Gospel-Messenger-8-06-February-12-1897

Marion F. Harmon
Messenger Publishing Company

Oscar P. Spiegel
Messenger Publishing Company

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GOSPEL MESSENGER

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


J. M. WATSON, Birmingham, Ala.
James Madison Watson was born in Lawrence county, Alabama, November 28, 1869. He is of Scotch-English parentage. The family originally settled in Virginia. From the Old Dominion they came to the "Land of Rest"—Alabama. In his immediate family there were five brothers, one sister. He was reared on a farm in the Moulton Valley, North Alabama.

In his youth he attended the public schools of the community, and afterward different High Schools in Lawrence county. He also attended the Hartselle Male and Female Academy, in Morgan county, under the presidency of Prof. W. H. Windes, one of the best educators in the state, as well as also one of the best preachers in the southern christian brotherhood. In September, 1887, he entered the Iuka Normal College, Iuka, Miss., and remained till June, 1892. During this time he mastered, first the scientific (B. S.) course, and then the classic (B. A.). During the session of '91-'92 he was one of the catalogued teachers. He read the ordinary course of the Law Student, and had his heart set on the practice of the Law.

At this point he says of himself: "I read the history of the "Disciples of Christ," and felt that this religious Restoration is the greatest movement since the days of the Apostles, and that I must have some part in it. Then it was, that I turned my heart and soul to the work of the ministry." Thousands have already witnessed the results of this noble resolution upon the part of J. M. Watson.

In October, 1893, he accepted a call from the church at Decatur, Ala. Owing to the panic of '93 and the weakened condition of the church, he remained with them but a short time.

In the fall of '93 a call from the First Christian church of Birmingham was extended to him. This call was accepted, and the first Lord's day in January, 1894, he began work with that church. The church was small, very much scattered, some may imagine he is a very large man, but is not the true way to measure greatness, he weighs 140 pounds, is about 5 feet, 6 or 7 inches in height and appears to be rather delicate, though he is favored with the best of health. We have received a good letter from Sister Malinda Nabers, of Millport, Ala., in which she says: "I am well acquainted with Bros. Manibre, Stevens, Jackson and Ferguson. I feel a deep interest in the cause of Christ in every land, and am anxious to hear and know what our brethren of this beloved southland are doing."

We predict for him a bright and useful future.

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JAMES M. WATSON.
 Movements of the World.

The Commercial Appeal suggests to the citizens of Missouri that they Lynch Duestrow the millionaire uxoricide. In the same issue complaint is made that the county courts and county officials of our own state have no respect for our laws, and in an editorial it is admitted that some of the most shameful political juggling has been revealed in a certain contest for a seat in Congress. No doubt, these different things were not intentionally brought together thus, but there is a much closer relation between them than has yet been detected by the editor. No doubt the Duestrow case has tried the patience of Missourians, but to thus break the law would be to make the fatal leap. It is a dangerous thing to have a fire start on a threshing floor, but it is far more dangerous to strike into it and thus scatter it into the hay mow and stables. The American people are making an experiment with Re- dashing goal would be. Should they admit the- further, now, and Christianity would be reached. There is scarcely one of the last nine commandments that these Jews do not break; indeed, they can not help it. It is hard to see just what this thoughtful Jew's hope is. Does he look for the repos- session of Palestine? Does he even desire this? We believe when the breaking down of sectarianism comes this son of Abraham will hold out no longer, and will share in the glories of united Christianity.

The Discovery of the Roentgen rays a little over a year ago has led scientists to make investigations along the same line, and some very valuable discoveries have been made. Prof. A. F. McKissick, of the Poly- technic Institute, Auburn, Ala., has been making tests to discover how much sunlight various substances are capable of storing away and afterwards emitting it, to take a photograph through two and one- half inches of wood. This, the professor claims, explains how a cat and other animals can see so well at night. Their eye, no doubt, is susceptible to rays that our eye can not perceive. The present theory of light and sound is that both are wave motions. The ear can perceive those from 8 to 38,000 per second, and the eye those from 365,000,000,000,000 per second, to 760,000,000,000,000 per second. This would leave a wide gap of unperceived waves. Perhaps the cat's eye is attuned a number of octaves lower than ours, and very likely the stored up rays belong to this unperceived class, and thus the cat is enabled to see what we cannot. This subject may be too philosophical for some of us, but it is interesting because it may lead to wonderful discoveries.

With a Government like our one would suppose we could make any reform the majority of our people saw fit, but a glance at our history of reforms will show that this is a mistake. About thirty years ago probably nine-tenths of our people were convinced that our civil service needed reforming, but so persistent were the one-tenth, who were office- seekers, that we can now barely say we have reformed it. For a long time during this period Congress refused to make appropriations for the Civil Service Commission, and thus frustrated the work. During the two administrations of Cleveland and the one of Harrison nearly all the real progress was made, and when Cleveland goes out of office, March 4, there will be 87,405 offices secure from party spoil. This is a wonderful achievement when we remember that each one of these eighty-seven thousand has a few friends who would cast their vote, not because of conviction on a great issue, but for personal respect to the friend. With a thorough reform of our civil service, much of the blind partisanism of our day will die.

"Be not therefore anxious, saying, what shall we eat, or what shall we drink, or wherewithall shall we be clothed?" The fundamental thing that Christianity had to assail was man's habit of thinking of self. If man can be discharged as servant of self and can be employed as servant of humanity his redemption is accomplished. From whence comes our petulance, our unkind thrusts, our little meannesses or ill will, but from a season of long and inordinate thinking of self? Much thought of self has a tendency to deaden in us the habits of connecting the things of the present with the great past. It prevents us from seeing into the future and waiting for it to work out the great problems of the world. Men sometimes engage in "affairs of honor" because they can see their own predicament in the present, but can see no results that may follow from it which their immediate posteriority may not be reached. Should they admit the miraculous part of the New Testament the dreaded goal would be reached. There is scarcely one of the last nine commandments that these Jews do not break; indeed, they can not help it. It is hard to see just what this thoughtful Jew's hope is. Does he look for the repossession of Palestine? Does he even desire this? We believe when the breaking down of sectarianism comes this son of Abraham will hold out no longer, and will share in the glories of united Christianity.

O. W. Stewart, of Mackinaw, Ill., has declined a call from the 156th Street Church, New York City. His work as President of the Illinois Christian Endeavor Union, and Chairman of the State Executive Committee of the Prohibition party is such that he can not leave at this time.—Christian Standard.
wrote: "But when the fullness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba, Father."—Gal. 4: 4-6. Again, "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8: 15, 16.

For centuries the world has disputed over the church. What it is has puzzled the minds of great and good men. Giants have debated the question, but alas! in the light of dogmas terrible and doctrines cruel beneath whose unhallowed assumptions the beautiful concept of the church was hopelessly buried. Let us pass by the theologians and disputants as a class with theories to uphold and leaderships to sustain, and let us find a bright lad of ten summers, who enjoys the protection of a kind father and who is proud to be a son, and ask him what can be founded upon a sonship, and he will answer, a family. What else could common sense dictate? What but a family could be logically founded upon the anointed sonship of Jesus of Nazareth? Absolutely nothing! The breast of the great Apostle heaved and his hand wrote: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—Eph. 3: 14, 15. Again, For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."—Eph. 2: 18, 19. He who would wantonly thrust his partisan, selfish monopolizing hands upon this family of God to torture it into an "organization," either "human" or "divine," is guilty of a would-be desecration little less pardonable than that actual desecration maliciously plotted and carried out by the Old Deceiver in the Garden of Eden.

Alabama Field Notes.

The meeting continues here in Montgomery with increasing interest. Lord's day many were unable to get seats in our large hall. The meetings have been announced until Sunday night next. There have been no additions, but a general good feeling seems to pervade the attendants upon this series of meetings. Several of the Senators and Representatives have attended our meetings, among the number some of my old friends.

We are looking this week for Bro. M. F. Harmon of Nashville, and Bro. L. A. Dale of Phoenix City. We shall be glad to welcome them.

So far as I know the work all over the state is moving along nicely, being in the best condition in the history of our work.

I would urge the disciples all over the state to send in news items for the GOSPELMESSENGER. If you would like to read news from your neighborhood, send in any item of interest, however brief, to Messenger Pub. Co., 208 North College St., Nashville, Tenn.

Think of it! Our territory extends from the Ohio River to the Gulf of Mexico; yes, from sea to sea, and from the river to the ends of the earth. Who wants a neater, cleaner, better paper than ours? If each one will push the paper good will be accomplished in many ways.

Several are sending in their promises for state missions. Others perhaps can. Will you not do so?

Birmingham, Ala.

O. P. SPIEGEL.

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Walter S. Smith of the Guide to whom I referred in last week's notes arrived at Elkton last Thursday evening. He attended prayer-meeting and made a good practical talk Thursday night. On account of the inclemency of the weather, the attendance was small. He made appointments extending over Lord's day, but as I left home Saturday, I only had the pleasure of hearing him preach two discourses. We were glad to have Bro. Smith with us, and hope he will come to see us again.

I came to this place (Madisonville) last Saturday night. Attended church Lord's day morning and evening, and had the pleasure of hearing Bro. J. W. Hardy of South Kentucky College preach two excellent sermons to large audiences. Brother Hardy is held in very high esteem by the Madisonville congregation for which he labored several years ago. His visit was in the interest of South Kentucky College.

I have nearly completed my canvass of the congregation for the South Kentucky work. Including pledges made at the Princeton convention, Madisonville gives our work for this year about $100.

I had the pleasure of attending a meeting of the Ladies' Aid Society at the Lucile Hotel. The ladies pledged our work $20. It is hard to find anywhere better workers than the ladies which compose this society. I should be glad to make personal mention of all of them, but time and space forbid.

I leave in the morning for Hanson where I have an appointment to preach tomorrow night.
Correspondence — —

The Church. Number 1.

J. M. WATSON.

It is not my inclination, and certainly not my purpose, to ramble over oft-trodden ground and essay to tempt the mental palate with a rehash of the many things that have been said upon this subject. It is not that I would be guilty of such presumption as would be apparent in the promise that all I shall write has been a stranger to other scribes, or that any thought I shall pen has been unobserved by the throbbing brains of other men; but that I would call attention to a basic truth much neglected in the religious world and without which the true concept of the church cannot be formed. By the religious world I refer not alone to the denominations but to those brethren, as well, with whom I am identified in religious reform. I arrogate not to myself the sole possession of any light upon this subject, but modestly confess that, either I am groping in the dark, or many of my brethren have stumbled over an error that has cursed the world from the unhappy day that perversion began. I covet both the charity and criticism of my readers, and trust that a survey of the old ground may bring into more prominence a gem of truth upon whose surface is divinely stamped the key to the whole Christian system.

"Upon this rock I will build my church; and the gates of hades shall not prevail against it." Matt. 16: 18. Thus spoke the Saviour to the Apostle Peter. Rock, in the passage, refers to Peter's confession, "Thou art the Christ, the Son of the living God"—verse 16. Christ means anointed. Jesus of Nazareth was, because he thus lived, the anointed Son of the living God. It was not the divinity of Jesus, nor the fact in the confession that He is divine, nor the statement, as a formula, that he is divine, but the anointed sonship of the divine One that was made, and alone could be, the foundation of such a church as Jesus designed to establish. A church established upon the divinity of the Nazarene is beyond the comprehension; a church established upon the mere logical truth in the confession that Jesus is divine is nonsensical; a church founded upon the statement, as a formula, that Christ is divine is meaninglessness; but a church planted upon anointed sonship, teaching those who shall become its members to exemplify in heart and life sonship toward God and brotherhood toward man suggests a new life, and opens the flood-gates of hope and promise.

Sonship toward God and brotherhood toward man are the natural, holy and happy relationships of the creature which God made in his own image and placed in Eden. Sin entering there produced estrangement from both God and man, destroyed sonship and desecrated brotherhood, and thus man became lost to all the proper relationships of his existence; and thus was entailed upon the race all the bitterness, pain and sorrow that have cursed the world and filled it with gloom. To restore the original order of things, that is procure pardon for the recreant and re-establish sonship and brotherhood, was the divinely appointed mission of Jesus of Nazareth. The first was accomplished through the death upon the cross; and the last by the life and teaching of that holy one.

The angels interpreted the birth of Jesus in these cheering words: "Glory to God in the highest, on earth peace, good will toward men." Jesus came from Galilee to John to be baptized of him in the Jordan. And when He came up out of the water he prayed, and the Spirit of God descended and anointed Him the Christ, and there came a voice from heaven, saying, "This is my beloved son in whom I am well pleased." Thus did Jesus become the publicly anointed and acknowledged Son of God. Not until this event was He prepared to begin His mission. He came as the great Teacher, and He must live and teach the lessons the world had lost. Standing upon the Jordan and dripping of its waters there is presented, in the anointed son of God, a picture of promise without a parallel in all the ages of the world before. Already the clouds begin to dissipate and let through the sunshine of hope upon the race so long shrouded in darkness. From this hour Jesus went forth into the world living and teaching as God's Son and as the brother of man. During His whole trying, tragic life He committed no sin. As a Son He was not recreant once; as a brother, never neglectful. As a true son and brother He lived and died and, arising, ascended back to the Father, having faithfully fulfilled His mission. Through His death He had procured pardon, and in His established sonship He had planted, for all who would accept that pardon, a foundation sure and steadfast, and upon which the hitherto famished heart might feed upon all the blessings of both time and eternity. What a foundation is sonship toward the living God! Upon that foundation I have as my living, ever present Father the wise and beneficient Creator whose hands cover the earth and whose glory is from everlasting to everlasting; upon that foundation there is vouchsafed to me all the protection that surrounds angels and an inheritance undefiled, that fadeth not away, spread out in the boundless realms of immortality; upon that foundation there comes stealing o'er me, like sweet music, the welcome love of brethren who, grasping me by the hand, bid me walk with them in paths of peace while together and with angels we say and live, "Glory to God in the highest, on earth peace, good will toward men." Upon this foundation Jesus said He would build His church. The great Paul dipped his pen in the inspiration of this truth and
Am under special obligation to Bro. J. F. Story for aid rendered me in the canvass of the Madisonville congregation.

Madisonville and Hanson I learn have no arrangement for preaching this year.

P. S. Since writing the above I came to this place (Hanson) and learn that the congregation is considering a proposition from W. H. Ligon. It was my intention to canvass this congregation in the interest of our work, but under the circumstances, I have decided to postpone the canvass to a later date. It is as a rule bad policy to attempt to raise money for two things at the same time. I sincerely hope that the brethren will succeed in locating Bro. Ligon, and his estimable wife in their midst. It is certainly the wise thing for Hanson to do.

**Florida Notes.**

The church at Lake Butler, Fla., is striving to rebuild their house of worship. Some wealthy brother could make a good investment by sending them a liberal gift to help them rebuild. Won't some one do this?

The writer has been called to preach to the little church at Dover, Fla. The church there is weak numerically and poor financially. Still they love the Lord and enjoy gospel preaching, and the writer means to do that kind to the extent of his ability. The poor must have the gospel preached unto them, and it must be done, in the main, by the poor preachers.

During my short experience as a preacher I have found that poor churches and Christians are far more liberal than rich ones. The writer once preached to a church where one very poor man gave fifteen dollars a year to the Lord. Another well-to-do brother, who had considerable "town property," a large brick store (full of goods) and was out of debt and had houses rented in another town that brought him near $200 a year rent, and he paid ten dollars a year to the church. And it was like "pulling a hen off the roost" to get him to pay that. Selfishness is the greatest curse of the church. For lack of temporal means nearly every good work languishes. The majority of the members in the Christian Church have never advanced any further in their Christian education than Acts 2: 38. They have never read, no, it seems that they don’t even know that the 8th and 9th chapters of 2 Corinthians are in the Testament of Christ. I never had a church member to ask me a question on either one of these chapters in my life. Wonder why? And when I read them as scripture lessons, or preach from them, about three-fourths of the members look like there had been a death warrant served on them.

When will we realize what our salvation cost?
When will we be soundly converted, pocket-book and all?

Any good Jew paid one-tenth of his income to the Lord, under the Jewish Dispensation, and it seems to me that every good Christian ought to pay as much under the Christian Dispensation. It not only seems so, but I believe they ought to pay one-tenth of their income.

I have studied the subject carefully and prayerfully too, and in order to show my faith by my works, wife and I have been tithing our small income for the past three months. We thus mean to give our brethren a practical demonstration of our faith in the tithing system and in the God who originated it.

And permit me to say, just Jere, that I have been sorely pressed with debts for the past three years, but since we have begun to deal honestly with our Heavenly Father I have almost met my obligations to my fellowman. Ten dollars would pay every cent I owe. We have had three square meals a day just as before, and our prospects for food and rainment for 1897 are as bright as the promises of God.

"The tithe is the Lord’s." Lev. 27: 30.

My brother, you cannot afford to rob God, (see Malachi 3: 8-12) and expect His blessings upon you. More anon. William E. Dougherty.

**Mississippi Delta News.**

KILBY FERGUSON.

Less rain fell in the Delta last year than usual. The crops, cotton and corn, averaged well with former years. No large plantations averaged over a bale of cotton per acre. Small plantations, usually, average better than large ones. As a result, there is a manifest tendency to cut up the overgrown farms into little ones, should this tendency endure the Delta will finally have a desirable population, largely white and have good schools, and plenty of them.

Imigrants are constantly, arriving from nearly all points of the compass. The most of them buy land, others rent. Those who come are nearly all white, and are desirable.

Seven years ago the writer came from Bowling Green, Fla., for the purpose of preaching the gospel in this Delta country. Liquor saloons abounded in town and country. The debasing effects of the liquor traffic, were manifest on every hand. Parents, who patronized the saloons, did not send their children to the public schools as they should. Neither did they attend church with their families. The better class of people, then as now, were making every effort to banish the saloons. God blessed their labors. Today liquor is sold in Greenville, Webb, and Clarksdale, Miss. And we hope soon
The population of the Delta, both white and black, are making grand headway along all good lines of growth. As the liquor trade was eradicated, church buildings, school houses, and whatever was good increased and prospered on every side.

In an educational point of view, the white population of the Delta will compare favorably with that of any country.

As regards health, La Grippe has attacked many of our people; and in some instances with fatal results. The writer took it in Dec., accompanied with fever in mild form, and on the thirtieth day of Dec., '96 at Shelby, Miss., he put himself under Dr. A. P. Rose for treatment. Each morning rising in time for breakfast, never missing a meal and did not lie down until about 9 P. M. each night. At end of ten days, thanks to the Doctor's skill, and the many kindness shown me by A. M. Wooten and his christian hearted wife, I resumed my regular duties embracing several counties.

W. Gray Harbin, pastor of the Christian church at Columbus, Miss., in a letter to me, says he recently visited Durant. Miss., preached two sermons and organized a Christian church, and is to visit them regularly in the future. Bro. H. is one of our young ministers, and with proper care his energy will soon place him in front ranks.

Last September the writer passed three weeks in Durant, and preached seven sermons in the M. E. church, and was told that he was the first minister of the Christian church who had ever preached in Durant.

Bro. Harbin proposes to hold a tent meeting in Durant in the spring to last thirty days. If he does, he will surely have good results. Go on Bro.

Bro. J. B. Cole, now of Beeville, Texas is to return to Mississippi, April 1st and preach in Green ville, 1st Lord's day in April. Indianola, Fasonia, Baird, Greenwood, Hemingway and Old Union want him.

Bro. Harmon, we are all well pleased with the Gospel Messenger and hence a new list of subscribers are herewith forwarded. It is my intention to do more for the Messenger than at any former period.

Petersburg, Tenn. Meeting.

About a week ago I paid a short visit to Petersburg, Tennessee. Bro. J. L. Haddock was in a good meeting at that place, with, I think, five additions up to the time I left. I had never met Bro. Haddock, but was very favorably impressed with him. I heard him preach several good sermons, a chart sermon on "Rightly Dividing the Word." It was especially good. The meeting had been in progress some two weeks before my arrival; and the religious element of the town was stirred to its depths not with discord and wrangle; but with the spirit of Christ, and with a desire to contribute to the success of the meeting. One night, after a sermon in which Bro. Haddock strongly presented some of our distinctive peculiarities, the Presbyterian preacher arose and heartily endorsed "all that had been said," and commanded the blessing of God upon the meeting.

The brethren at Peters burg are worshipping in a hall over a drug store; but a movement was on foot to build a house, and from what I learned, it will be a success. Negotiations for a lot had about been completed, and about $1,500. (I think) raised to build a house. The church seems to be alive and has a mind to work.

While at Petersburg, my home was with Dr. Cowden. He and his good wife are christians, and were enthusiastic over the good meeting. The writer preached at the morning service the day he left. The people of Petersburg are greatly in love with Bro. W. H. Sheffer, who formerly preached for them one Sunday a month. Very Truly,

W. H. Ligon.

Louisiana Notes.

Last month I was with our young Bro. C. E. Chambers of Loyd, La. Bro. C. is a young man of great ability. He is made of the best of preacher timber. He has the bone, sinew and brain.

Bro. W. A. Sibley writes from Port Vincent that one of his old fellows in the M. E. church, has thrown away his sectarian name and will from henceforth preach Christ only.

Sister Hamilton of Brookhaven, Miss. says the Gospel Messenger is a perfect jewel. I say it is just what the south needs. I love to see people throw roses while we live; don't wait until we are gone then cover the casket with roses. But the Messenger is going to live to do good for years to come.

My heart was made to almost break last week, on receipt of a telegram announcing the death of Sister M. N. Throckmorton. Sister Throckmorton was one of the character members of the church at McComb City, Miss. She was born in Kentucky reared a Roman Catholic of the strictest order. She grew tired of this sect. She began to look for the truth. She joined the Presbyterian church, but found her way equally hedged. She heard the simple gospel truth presented by Bro. Lee Jackson, and gave her heart to God, was buried with her Lord in baptism. She was ever faithful to her duty. I will never forget on one occasion, when the rain had poured down in a perfect torrent the streets were overflowed with water she found away to cross them and meet her Sunday-school class. She was every whit a christian. She had a good word for every one. She was refined, talented, and everything else that is required of a first-class woman and a christian.

Frank Lanehart.
THE GOSPEL MESSENGER.

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The Great Salvation.

NUMBER TWELVE.

To one who studies carefully the discourses of the apostles, recorded in the New Testament, the contrast between these, and most modern sermons, is startling. The apostolic preaching was eminently a declaration of facts. These facts demonstrated the verity of the claim of Jesus of Nazareth to be the Christ, the son of God; and manifested the infinite love, and boundless compassion of God for his sinful creatures; and when through the power of that love and compassion, men with contrite hearts asked for instruction, these primitive preachers, led by the Holy Spirit, pointed out the way of salvation clearly. We look in vain for any discussion of the doctrines of the trinity, atonement, and such theories as these, which have come down to us as an inheritance from the past. Neither will we find in these inspired sermons of the apostles, nor in their letters to the churches, any disquisition on such matters as posture in prayer, instrumental music in connection with the song service, and methods of cooperation in the work of evangelizing the world. And yet many, amongst those, who propose to follow apostolic teaching are striving to create disaffection in the ranks of the disciples of Christ; because many more will not follow their lead in opposition to these things—even bringing the grave charge of disloyalty to Christ against those who can not, or will not see through their eyes. Such matters as these last named things have no "soul-food" in them. If men prefer to stand or kneel in prayer, let them do so. Reverence for God, humility of spirit, sincerity, obedient, love, nor earnest prayer are qualities of the body; nor are they dependent for their existence upon any posture of the outer man. A man can sing with the understanding, and the spirit with or without an instrument. The instrument may help, but it is not a necessity, even if it be as small as a tuning fork, or pitch pipe, which can be carried in the vest pocket.

The exaltation of such questions into matters of faith is worse than folly, it is an offense against the spirit of Christ, a violation of common sense, and in opposition to the plea for an union of the believers in Christ; which has been one of the great purposes of the movement inaugurated by the Campbells, and urged so persistently by the disciples ever since.

Yet men please themselves with such petty questions, and like the Pharisees of olden times, plume themselves upon their exceeding loyalty because of this strictness in small things, and like them become separatists.

But Paul in setting forth the things that abide, which constitute the spiritual forces, by, and through which the human soul is transformed, mentions faith, hope, and love, "these three"—a trinity of internal power co-operating to the same end. Having in previous articles endeavored to portray the nature of the experiences, or attitudes of the soul, described by the words, faith and love; we wish now to present some thoughts on hope as a spiritual energy necessary to the ultimate success of Paul's trinity of saving power.

Hope is the offspring of faith that looks forward to the fulfillment of the "exceeding great and precious promises." Looking ever to the future it draws inspiration from the unseen, and brings down the powers of the seen world upon the soul. Hence it is, and must ever be, one of the spiritual forces for the transformation of human nature into the likeness of the divine. It is the unwavering desire, and expectation of the good things yet to come. The great hope of the Christian, who is conscious of his imperfections, is not so much that he may escape the torments of the damned, but that when "He appears we shall be like him." Having this hope the christian works, prays and waits for its final fulfillment. "For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." A soul without hope, even with reference to things of this present life is most pitiable. To such an one every thing is dark, and the future has no promise of light; hence there is no reason for effort, no motive for self-denial, nor encouragement for prayer. So, without hope he is ready to say, "Let us eat and drink; for tomorrow we die!"" and seeks simply the gratification of fleshly appetites and desires. If this be true how unutterably miserable is the condition of one without hope in reference to the world to come. The condition of such an one is none the less pitiful, because he himself is unconscious of his terrible state. The soul without God, and without Christ, is of all men most miserable, Paul made no mistake when he placed hope in the same category with faith and love, and its absolute importance, in the process of salvation, is shown from the simple fact of its being so classed. John, the beloved disciple writes, "And every man that hath this hope in him purifieth himself even as he (Christ) is pure." This hope, as shown by the context, was and is, "that when he (Christ) shall appear we shall be like him; for we shall see him as he is." These words of the apostle manifest the real character of the christian hope, and of its effects upon those in whom it abides. With John it is the hope of the divine likeness; with Paul it is the hope of eternal life and is a characteristic of love. "Love hopeth all things;" and is also an "anchor of the soul, both sure and steadfast, and which entereth into that within the veil." In his Ephesian letter he prays, "That God our Lord Jesus Christ, the father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of the hope of his calling, the riches of the glory of his inheritance in the saints." Again in his Galatian letter he calls it "the hope of righteousness." These scriptures clearly and forcibly set forth the real nature of the christian hope, and leave no obscurity as to its legitimate effects upon the heart and life of all who have this hope well founded.

Peter in his first epistle writes, "Sanctify in your hearts your hope of Christ as Lord, being ready always to give an answer to every man that asketh you a reason for the hope that is in you." He, who has truly sanctified Christ as Lord of his thoughts, affections, purposes, and life, is able, by the very fact of this sanctification of Christ as Lord of his soul, to give a good reason for the hope that is in him, and show that his hope is well founded. No other one can, for Paul tells us in his Colossian letter that it is Christ in you which is the hope of glory. It has been said by some one that hope is the angel of life, but if Paul is right, that Christ in us is the hope of glory, then hope is more than an "angel of life."

If we could measure what Christ has done for the betterment of humanity, we could understand and appreciate the value of "Faith, hope,
and love;" for whatever elevation has come to man, through Christ, has been effected not simply by his advent into the world nor by his suffering and death, but by the indwelling of Christ in human souls. Hence it is Christ in the heart and soul of men which constitutes the only valid ground of the hope of glory." All that Christ has accomplished for man has been through faith and love, out of which has issued all edifying life.

Tennessee and Foreign Missions.

Last year twenty-five churches in this State made offerings to Foreign Missions through the Foreign Christian Missionary Society. The whole amount given was $882.31. This is the largest amount ever given in any one year.

Can we not give at least $1,000 this year? We are planning to raise $100,000. Suppose we turn in and provide for at least $1,000 of the $100,000, and if each State will make a similar increase we will easily reach $100,000. Suppose we turn in and provide $100,000 this year. Let us make thorough preparation and secure as many contributing churches as possible.

The announcement of Bro. Jno. At. Brooks' death, which occurred in Memphis last week, was sad intelligence not only to our southern, but to our general brotherhood. A faithful, able and consecrated man has fallen. May the mercy of God be with the distressed family.

We are pained to learn of the great calamity that recently happened to Bro. C. P. Williamson of Atlanta, Georgia. He has been attacked by a severe stroke of paralysis, from which fears are entertained of his ever recovering. Our prayers are that he may soon be able to resume his great work, which was the pride of his life.

We made a little trip to Union City, via, Bowling Green, Ky., starting on last Saturday. A few hours were spent in Bowling Green, where I enjoyed the appreciated hospitality of my old time bachelor friend Tom Jones. There is not a better preacher friend on earth than Tom. I also spent an hour delightfully with Bro. Fowler, who preaches for the first church there. The church is in a flourishing condition under Brother Fowler's ministrations.

We spent nearly two days in Union City at the hospitable home of Bro. W. H. Sheffer, the minister of the First church there. This congregation has nearly four hundred members, and has the best attendance that I nearly ever saw. They are alive and active and consecrated to their work. This is easy to account for. For social qualifications, Bro. and Sister Sheffer have few equals, while as a preacher, Bro. S. has few if any superiors for his age. He kindly visited his people with me in the interest of the MESSENGER, after having me first present the matter to his congregation Sunday night. We now have a good list of subscribers in Union City.

Our Dead.

COOKE.

On the morning of January 29th, 1897, at 5 A. M., Sister Dejnira Cooke passed over to the eternal resting place, dying at the home of her son-in-law in Essary Springs, Tenn. In her death was removed one of the oldest landmarks of this section of country. She was born in Wayne county, Tenn., April 16th, 1820, thus lacking but a little over two months of being seventy-seven years old at the time of her death. Her maiden name was Dejnira Gallaher, being the daughter of David and Elizabeth Gallaher. Her parents were consistent members of the Baptist church, yet Sister Cooke never became a member of any religious body until she was baptized into the Christian faith by Bro. Boothe in 1890, she being one among a number of elderly ladies who put on Christ in baptism at the same time.

Sister Cooke had been married three times. Her first husband was Matthew Kendrick, and by him she leaves a son, J. D. Kendrick, now in Texas. The second husband was Isaac Oaid, and by him she leaves Sister Powell, wife of M. W. Powell, of Corinth, Miss., and Sister Wardlow, of Essary Springs, Tennessee. Her last husband, now also deceased, was R. H. Cooke, and by him she leaves one son, R. L. Cooke. Besides these four children she leaves twenty-one grand-children, all of whom were greatly attached to her, and all of whom will sorely miss her loving words and motherly advice. At 3 o'clock, Saturday evening, Jan. 30th, we conducted the funeral services and laid her to rest in Mt. Holly Cemetery, five miles west of Corinth.

Sister Cooke was a woman of delicate mould and finely carved features. Notwithstanding her age, the lineaments of her finely chisselled face reminded the close observer of the well-chiselled image of a classic artist. These lines as indicative of a high order of womanly character, were remarkably striking. The writer was first impressed by them when he visited her last summer, as she lay upon the bed of affliction, it being the first time he had ever met her. As he looked into that face, cold in death those delicate touches of nature's hand were still glowing tender tributes to the beauty of the motherly soul which had quitted its house of clay. These features, even in the silence of death, plainly told us of a superior order of maidenly modesty, in the years long gone by, of a wisely devoted and a great fountain of motherly love. This face said to us, as was said by one of old, "Her children will rise up and call her blessed." Mt. Holly Cemetery, where the mortal form of Sister Cooke now reposes, is situated amid the historic scenes connected with the famous battle ground of Corinth. Here once was heard the clash of arms, the rattle of musketry and the roar of cannon. Within a few hundred yards of Mt. Holly church the great battle of Oct. 3rd and 4th, 1862 began. Hence the records of these scenes are the records of deeds of heroism and of noble devotion, yet methinks that none more worthy of the praise, "Well done, my faithful servant," sleeps amid these scenes than is the soul of gentle, loving and motherly Sister Cooke. Rest in peace, my sister, until thou art awakened by the call which shall summon the nations of earth to meet at the bar of God. Your final home will be in that city where there is neither sorrow nor crying, and where no death ever comes.

LEE JACKSON.

Corinth, Mississippi.

TROXLER.

Sister Attress Troxler was born April 8, 1868; obeyed the gospel in November, 1887, under the preaching of Brother J. W. Shepherd; and died Jan. 29, 1897, of typhoid fever, at the age of 28 years, 9 months, and 12 days. She leaves an aged grandmother, two sisters, and three brothers to mourn their loss. Both father and mother have been dead several years. Let her loved ones be comforted in the thought that while on earth her footsteps never strayed from the narrow way that leads to life eternal. Let them think of her now and again, "Well done, my faithful servant," in that world of light, where they will tread.

He bears our best loved friends away,
And then we call them dead.
And where he Beesa smile too bright--
A heart too pure for taint or vice--
He bears to that world of light
To dwell in paradise.

Nashville, Tennessee.

EMMA MORTON.
Reports from the Churches.

ALABAMA.

SHEL: Had five additions yesterday, and in spite of the inclement weather had good crowds at all the services. The outlook is good.

E. V. SPICER.

MONTGOMERY: Our meeting here began Jan. 26. The weather was severely cold. To-day it reminds one of beautiful spring. The thermometer is 60 above zero. Last night, Feb. 2, our house was full and the interest fine. Bro. Patton is at his best, and if the Lord continues with us we shall gloriously succeed.

We have met much would-be opposition and our adversaries have been many.

We have had many letters from various parts of the country stating that "the eyes of thousands are upon you, praying for your success." We are working and hoping.

Last night Bro. Patton said to our sexton: "Mitchell, we are having a fine meeting." After Mitchell had commented upon the preaching, he said: "And you shore is a good singer. You sings better dan any white man I ever did hear."

O. P. SPICER.

ANNISTON: Not long since the different Endeavor societies of Anniston and Oxanna formed a local union. Yesterday afternoon, notwithstanding the very disagreeable weather, all these Endeavorers for the first time assembled in the Glen Addie Presbyterian Church. This was also the sixteenth anniversary of this great movement. The subject was "Endeavorers Loyal to Christ—What Will They Do?"

Many scripture readings, soul-stirring exhortations and the warm handshakes after the meeting made this an occasion long to be remembered by those who attended this delightful service. The remark was heard by some, speaking of this meeting and noticed those features pointing to the union of all God's people, could not raise a voice against the work of the Christian Endeavor movement.

The Lord has wonderfully blessed this great movement, as shown by a few statistics presented by the President of the Union, Bro. E. E. Linthicum. These facts showed 48,000 societies, with almost $8,000,000 membership.

We believe by the time our Union shall hold its next meeting these several societies will show marked advancement in their membership and work.

May the Lord ever bless us in the work to which we have been called, and may we never cease to labor for Christ and the church.

J. E. SPICER.

KENTUCKY.

BOWLING GREEN: I will now endeavor to comply with your request by writing a few lines for the MESSENGER. In the first place, I wish to say that I am pleased with your paper, and I am sure that it should have a wide circulation in Tennessee and Kentucky. We cannot expect our people to be wide-awake and appreciate their opportunities unless we can induce them to do more general reading. I am of the opinion that at least each family should take one religious paper and read it. When our preachers brethren bestir themselves along this line there will be a change for the better. We certainly stand in our own light in falling to push our papers. Nearly all of my brethren in this (Warren) County are taking one rotten political paper, and at least one in ten is taking a religious paper. The result is they are better posted in politics than they are in religion.

Can we induce a change? We must do something. What do you say, brethren?

My work starts off nicely so far, and I am expecting great things of my brethren this year. My present field is about twenty-five miles square, and I may get thin in places if I attempt to spread over my territory, but thin or not thin, I propose to make a spread. Brethren, let us hear from you. Tell us what you are doing.

D. J. COCHERAN.

MISSISSIPPI.

JACKSON: In our beautiful southeastern land we can appreciate the necessity of making solid the bed on which the track is laid and over which long trains of food and life are drawn into all parts of the country. But the making of a solid bed is not accomplished without labor and expense. Trestles are to be built, tunnels opened and deep cuts made before traffic is transported. So it is with the formation of a Christian character. The labor and expense (?) of "mortifying our bodies which are upon the earth," the trestling of the weak places in our nature, the tunneling of our mountains of selfishness and cutting through the hills of prejudice which rise in our hearts, are the essential characteristics of those who desire to become "strong in the Lord and power of His might."

No railroad company is foolish enough to undertake to run a train over a track laid in a marsh. The bed must be made solid or no train is run, no traffic transported. Yet there are a great many men and women in the church who are expecting to express their immortal souls into the "City of God" in a body (temple of God), that walks daily in sin. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he reap."

Our audience yesterday morning was unusually large, and we were very much gratified with the interest manifested. On account of the rain very few came out in the evening.

Since the Gospel MESSENGER has been enlarged and greatly improved many Mississippians have changed their opinion in regard to its removal to Nashville. The camel's back is not doing. D. J. COCHRAN.

TENNESSEE.

COLLIERVILLE: One addition here and one at Bethany within the last two weeks. Fraternally,

C. E. WILSON.

RUNNER HILL: Please announce through your paper that our meeting has started here to continue indefinitely. Also send my MESSENGER here instead of Petersburg. Gratefully,

J. L. HADDOK.
KNOXVILLE: On last Sabbath at 11 o'clock I preached to the Seventh Day Adventists by invitation of the pastor. The congregation was of all ages, all castes and all colors. The middle wall of partition is down, or words to that effect. On Lord's day I filled my own pulpit, and preached with more than my usual power and acceptability. I suppose, for one brother ventured to say that "you must have studied that sermon all the week." There are some hopeful indications in the church here. I need your prayers.

R. W. GIDDENS.

MEMPHIS: Have been sick for three weeks with grippe. All right again. Preached twice yesterday. One young man took his stand with us by making the good confession. Yesterday was Endeavor day. We had a very fine meeting. Took collection for Mrs. Knowles Shaw, which will be sent with compliments and good wishes of our Christian Endeavor Society. Bro. Joe Severance has resumed work after a month's vacation on his bridal tour, spending this part of his honeymoon in Kentucky. His bride was Miss Halbert, of Desoto county, Mississippi. His work is prospering. Bro. J. E. Willis ministers to the Third Church. He starts off well. They like him very much.

W. E. ELLIS.

HIGHLAND PARK, CHATTANOOGA: Good services yesterday. No additions. I am preaching a series of sermons on "The Life and Work of Paul" that seem to thrill our people. I find this place a fine one to present the gospel plea. Delivered an address at McMinnville before the Sunday School Convention last week on "The Soul of the Child." Our outlook is toward the heavens. We hope to do much good in our congregation this year. Success to you and the MESSENGER.

W. M. TAYLOR.

The Missionary Vole, published in the interest of world wide missions, is free to us, and as usual is brim full of missionary figures and facts that should be in the possession of every Christian. Send to A. McLean, Cincinnati for a lot to distribute. They are free.

A Chinese doctor is employed by families by the year, at a rate, according to their means and his reputation, of so much a day as long as every member of the family is well. When one falls ill the doctor's pay stops until health is fully restored. In some parts the doctor has to support the patient during illness. And yet they say the Chinese are "slow."
A Word or Two.

Dear reader, can you afford to do without this paper? If you can, we advise you to do so. Some of our old time friends have thought they could get along all right without the GOSPELMESSENGER and began to try the experiment and found it wouldn't pay to "cut our company," and in a few days repented and renewed. The truth of the matter is, we are going to make the MESSENGER so good that it will be impossible for a subscriber to do himself justice without taking it. If you can afford to walk when you can ride in a fine carriage, if you can afford to do without eating when there's a well-filled table set for you, then you can afford to quit taking the MESSENGER when you can get so much for one dollar. Send us the dollar.

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WORRIES.

MON. Christ Saves From Them. 1 Peter 1, 3-9. JUE. Moses Worries. Ex. 4, 10-17. WED. Elijah's Worry. 1 Kings 19, 1-8. THURS. The Widow's Worry. 1 Kings 17, 8-16. FRI. Trouble Without Worry. 2 Cor. 4, 8-18. SAT. A Cure For Worry. 1 Sam. 30, 1-5. SUN. TOPIC: OUR LITTLE WORRIES AND HOW TO GET RID OF THEM. Psa. 121, 1-8. John 14, 1.

In one of our cities a minister was conducting service in a seaman's bethel. He read the 37th Psalm and then called closer attention to it as God's prescription for happiness, analyzing it somehow like this: "Fret not; trust in the Lord; take pleasure in pleasing Him; commit yourself to His guidance; rest in Him and wait patiently; and again, fret not."

See how it all hinges on faith. Nothing else can smooth the rough places in life's pathway; and yet, see that trusting is not all. Even David recognized the need of self control. See how often he urges "fret not;" and there are times when waiting is harder than any action could be. Keep this Psalm as an antidote for gloom will have left you.

To worry over things you can not change is not Christian Endeavor. The Missionary Voice says that the average cost of killing an Indian has been one million dollars and twenty-five lives, while the average cost of christianizing one Indian is about two hundred dollars. Comment is needless. But the history of the past will not be that of the future, for Christian Endeavor has obtained a foothold among the Indians and is growing rapidly. In the State of Washington there are four Indian societies. At Idaho's recent C. E. convention one of the best papers was read by a Christian Indian. In Dakota the Indian Societies have a union of their own. They met last year with nearly 1,000 in attendance, and most of the exercises were in the Dakota language.

At this rate it will not be long before the soldiers' occupation is gone, for Christian Endeavor means good citizenship, and good Indian citizens will not defy the government any more than good white citizens.

The Golden Rule, which devotes two of its pages to items from societies all over the world, has issued a circular letter asking for news, and telling what it considers news: "First, and most important of all, any unusual number of accessions to your church through the Christian Endeavor Society. Such news is counted good news in heaven. Important missionary gifts, with brief mention of how the money was raised. Successful methods of committee work, if they are new. Ways of helping the church and pastor that you have lately proved in your society. Any special work undertaken by your society. Meetings of your society in which anything of general interest is developed. Practical Christian citizenship efforts. Brief accounts of local, county and denominational union meetings. State union matters. Anything that affects the cause of Christian Endeavor in your state. Personal notes about leading workers. Notices of state, district, county, local and denominational conventions. Send these two months in advance, if possible, for our 'calendar.'"

In short, anything of a Christian Endeavor nature that is original, practical and helpful.

The Messenger also wants news, and we wish our young people would send items regarding their work. If your society is really not doing anything worthy of notice, it is high time for you to go to work. A sleepy society cannot exist without sleepy members.

Rev. A. A. Fulton, who originated the plan of giving two cents a week to foreign missions, says that if it was adopted by all the societies of the world, sufficient money would be raised to support five hundred foreign missionaries and twenty thousand native workers. Last year the money received from Endeavorers by the different denominational boards amounted to $350,172.89, and yet out of some 46,000 societies only 8,000 reported.

Christian Endeavorers in Hawaii held their first convention last year in Honolulu. It was a strangely cosmopolitan gathering which brought together about 700 people of many nationalities, including Chinese, Japanese and native islanders.

In '96 Christian Endeavor found its way into Italy. The first society was organized in the Scotch Presbyterian Church at Florence. Another in an Italian Baptist Church soon followed.

The Louisiana Christian Endeavor Union has divided the state into two districts, East and West, each of which is to hold two conventions during the year. The East district held its first convention for '97 last month in Baton Rouge. Each society represented promised to organize a junior society before the next district convention, which will be held in June. The State convention will meet in August.

The Corresponding Secretary of the Louisiana Union is a Disciple.

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W. L. DANLEY.


Church Extension Receipts.

A loss for the first week of February. Comparing the first week of February, 1897 with the same time last year, the result stands as follows, for Church Extension: First week of February, 1896, $315.78, first week of February, 1897, $450.71, loss, $64.92. Remittances should be made to W. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

Five members of the Y. P. S. C. E. of the Christian Church in New Orleans have organized an afternoon Sunday-school in the upper part of the city.
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