.
Importance for the March Offering.

1. Only one offering. The churches are asked for only one offering during the whole year for Foreign Missions. This offering must be both general and generous. No less could be asked if we do anything in foreign lands.

2. We now have 144 missionaries. They depend upon the churches here while they do the Lord's work. They have gone out at the request of the churches at home. They have been sent by us. They are the servants of the Lord and the glory of the churches. There is no means for their support but the generosity of their brethren. They must be fed and clothed and housed. They must not be permitted to suffer for the necessities of life. Their want is our shame. We must have fellowship with them in their suffering and privations. They must be provided with all needed facilities to do their work.

3. The missionary force is larger than one year ago. And other workers are to be sent out soon to reinforce the mission already planted. F. H. Marshall, of Mankto, Minn., will go out to Japan during the year. He will do educational work. Another family is much needed in China. The need in India is pressing. Turley will be reinforced before the close of the year.

4. Africa is to be entered. E. E. Faris and Dr. H. N. Biddle will be off in the next few weeks. This step has been urged for a long time. This enterprise in the “Midnight Continent” will test our faith and our liberality. We can do all things through Christ who strengtheneth us. This is the most trying and at the same time the most important step we have ever taken.

5. This is the $100,000 year. We must not fail this year. We came near to that mark last year. It would be little short of a calamity to fail now. We cannot boast of more than a million members and mention less than $100,000 for Foreign Missions in the same breath. Our great numbers will prove our shame if we do not increase our offerings.

6. This is the real work of the church. Building houses of worship, paying the minister at home, and meeting the current expenses of the local church is doing home chores, while the great business of the Church of Christ is to go into all the world and preach the gospel to every creature. This work is not a side issue. It is not something a church may or may not do and be guiltless. This is the real issue. This is the supreme duty. The ringing order “Go,” of our risen and reigning Lord is as binding now as ever before. It has lost none of its imperative force by the lapse of eighteen centuries.

7. Will test our mission and our real growth. This annual offering, more than any other one thing, will show whether or not we are really restoring the New Testament church to the world. It will show with what profit we are studying the Book of Acts, which containing the pattern of what God wants his church to be in respect to missions in all ages to come. It will help to measure the value of the tens of thousands of converts we have made, and the hundreds of churches we have organized, and the hundreds of churches we have built during the year. It will help to register the preacher’s growing conception of the supreme mission of the church. It will mark the growth of the churches in a deeper spiritual life.

The cry of the lost is to every Christian the unmistakable voice of God.

We will cheerfully and promptly furnish, free of charge, one copy of the Missions Voice for each family represented in your congregation, and a March Offering Envelope for each member. Order at once.

A. McLellan,
Box 750, Cincinnati, Ohio.
F. M. Rains.

The Pilot Suspends.

The Pilot, a weekly Prohibition paper published in this city, edited by Jas. A. Tate, has the following announcement from one who helped so ably to push the paper to the front:

“ ‘No one ever wrote for a paper whose manager and co-workers were more agreeable. The chief’s clear head, hard work and good humor, Mrs. Tate’s taste, gentleness and industry, Charles’ talent and sincerity, Mrs. Cornforth’s motherly vigilance and caution, together with the criticism and fine parts of one not named, made a circle through which not many things doubtful or unworthy could pass.

Although the Pilot work has been carried on for years under severe difficulties, yet it has returned many pleasures, and all who helped week by week to bring the paper out will feel its loss as the absence of a loved friend when on Friday or Saturday its cheerful face does not appear in the home. “Good bye,” little sheet. I have parted from dear friends with less sorrow than from you. Your memory is pleasant. The seed of your life will grow into reform votes and cleaner citizenship. You can only live hereafter in these good fruits. They will live in the future through what they are doing in the present. We do not say “good-bye” to the readers; many of them are friends. Their homes have been places of cheerful rest. Their tables were well laden and free. A brief stay in some of these circles where love and good will abounded made my own life richer. If some small good was returned to them I am glad. • • •

Many happy, useful years to all the Pilot readers. Abundant good to the editor-in-chief and those with him, with the blessings of God for the future of our beloved republic.”

J. Hopwood.
The Great Salvation

NUMBER ELEVEN.

At the close of our last article we expressed the thought that God is a God of salvation. He is no soul through experiences, and requires no step to be taken save such as he, in his infinite wisdom, sees to be necessary to the completion of the salvation which is being wrought in the souls of men. We hear much in these days of essentials and non-essentials, but if there be any non-essentials, they are not found in the commandments or requirements of Christ, or of the Holy Spirit. Non-essentials appertain to the department of expediences, and are therefore not matters of faith, and for this reason, should never be made tests of fellowship. The only test of fellowship is the reason, should never be made tests of fellowship. The only test of fellowship is the same mistake? There is much reason to fear that it may occur if the religious parties which he has called us. It is admitted that there are things that differentiate them are non-essentials. The great mistake they have made is the incorporation of these things into creeds, thus giving them the dignity and value of things of faith. Will the "reformation of the nineteenth century" make the same mistake? There is much reason to fear that it may occur, if certain tendencies in this direction are not checked before they become fixed in the mind as matters of faith. We know of none, among those who are pleading for New Testament Christianity in letter and spirit, who wish to cut off any of the divine requirements from the catalogue of essentials, for the tendency is in the other direction. There is danger of adding to, rather than taking from, the things esteemed essential to salvation.

But outside of the people usually known as "the disciples," the portion of the religious world have not hesitated to classify the commandments of Christ himself into essentials and non-essentials. And what are usually called the ordinances, viz., Baptism and the Lord's Supper, are placed in the catalogue of non-essentials. We are told by some that baptism is no more than the declaration of a salvation already possessed by the one baptized; and that it has no vital relation to the process through which the unsaved comes into the enjoyment of salvation in Christ. These tell us also that once accepted, this is true of all law, whether of the joys of heaven absolutely sure. It is not surprising, therefore, that those who hold these views should place both baptism and the Lord's supper in the class of non-essentials. We have heard it affirmed from many pulpits that "baptism has nothing in the world to do with a man's salvation, and he can be saved just as well without it as with it." The Campbells and their co-laborers endeavored to lead religious thought up to a correct understanding of the relation of these ordinances to the system of redemption, and although they saw not the full fruition of their work, yet they lived long enough to realize that they had not labored in vain.

The religious world is beginning to understand that the distinctive characteristic of Christianity is spirituality, and not legalistic formality; and that all of its requirements are spiritual, and addressed to the spiritual nature in man in order to purify and build up the soul: and that therefore all of the divine commandments and institutions are spiritual, not legal. Slowly the religious thought of the world is moving toward a clearer comprehension of the truth that salvation does not come through law. The law was given through Moses: grace and truth came through Jesus Christ. Paul found it necessary in his day to enforce this truth, and his chief purpose in writing the Roman and Galatian letters was to settle forever the fact that salvation does not come through law, but through grace. We urge much said, even in these last days of the nineteenth century, about the "Law of pardon." If this is not the "language of Ashdod," it is certainly not the language of the Holy Spirit. It comes naturally from the lips of the legalist, but it is out of place on the tongue of one who has been saved by grace, and who has felt the power of the Holy Spirit in his heart.

Law cannot enforce itself, nor punish those who violate it. Law, in its last analysis, is a mode of action. This is true of all law, whether it be human or divine; and all law of which we know anything belongs to one or the other of these two categories. We speak often of what the law of gravitation does, when in fact it is God who does, and that, gravitation, is simply the mode of his action in maintaining order in his universe. There is always personality to give power to law. It is God in his law which makes it so infinitely effectual. It is man, with all his weakness and ignorance, in his law that renders it so often inefficient. But in no age of the world has man ever kept either his own or God's law. If he had kept perfectly his Creator's law from the first until now, there could have been no sin and therefore no salvation from sins. Without law there could have been no consciousness of sin. Law brought the knowledge of sin, but it could furnish no remedy. Law, as an expression of justice and truth, knows no sympathy nor compassion; hence we must look elsewhere for mercy and help. This needed help flows out of love: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." This divine help, which comes through love, is made effectual by infinite wisdom and power. The Gospel is the story of that love, which planted the first germ of hope in human hearts, when the degradation and bitterness of man's sin was still a new experience in human souls. But if the indefinite promise given to the first transgressors was hopeful, what shall we say of the glory and fulness of that hope which springs up in the believer's soul from all of the precious promises of the Savior, given while on earth, and repeated to the world by the Holy Spirit. Ah! this "hope puttheth not to shame, because the love of God hath been shed abroad in our hearts through the Holy Spirit, which was given unto us." "For while we were yet weak, in due time Christ died for the ungodly." "For scarcely for a righteous man will one die; yet peradventure for a good man some one would even dare to die." "But God commeth his own love toward us, in that, while we were yet sinners Christ died for us." It is no wonder then that Paul calls the gospel of Christ, "the power of God unto salvation to every one that believeth." For it is the story of a love that stopped at no sacrifices, and hesitated at no suffering. To preach the gospel, is to preach the love of God in Christ, that men may be able to know, and to feel that the divine love is the source of every divine movement manward, and that they may thus be drawn to Christ and caused to yield a glad and loving obedience to him.
Did Women Preach?

"Therefore they that were scattered abroad went every where preaching the word." Acts 8:4. They who were scattered abroad preached. Who, then, were scattered abroad? "And at that time there was a great persecution against the church which was at Jerusalem; and they," (the members of that church,) "were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles." Acts 8:1. Were any women in that church? If so, "they went every where preaching the word." As a sure way that women belonged to that first church let us see what our Guide Book says.

"Howbeit many of them which heard the word believed; and the number of the men was about five thousand." Acts 4:4. Why mention the "men" in particular if none but men belonged to the church? From this we would at least infer that there were women also in that church.

Again, "For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." Acts 4:35. But a certain man named Ananias, with Sapphira his wife, sold a possession. Acts 5:1. The custom was for the disciples, church members, to sell their possessions, etc. Both Ananias and Sapphira sold their land because they were both disciples, both members of that church.

But we are plainly told in Acts 5:4 that "believers were the more added to the Lord, multitudes both of men and women." Hence we conclude that both men and women belonged to that Jerusalem church of Christ.

Now they, (the members of this church) "were persecuted;" they, (the members of this church) "were all scattered abroad;" they, (the members of this church) "went every where preaching the word." Who preached the word? They who went every where. Who went everywhere? They who were scattered abroad. Who were scattered abroad? Those who were persecuted. Who were persecuted? The whole church of Christ in Jerusalem. Who constituted the church of Christ, in Jeru-

salem? "Multitudes both of men and women." Therefore we conclude again that both men and women went every where preaching the word.

We understand that the common, ordinary disciples, both men and wo-

men, went out preaching the word, for we are told that they all went ex-
cept the apostles, who were the only public proclaimers of the word, so far as we know up to that time.

The trouble is not therefore as to whether both men and women did the preaching; for the Bible plainly says they did preach the word; but the trouble comes of our usages and customs. We call nothing preaching except public proclamations before promiscuous assemblies. We feel sure that no such specific meaning was attached to this word in the apostolic age. Both men and women should preach Jesus Christ in the home, in the Sunday school, in the church house, in their daily walk—"every where," now just as they did anciently. However, in all this we believe that Paul's "decency and in order" rule should apply. We do not believe that our women, as a rule, desire to enter our modern pulpits and enter into the regular work of preaching in our restrictive sense. We do not believe that they are physically capacitated to do the work of a located preacher or traveling evangelist which they would be called upon to do at all times and under all circumstances. But we do say that if a woman feels called upon by her God to do any work whatsoever no man has any divine right to open his mouth or shave his pencil. It is none of his business what she does. It is hers altogether. It is not his sin, nor is she accountable to him.

We would have every one understand that Christianity is an individual matter, and if God be for us, who can be against us?" Who is he that would "deny anything to the charge of God's elect? It is God that justifieth." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3:8. "For we must all," both men and women, "appear before the judgment seat of Christ: that every one may receive the things done in the body, according to that he hath done, whether it be good or evil." 2 Cor. 5:10. We conclude, then, that each disciple should strive to accomplish the greatest good possible, and that all laudable undertakings should be encouraged.

We call attention of our readers to the splendid bible advertised on last page. This is as fine a book as you would ordinarily get for $5.00 at the Book store. We guarantee that you will be satisfied with the book.

The editor of this paper spent last Lord's day with the church in Fayette-

ville. While there we put up at the hospitable home of Bro. Jas. A. Tate, the popular Prohibition Lecturer, of Tenn., and who will take charge of the college in that city in the fall. We have a good church building, and a large, intellectual and refined mem-

bership there. We had fine audiences both morning and evening.

Ministerial Relief.

A CANDID STATEMENT.

Candor requires the following state-

ment: Four months of the second year of Ministerial Relief are past.

The entire receipts to date are about $8,000, of which amount $5,000 belongs to the permanent endowment fund on which the interest only can be used. It will surprise many to know that ten brethren, including the nine who constitute the Board of Trustees, gave $7,400 of the $8,000.

We have thus far expended for relief about $2,500. Counting chil-

dren in a number of families of dis-

abled preachers, we are giving relief and comfort to not less than seventy persons, including 25 preachers and their wives. In a majority of cases the preachers to whom we are minis-

tering are permanently disabled, and but for the help we are furnishing would suffer for the common comforts of life. A number of these brethren are between the limits of thirty and fifty years old. They are "weary and heavy laden." They will soon pass beyond reach of our loving ministry.

The largest allowance we have been able to make to any preacher is $120 a year, but in the majority of cases only $100 has been granted. In every instance our little help was far below what the situation really re-

quired, and in many cases was the only means of support.

One of our able preachers, who is a great though patient sufferer, is now receiving $5 per week from the county poor fund with which to em-

ploy a nurse. This brother's long service in destitute fields cost him a fine one hundred and sixty-five acre farm. We deeply regret that our limited funds will not permit a larger allowance for the better care of this brother.

Let it be noted that if this man belonged to one of the many fraternal or-\n
ders, and was in "good standing and full fellowship," all his needs

(Continued on page 11.)
Reports from the Churches.

ALABAMA.

ANDALUSIA: This county contains about one hundred disciples. There are a few other small bands of disciples, outside of this one, in the county, and some isolated brethren. We are hair-splitters here, and I fear wrangle too much among ourselves. We asked Bro. Jackson Harrison to preach for us once a month this year, and agreed to contribute to him $100.00, but some of the brethren decided that this would be a salary and that the apostle did not receive a salary, and so they declared the contract off. Hence we are without a preacher. We have been advancing in the wrong direction, and a change might be for the better. We should like to have a true missionary with the spirit of Christ visit this section, and we believe he could accomplish much for the Master, in the way of education on the grand theme of the evangelization of the world.

H. W. J.

KENTUCKY.

TRENTON: Like the ungrateful chief butler of the Egyptian king, I do remember my fault this day. This MESSENGER has been coming to me for several weeks. I read and relish it. The paper is worthy of the admiration and patronage of the church, and I am truly glad to know that it will come into many of the Christian homes in South Kentucky. It will thus do great good. But what is my fault? Yes, I call it to mind now. I have been asked to write for the MESSENGER, and promised to do it, but have not done it. Of course there are many things that a man could give as excuses for his own negligence, but all of these have been used so much and so often that some are worn slick and others threadbare, and I will not use them again. I should have written, but have not.

Four congregations have we in charge this year. On the third Lord's day in each month I am at home and preach to good audiences usually, but sometimes a bad day gives us a small audience. The Trenton Church stands well toward the front in South Kentucky mission work. It could not well be otherwise while we have such men as M. E. Webb, S. E. Steger and Wm. Hollins in the elder-ship. Bro. Webb, as all of your Kentucky readers know, is the President of the South Kentucky Missionary and Sunday School Association, and is interested in all departments of church work. These men are not alone. There are many others, both men and women, whose hearts are in the work. The church is missionary to the core, though numerically small. It usually rolls up, all told, about $200 for South Kentucky missions each year. I am glad to labor with such people. Our church is now in good condition for work, and the Sunday-school is flourishing. Leonard Daugherty will be here this week to begin training a class in vocal music.

I also preach at Guthrie. At this point we have a small congregation in good working order. We have a neat, new house of worship, and the brethren are alive to the duty the church owes to the world, and give liberally, not only to support the home church, but to send the gospel into the regions beyond. This is my second year with this people.

If nothing prevents I shall preach at Eversgisia during this year. This is my first year with them, but if what I have seen is a foretaste of what is yet to be, I count on a happy and fruitful year's work. The church is in the country, about ten miles from Trenton. The meeting-house is a neat, old brick structure, and stands in a beautiful grove by the roadside. Our beloved brother, W. E. Mobley, has preached there for the last several years, and has a warm place in the hearts of the people.

My other monthly appointment will be at Sebree, Webster county. It is some distance from my home, but is on the railroad, and a run of about two hours puts me there. I served that church once before as preacher, and had a pleasant and to some extent a fruitful ministry.

When I accepted a call to the Trenton Church, more than a year ago, I resigned the work at Sebree and accepted a church nearer to me. First W. Y. Allen succeeded me and served them a year. He recently re- signed to take a field of work further up in the state, leaving the church without a regular preacher. When the church found that they would be unable to keep Bro. Allen any longer they extended an urgent and unanimous invitation to me to take the work. I have accepted, and will make my first visit to them under this arrangement on the first Lord's day in February. I am glad of the opportunity to labor with them again. The congregation is small, but full of faith, zeal and good works.

So much for my present field.

I see many familiar names in the MESSENGER. The sight of some of them brings a train of happy recollections of days gone by. I should be glad to see more from Kentucky in the paper. Brethren, let us hear from you occasionally. Fraternally yours,

J. W. Ligon.

The Business of Soul Saving.

C. J. BURTON.

We come now to the closing paper of this series. All Christians should be interested in saving men and women from sin. It is a delightful topic to write and speak about. We hope you will continue to study this subject and learn to do more effective work for the Master.

CLOSING THOUGHTS.

1.—Daily Bible Searching. Unless you make the scriptures your daily companion you cannot accomplish much work for the Lord. You must learn God's way before you can direct sinners into it. Read the following: 1 Tim. 4:13-16; 2 Tim. 2:15; 3:16-17; Acts 8:29-35; Isa. 34:16; Matt. 22:29-31.

2.—Equipped for Service. Read Ezk. 6:10-18, get the armor on and courage will lead you into successful service. The army must have more recruits daily, as some are falling by the way and some are being taken captive by the great enemy of souls.

3.—Our Field is the Whole World. Mark 16:15; Jno. 3:14-45; 4:28-29; Acts 8:26; 16:15-15; 30-34. Dear brother, cultivate some part of this vast field, even though it be a very small portion.

4.—When Must I Begin? ‘Go work to-day in your vineyard.’ Matt. 21:29; see also 2 Cor. 5:14; Ecc. 9:19. Do not hesitate, do not wait. The present is the best time for you to work for Christ. To-morrow you may not have the opportunity.

5.—Our Motive. ’The love of Christ constraineth us.’ 2 Cor. 5:14. Love is selfless, and leads men to do noble things. It was love that brought Jesus down from heaven, and that love, rekindled in the hearts of his followers, qualifies them to do selfless things for His sake.

6.—Our Message. ’I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth, to Jew first, and also to the Gentile.’ Rom. 1:16. ’Preach the word.’ 2 Tim. 4:2. See also Col. 1:9; Jno. 3:15; 1 Tim. 1:15; Rom. 4:25; 60:8-17.
7.—What Will be the Result?

"And a great number believed and turned unto the Lord;" Acts 11:21.

See also Acts 2:37-47; 5:14; 6:7; 14:1: 18:18. Faithfully and joyfully work, and persuade men and women, and they will heed the message of the great King.

8.—What Will be our Reward?

"Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joys of thy Lord." Matt. 25:23. Read also 2 Tim. 4:8; Psa. 126:8; Rev. 22:12.

"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32.

(Continued from page 9.)

would be supplied. What about the divine fraternity whose appointments and service are as holy as the love in which they were conceived? Shall only those who serve the Master suffer the pangs of want and neglect? Are not the ties of Christian fellowship more tender, more sacred than those of human brotherhood?

If the cause of Ministerial Relief is to succeed in such manner as to reflect honor upon the church, there must be a prompt and substantial increase of contributions. We are now receiving applications faster than funds for their relief. Only last week seven new names were added to our pay roll, five of whom were able and worthy preachers. One of the brethren is seventy-five years old and has preached fifty years; another is eighty-six and has preached sixty-five years.

God will soon call these suffering saints to a higher ministry. Who will lend a hand to their joy as they pass through the shadows?

The situation is both delicate and serious, and appeals strongly to our honor. Can it be that this sacred cause must fall for the want of the support it so well deserves? Shall we continue to rejoice in our unparalleled growth while closing our hearts to the pitiful appeals of our old and worn-out preachers and their companions in want for the help they so much need?

Let your answer be a triumph of brotherly love, and God's name will be magnified. Our needs are great.

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A Word or Two.

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Messenger Pub. Co.,
Nashville, Tenn.
Prayer meeting topic for February 7th.—Sincerity With One’s Self and With Others—With God. Psa. 15, 1:5; Zech. 8, 16:17.

Webster defines sincerity as “honesty of mind or intention, freedom from simulation, hypocrisy or false pretense; having a character which corresponds with the appearance.”

When the first division of this topic has been carried out the others follow more easily; for to be honest with yours elf, to mean just what you say, and to always say just what you mean, is hard. Freedom from hypocrisy and false pretense is possible only when your thoughts are pure and true. This is where sincerity touches one’s intercourse with others who will recognize and respect the beauty of it, whether they practice it or not. As toward God, Paul struck the keynote when he urged the Ephesians to whole-hearted obedience, “not with eye-service, as menpleasers, but as the servants of Christ, with good will doing service as to the Lord, and not to men.”

Prayer meeting topic for Feb 14.—What the Churches of Christ are Doing. Zech. 4:1-14.

An article in the Independent of January 7th, reports the progress of the churches in the United States during ’96. The total number of communicants, 25,424,333, with a gain for ’96 of 743,333 new members. Outside of the Roman Catholics the greatest gain is conceded to the Disciples of Christ, whose increase was something over 80,000, which is considered more than that of any of the denominations. The Independent further says: “The Disciples form one of our most flourishing denominations. Its power for growth is astonishing.” Truly less than ninety years ago Thomas Campbell declared to a little body of earnest men: “Where the scriptures speak we speak; where the scriptures are silent we are silent.” To-day we number more than a million.

What are the churches doing? They make offerings for Home and Foreign Missions. The Foreign Christian Missionary Society sustains missions in China, Japan, India and Sweden, and will begin work in Africa this year. Under the control of this society are the Board of Church Extension and the Board of Negro Education and Evangelization.

The Christian Woman’s Board of Missions keeps 21 missionaries at work in the United States, 2 in Mexico, 5 in Jamaica and 14 in India. It has also established Bible Chairs at Ann Arbor, a means of reaching young men and women who would otherwise have very little religious influence. Following this example our people have established such chairs in several other states. We have a dozen or more colleges and a number of smaller schools. It is wonderful to see what has been accomplished and how much is being done. We have cause for gratitude, but none for boasting or for relaxing our efforts. Every bit of work done in the past makes it easier for us to grow and increase our responsibility.

“One way to find out what our denomination is doing is to take, and read, the denominational papers and missionary magazines. What politician would dispense with his own newspaper? Truly the children of the world are wiser than the children of light.”

The above paragraph is from the Endeavorer’s Daily Companion, a little book by Amos R. Wails, managing editor of the Golden Rule. It is a little book containing the topics and daily readings for the entire year, with helpful suggestions on each topic. Moreover, it has a great amount of Christian Endeavor news of world-wide interest, and will prove a great help to all who use it. It is published by the United Society of Christian Endeavor, price, 2 cents.

In many societies the Temperance Committee is not very active, and it should be a strong one. It is a committee on which young men can do efficient work. They are out on the streets a great deal, and are frequently thrown with men and boys who are not Endeavorers, who perhaps do not attend any church, and who may even scoff at those who do. Considering the number of country boys who go to the cities for employment, it is not surprising that the saloons find so many victims, for these boys have no homes except the boarding-house, which is only too apt to be a cheerless place with nothing to interest the boys and keep them in from the streets during the long evenings. Such a boy must have great strength of character to keep him out of danger. He must, and will go somewhere, and few places are made more attractive or more accessible than the saloon. Now if some young fellow asks this boy in a friendly way to go to his church, he will go. If he receives a cordial welcome he will come again, and if there is a wide-awake Temperance Committee, they will show him where to spend his evenings in some pleasant reading-room. They, or the Social Committee, will ask him to attend the next social given by the society, and sometimes they will ask him to spend an evening in their own homes. Trouble? Time? Yes, it takes both of these. It requires great tact and, above all, it requires the determination to keep that boy from going in the wrong direction.

Another work for the Temperance Committee is to arrange the program for temperance meetings, which can be made wonderfully helpful and interesting. If this committee takes an interest in its own work the society will not be far behind.

Wine is generally considered indispensable in court circles, but the Khedive of Egypt never tastes it, for the Koran forbids intoxicating drinks to men. Here is one case where our boys might well follow the example of a Moslem.

Knowledge, like charity, must begin at home, if it is ever to go abroad. For instance, first become thoroughly familiar with your own denominational missions, and you will have a basis for a thorough understanding of the world-wide mission field.—Wells.

We have made arrangements with Bro. G. A. Raymonds of Sherman, Miss., to write “Mississippi Field Notes,” and push the paper in that state.

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What Kind of Union?

The address of the evening was given by Prof. H. M. Hamill. His subject was "The Underlying Principles of Interdenominational Work." Four things were mentioned as contributing to this result. First, cooperation. Second, co-operation. All forms of evil work together, and it is certainly advisable that all churches should co-operate. The field is too wide to be worked by any one denomination. The speaker thought doctrinal union, however, to be unscriptural. "The Sunday-School Worker, Jan. 107. "The speaker thought doctrinal union unscriptural."

Now, Prof. Hamill, kindly tell us what kind of union we would have if not doctrinal union? There was one who said: "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15; 9. We can never have union on human doctrines. The doctrinal differences are foreign to God's word. We find the doctrine of Christ in the New Testament, the doctrine also of Paul's Father: "My doctrine is not mine own, but His that sent me." Jno. 7: 16.

Doctrinal division is condemned in God's word: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10.

It looks as though Paul believed in doctrinal unity:
1. No divisions.
2. Perfectly joined together.
3. Same mind, same judgment.

"And they continued steadfastly in the apostles' doctrines." Acts 2: 42. When men declare only the faith of the New Testament, the truth of Christ and His gospel, doctrinal unity will follow naturally. The reason for a weak and struggling Christian is found in the divisions introduced by uninspired leaders. Christ prayed for unity; not a sentimental but a doctrinal unity, "That they all might be one." Jno. 17: 21.

The modern prayer is that "They all may be as many as possible, so that every man may find a doctrine and a church to suit him." Yes, ministers thank God for divisions. They seek to divide the people whom such teachers undertake to lead them. Again, if the doctrine taught is scriptural, how is it possible for unity in that doctrine to be unscriptural? But if the doctrine taught is unscriptural the division is there, and no sentimental "interdenominational" talk can possibly affect unity, scriptural unity, on such a basis.

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