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Gospel-Messenger-8-09-March-5-1897

Marion F. Harmon

Oscar P. Spiegel

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 Movements of the World.

The Atlantic squadron of our navy went through some maneuvers recently as a drill for officers and men. The harbor at Charleston was blockaded and some of the vessels were detailed to attempt to run the blockade. Instead of being a day of great display it proved to be one of serious consequences. Some eight or ten men were killed by accidents and the fleet was caught in a gale and proved itself almost incapable of enduring the trial. The ships are heavily armored and so weighted down that they would dive under the waves instead of rocking over them. Everything was reached by the water, even to the captain’s rooms. The “Brooklyn” ran against a rock and was badly damaged. This leads us to fear that if our navy, which has cost us hundreds of dollars, should get out in real action in a storm the fate of the Spanish Armada would be repeated. Some day the world will see the folly of all this and will devise something better.

The Christian trouble seems to be unmanageable. At first it seemed that Europe would prohibit the conflict on the ground of maintaining the peace of the continent. There is not a Christian nation in Europe that would not delight in seeing Greece endure the trial. The ships are heavily armored and so weighted down that they would dive under the waves instead of rocking over them. Everything was reached by the water, even to the captain’s rooms. The “Brooklyn” ran against a rock and was badly damaged. This leads us to fear that if our navy, which has cost us hundreds of dollars, should get out in real action in a storm the fate of the Spanish Armada would be repeated. Some day the world will see the folly of all this and will devise something better.

The Fundamental principle of Christianity, from a philosophical standpoint, is different from that of any other organization in the universe. We have many organizations in our midst which are designed for the mutual benefit of those engaged, but there can be nothing except Christianity that can induce men and women to undertake the thankless job of lifting up a people isolated from them by race or civilization. Nothing could induce them to do this except the hope of a reward wholly external to this world. Other organizations sometimes borrow this hope of the Christian and on the strength of it accomplish philanthropic things. For instance, let us stroll through where our brave soldiers are buried. The inscriptions would make us believe these men are all in the great rest above because of their valiant fighting. Take up the resolutions passed by some of our fraternal organizations and it would seem that the deceased are all in the peaceful fraternity beyond because of their faithful membership in the lodge. Is it not possible that these men have been doing these good things on the strength of a hope borrowed from Christianity? Jesus emphasized the necessity of doing things in his name. A borrowed hope can save no man.

Gov. Bushnell, of Ohio, has announced that he will appoint Marcus A. Hanna to the seat in the United States Senate made vacant by the resignation of John Sherman. This item is mostly interesting because it illustrates what a factor the modern newspapers are in affairs of state. As soon as Sherman announced his purpose of entering McKinley’s cabinet they began to announce that there would be a fight between Foraker and McKinley. From day to day they agitated the matter with its supposed conditions until the pressure became unbearable, and Gov. Bushnell made his announcement before Sherman had resigned. The average sensational newspaper goes on the supposition that if there is no fight or scandal to report it is their privilege to go on and create one. If a man of to-day has the least bit of sensitiveness and petulance in him he is unfit for public service, for such a man could not withstand the troubles that the newspapers would prepare for him.

The Cincinnati Union of Christian Endeavor has become responsible for the Monday evening prayer-meeting at the Young Men’s Christian Association. Leading Endeavor workers will conduct the meetings week by week, and make a strong effort to bring unconverted men under its influence. —Lookout.
was he satisfied with the doctrine that infant baptism was scriptural with the utter absence of proof in the Bible. They would argue with him till they would lose all patience, but he would always contend that human argument had no weight in such subjects, unless it was accompanied with Bible proof.

He had held these views as to sprinkling and infant baptism ever since he was a S. S. scholar; and even when he promised to enter the M. E. ministry, he was honest enough to inform the proper ones that he would never preach these two doctrines from the pulpit, though he would of course practice them, as the church required it.

It was during the writer's pastorate at Fairview, La., in the summer of 1892, that he made the good confession and was baptized. Soon after this, arrangements were made for him to enter Add Ran Christian University, Thorp's Spring, Texas, where he continued for about eighteen months, making a splendid record, and was loved by every body. Near the latter part of his last session there he had a dangerous form of 'slow fever,' but finally recovered with careful nursing, and the very attention of his friends, including the president, professors, and fellow students.

After leaving college, he taught school and served the church at Azle, Texas for awhile; and afterwards served his home church at Fairview, La., for one year, during which time four or five were added from the M. E. body.

He is at present serving the church at Fayette, Miss., and has lately taken to himself a better half in the person of Miss Eula Whitney of that place, who, no doubt, will be a real help to him in his future work.

He is a pleasant speaker, a popular pastor, and the Lord is leading him into avenues of usefulness and into fields of success. C. J. BURTON.

W. W. PHARES.

The subject of this sketch was born at Jackson, Louisiana, December 25, 1873. He attended the little country school till about the age of twelve or thirteen; and at the age of fourteen he left home to try his hand as clerk in a store. In this and other callings he continued till he was eighteen years old; and it was about this time that he became very anxious about his soul's salvation, and he attended revival services at the M. E. Church of which he had been a member since early boyhood. He went through the whole process of "seeking" religion, but, like hundreds of others, he found nothing only the knowledge that he had been living up to the principles of the Bible to the best of his ability, i. e. according to the light received from the preachers of his acquaintance.

About this time he had a longing desire to preach the Gospel of Jesus Christ, and frequently had conversations about studying for the M. E. ministry; and upon the advice and promise of support from his pastor and brethren, and presiding elder, he engaged board, expecting to enter Centenary College, Jackson, La. But he frequently had discussions with the pastor and officers of the church to which he belonged, especially on the subject of sprinkling and infant baptism; not that he had ever been taught any other doctrine, for he had never heard any other than M. E. preachers; but because he could not harmonize sprinkling with the examples of baptism given in the Bible. Neither

1. That you will not take the March Offering. This may mean that you are indifferent or opposed to Foreign Missions.
2. That you will not take it in March. This means that you will possibly not take it at all.
3. That there are too many collections. The churches are asked for only one offering during the whole year for this cause.
4. That you are behind on your current expenses. You will not catch up on that by neglecting this.
5. That you have a debt. The church which can afford to carry a debt cannot afford to neglect missions.
6. That you cannot raise your apportionment. Make an earnest effort. Some must not be eased and others burdened.
7. That charity begins at home. This is a mistake. It was not so with the Jerusalem church. Paul did not so think.

Now is the time to strike. March 7th must be a high day in every church. Remember, 3,000 contributing churches and $100,000 for the year is the program. Let us carry it out to the very letter. Send offerings promptly, Monday morning, March 8th, to F. M. Rains, Box 750, Cincinnati, O.
Mississippi Field Notes.

G. A. Reynolds.

On Feb. 11th leaving Aberdeen, I came to Columbus, arriving about 2:30 o'clock P.M. At the depot I was met by Bro. Harbin who is now preaching in Columbus, and Sister Kate Boswell. They carried me to Bro. Boswell, the preacher's home.

Four years ago I was preaching in Columbus, and this was my first visit since leaving them to preach in other places. It was a great pleasure to me to be with them once more.

An appointment had been made for preaching at night. The weather was unfavorable for congregating, still there were thirty to forty present.

Bro. Harbin is one of the most earnest and enthusiastic preachers I have met in a long while. The church is doing well under his ministry, in every department of their work. The church has made a wise selection in calling him to labor in the cause of Christ in their midst. He will give them most of his time. One Sunday in each month will be given to Caledonia. The church in Columbus needs his whole time, and the members should soon make arrangements to have him devote all of his time in preaching for them.

The prospects for a large and rapid growth for the church are very flattering now. Extensive preparations are making for a meeting to be conducted in the fall by Brother S. M. Martin, one of the most successful evangelists in the church today. Bro. Martin held a great meeting in Atlanta, Ga. a few years ago, when nearly 200 members were added to the church. His labors in the north have been greatly blessed. It is a source of rejoicing to know that he has consented to come to Columbus to hold a series of meetings. The brethren are planning for, and expecting great things. A tabernacle is to be built that will accommodate the large crowds, that is confidently expected to attend the meetings. It is hoped that the railroad companies will give reduced rates so that those at a distance can come and enjoy the meeting. It is going to cost a good deal to complete the arrangements. The church is not strong numerically or financially, and the brethren in other parts of the country should co-operate with those in Columbus in defraying the expenses. Send your contribution to W. George Harbin, Box 212, Columbus, Miss., and it will be used in erecting the tabernacle there. Go on brethren, in the good work, the Lord will bless you.

Brother Schooler's family was preparing to move from Columbus to Birmingham, Ala. This will be a great loss to the church, as they are good and zealous workers. But their will be a gain to the church in Birmingham.

While in Columbus I preached twice. The weather was indolent both nights, and the congregation was small each night, but larger than I expect as the weather was so unfavorable.

Saturday morning, Bro. Harbin accompanied me to the depot. At 11:40 I took the train for Ackerman, via Artesia and Starksville.

At Artesia I fell in company with Bro. R. G. Meacham, a member of the church at Senatobia. He was returning from Mobile, Alabama, and was going to spend one night at the A. & M. College, Starksville, where his son Garrett is in school. It was a pleasant surprise to meet him. Bro. Meacham is a successful merchant, and a zealous and liberal member of the church.

Failing to make connection at Starksville, for Ackerman I had to spend one night there. Prof. McKay, who is connected with the A. & M. College, and a member of the church having heard of my coming, met me at the depot, and carried me to his home. He carried me through the immense buildings, and showed me the work being done by the students. A young man can be educated here, in any profession almost he may wish to choose; and at the same time he can pay part of his expenses by labor. Here is a great opportunity for young men and boys with limited means to acquire an education. There are about three hundred now in attendance. They are required. I believe, to wear soldiers' uniform, and to study military tactics.

My stay at Prof. McKay's was most pleasant. Every thing was done to make my visit enjoyable. Sister McKay was away from home on a visit to relatives of her husband's. It would have, if possible, added to the pleasure of my delightful visit had she been at home. Sunday morning Bro. McKay carried me from the College over to the depot in his buggy to Starksville where I took the train for Ackerman.

Starksville is the county town of Oktibbeha county, and has about 1,500 to 1,800 people. We have no church here, and only one or two members. Bro. McKay lives at the A. & M. College nearly two miles from Starksville, and I could hear of only one member who lives in the town. There are many such places in this state. A great work is before us, and the laborers are few. We need the financial help of our brethren not only in this state but in other states. I presume it would be correct to say that there are fifty county towns in Mississippi, where there is not a Christian church; and in those places not over a half dozen or a dozen members. The gospel must be preached in those places, but the preachers we have in the state cannot do it unless the brethren in other sections of the country help. Brethren let us hear from you. I am now at Ackerman, Miss.
South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

The second Lord's day in February was spent at Mayfield where I presented the South Kentucky work which was followed by a private canvass. In the canvass I was greatly aided by W. A. Gibson who preaches for the congregation. I succeeded in getting a good pledge for our work. On Monday afternoon I had the pleasure of meeting with the Ladies' Aid Society which was held at the home of Major H. S. Hale his good lady being the president of this excellent band of Christian workers. This society stands in the front rank among the friends of the South Kentucky Association, contributing annually to its support $25.00. We would be glad to have a good liberal contribution from every Ladies' Aid Society in South Kentucky.

Was truly glad to meet Bro. and Sister Gibson who are so well and favorably known in South Kentucky. We never had in our work any one who labored more efficiently and untiringly than W. A. Gibson. Bro. Gibson has resigned at Mayfield, his resignation to take place in the near future. All of the brethren with whom I talked say that Bro. Gibson is one of the strongest preachers that the congregation has ever had. He is in thorough sympathy with our South Kentucky work, and I should be truly glad to see him permanently located in our midst.

West Kentucky College with Prof. Elliott at its head is moving on nicely. Brethren let us do more for our institutions of learning.

Wednesday night was spent at Paducah where I attended prayer-meeting, and made an explanation of our South Kentucky work. The canvass will be made by Bro. Pinkerton, and from what I know of him, I am confident that he will secure more aid for our work than I could.

I remarked to one of his members that "you have by far the best house of worship in South Kentucky." The reply came quick: "Yes, we have not only the best house, but we have the best preacher in South Kentucky." As our next convention will be held in Paducah, I will wait and give our readers an opportunity to see for themselves.

I was sorry to miss seeing Bro. Calhoun who preaches for and is held in such high esteem by the Tenth street church.

Thursday and Friday nights were spent at Eddyville where I made an investigation. I was not sent there by Gov. Bradley, but feeling that a further investigation was necessary I went at my own option.

I find that we have including the Warden, and other officials about twenty members. We have no organization, and no preaching. I made a canvass of the little membership, and found them anxious for preaching. About $100 can be raised for a preacher to visit them once a month. We hope to make arrangements with Bro. W. S. Payne to do some work at that place. Our only trouble in responding to such calls is the want of means.

Made an explanation of our work last Lord's day night at Wallonia. On account of the inclemency of the weather, the audience was small, and it was thought inadvisable to take up a public collection. Bro. W. B. Wright who preaches for the congregation, will make an appeal at his next regular appointment the 3d Lord's day in March. Bro. Wright who has preached for Wallonia the last four years has succeeded there beyond the expectations of its most sanguine friends.

Bro. J. C. Shelton who lives near Mayfield reports his work in good condition at his preaching places. He preaches for Woodville, Bandana, and Cunningham.

Recently J. R. Philips through the Gospel Advocate warned the brethren against an adventurer by the name of Hughes. I learn from good authority that he is in the Kentucky Purchase. I have no inclination to do Mr. Hughes any injustice whatever, but I have a couple of letters in my possession which certainly place him in a very bad light. It is passingly strange that some brethren can be impressed upon by every impostor that comes around. For the good of the cause of Christ such men ought to be severely let alone.

Brethren, don't forget to present, the Foreign work the first Lord's day in March. My time has been so completely taken up in trying to bridge our South Kentucky work over the hard times, I have not had much time to devote to anything else.

While I am anxious to see the cause succeed in our own "native land," I am by no means indifferent to the spread of the gospel abroad. Should be truly glad to see South Kentucky not only respond liberally to home work, but lend help to aid in sending the gospel to those who "sit in the region and shadow of death" in heathen lands.

Tennessee Notes.

A. I. MYHR.

The First Lord's day in March is designated as the day for offerings in all our churches for Foreign Missions. Last year Tennessee gave over $800. This year we want to give at least $1000. I will be one of ten to give that amount. One hundred churches at $10 each ought to give that and much more. But whatever the amount may be, let every
Christian church in the state make an offering to this work. Take a collection on the day appointed, if only a few give, begin to educate the church in doing the right things. Let us raise at least one thousand dollars. That is the least that could be asked of us.

We are now at Jonesboro, holding a meeting. The church is small and weak. It was organized in last November. Many years ago we had a congregation here but it died. The church house remained but in a dilapidated condition. Since November last it has been improved and now is in good condition for meetings. We have some good people here and last night the union meeting was held in our church. The writer preached to a large audience as best he could. We had the best people in the city and our house was completely filled. Some were turned away not finding room. These people need some help and a minister ought to be located here. Next year we ought to make an appropriation to this place. Let all the friends of this work pray for us in the meeting now in progress.

Last week we spent at Hales Chapel, setting in order the things that are wanting. Some officers were appointed. One young lady was baptized. A committee to raise the apportionment for missions was appointed. Bro. Cross is the minister there this year.

Bro. Buck has just closed a meeting at Union church; eight were baptized. Bro. Cross closed a meeting at Liberty; twenty-six were added. So the work continues to grow.

Five young men are ready and anxious to spend the vacation preaching in the mission fields of Tennessee. They need help to continue in school. Our funds are inadequate and we need help to enlarge the work.

The greatest need in our work now is competent ministers for all the churches. How can we supply them? Pray the Lord to send equipped ministers into this field.

Alabama Field Notes.

O. P. SPIEGEL.

M. F. Harmon of the Gospel Messenger was shipped with the Birmingham church last Lord’s day and spoke in the morning to the delight of a good audience on “Prove all things: hold fast that which is good.” Bro. Harmon always finds a welcome in Alabama.

L. A. Dale of Phoenix City, can hold some good meetings between his regular appointments this spring and summer. Churches desiring meetings should correspond with him. He has been very successful in the evangelistic work.

Brethren of Alabama! Hear a few very important words from your Evangelist. We all love Alabama and are working and praying for her redemption. If she is ever redeemed her own consecrated sons and daughters must play a very prominent part. At present we cannot pay large salaries. We cannot import big preachers unless we could pay big salaries. Oh, Lord, give us a shower of consecrated little preachers. They can tell the love of Jesus. Now, we must educate our own boys. We are doing this at a rapid rate. Several are in our Bible schools. They are beginning to preach some. Some of the best and most successful meetings of my life were during my school-boy days. Why not? We want our “boys” to come home and preach during their three month’s vacation.

1. Because what we voluntarily pay them will help them on through school, beside the good we may accomplish through them in the meeting.

2. Because this will make them feel that we appreciate their efforts, and during the vacation they will form acquaintances and ties that will ripen with their year’s until their schooling is over, and they will be sure to come home to live permanently. If we fail to encourage them while they need it, and let them go to Kentucky, Virginia, Missouri and other states while they are young, these ties will be formed there, they will develop into good preachers, and we can not likely then regain them.

What I say of the Alabama “boys” will apply to any other southern state. So, brethren, begin to look about you, and if you know of any place where a good young man can hold a meeting write to me. And, friends, send in your contributions to state missions that this work may go on.

Mississippi Delta News.

KILBY FERGUSON.

Your Mississippi readers generally know Col. W. T. Townsend, formerly of Winona, now of Rich, P. O., Miss. He is a native Mississippian, a man of pure character, a staunch member of the Christian church. Though some seventy years of age, his movements have the elasticity of youth. His hair is gray. Those who regularly attend our annual August state meetings remember his genial face. He possesses in a large measure the happy faculty of remembering names and faces. Some ten days since at Jonestown, Miss., he was one of my audience, and was visiting his brother-in-law, Capt. J. R. Hill and family. The missionary spirit is still strong with him. He handed me some money for my own use, and another sum of money with the request that it be sent to Bro. B. L. Smith, Sec., Home Mission Board, Cincinnati, Ohio. Last week at Shelby, Miss., a collection was taken at the close of my sermon, for Home Missions and forwarded to Bro. B. L. Smith.
Preached on 3d Lord's day this month at Sumner, Tallahatchie Co. This is one of my four new church organizations. Our State Evangelist, J. A. Stevens is to hold us a protracted meeting at this point in May or June. The Sumner brethren use a Union church house one mile east of Sumner, or half way to Webb. The two towns are two miles apart. The surrounding country is of the best, both towns are on the south bank of Cassady Bayou, and are on the railroad.

Preached in Webb at night of third Lord's day, and at close of services took up a two dollar collection for Foreign Missions, and remitted it.

As a people we believe in missionary work. In our daily lives we are growing in practical missionary action. My desire is to educate and develop all my congregations into willing giving on this line. We should not be content with having made, for the year, a contribution to the Home Mission or Foreign Mission, but should give to both, and then remember our duty is only performed in part. We are to abound in good works, and we go to the Bible to find what we ought to do. The manner of doing is often not pointed out in the scriptures. In such cases, we should exercise a sound discretion whereby to comply with God's will, and not violate any express scriptural teaching.

In Mark 16: 15, 16 is a command now binding on all Christians. When given it was primarily binding on the apostles. They taught and guided by the H. G. were to reveal the gospel, then under Matthew 28: 19 they were to teach their converts to teach the gospel to others.

Precisely how the apostles were to travel, in going abroad, was not revealed. That was left to their good sense. The same is now true. The how we go is not revealed, neither was it necessary. Christians who stay at home of necessity must contribute fairly out of their earnings so as to enable those whom the local churches have commanded, to go abroad and preach the gospel. The Israelite nation, under the law of Moses, was a good example of co-operative action so long as they obeyed God. Their form of law isolated them from all other nations. The gospel of Christ is adapted to all nations, and that all Christians shall help according to their several ability, and sin is the transgression of the law, in 1 John 3: 4, Gal. 6: 2 and all who wilfully disobey God thereby become unrighteous and are they that hear the word of God and do it. It is God's will that the gospel shall be preached in the name of Christ to all nations, Christ said in Mark 3: 35, "Whosoever shall do the will of my Father which is in heaven, the same is my brother and my sister."

As it is the will of God and the command of Christ that the gospel shall be preached to all nations, and that all Christians shall help according to their several ability, and sin is the transgression of the law, in 1 John 3: 4, Gal. 6: 2 and all who wilfully disobey God thereby become unrighteous, how are you to hope for eternal life if you refuse to do your part in going, and refuse to send the gospel.

In 1 Cor. 6: 9 you read "Know ye not that the unrighteous shall not inherit the kingdom of God." In Rev. 22: 14 we read "Blessed are they that do his commandments, that they may have right to the tree of life, and pass through the gates into the city."

Those who obey God are righteous, and those who disobey are unrighteous. Righteous people go to heaven. Do your duty brethren.

The Satanic Order.

If you make application for membership in any secret society, you are obliged to take a certain number of degrees and pay a certain amount of cash. I find no fault in this; it is just and right that you should do so if you wish to hold membership and affiliate with the organization.

The first verse of the first Psalm sets forth the conditions of entering the Satanic order, an organization that has a national reputation for tearing down every thing that is good. This order requires every applicant to take three degrees.

Let us notice degree number one, Walking in the counsel of the ungodly.

This degree as well as the second and third proves Satan to be a scheming genius.

The Psalmist sees the great danger lurking in this degree, and with a trumpet tongue exclaims

Under 2 Tim. 2: 2 we learn that faithful brethren who have been taught the gospel by teachers whom they can see Isaiah 31: 30, are to go forth and preach the gospel as revealed by the apostles who were taught by the invisible teacher, the Holy Ghost, as see John 14: 26, Luke 12: 11, 12, John 16: 7, 8, Acts 1: 5-8, that they should reveal the gospel to men. As uninspired men were commanded to teach the law of Moses to their children, in Deut. 6: 7, Neh. 8: 1-3, so also uninspired men are now to teach the gospel to uninspired people.

People in this day can not become Christians who have not heard the gospel, in Romans 10: 14; hence every Christian to-day is under orders to go, or out of what he has help send the gospel to all nations. Christ in Luke 8: 21 said "my brethren are they that hear the word of God and do it. It is God's will that the gospel shall be preached in the name of Christ to all nations, Christ said in Mark 3: 35, "Whosoever shall do the will of my Father which is in heaven, the same is my brother and my sister."

As it is the will of God and the command of Christ that the gospel shall be preached to all nations, and that all Christians shall help according to their several ability, and sin is the transgression of the law, in 1 John 3: 4, Gal. 6: 2 and all who wilfully disobey God thereby become unrighteous, how are you to hope for eternal life if you refuse to do your part in going, and refuse to send the gospel.

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Those who obey God are righteous, and those who disobey are unrighteous. Righteous people go to heaven. Do your duty brethren.

Taxes are levied and paid according to what a man actually possess. Read now 2 Cor. 8: 12 and you will understand more clearly your duty. God through Christ did choose the apostles. He qualified them to preach in any language, Acts 2: 1-4, and under Matt. 28: 19, 20 and Mark 16: 15, 16 sent them out to all people.
blessed is the man that walketh not in the counsel of the ungodly, as a rule their counsel is not at all elevating. The evil one is conscious of the fact, that if he can persuade a man to walk in the counsel of the ungodly it will be quite an easy task to trick him into taking degree number two, which reads as follows. *Standing in the way of sinners.* The Psalmist seems to set forth the idea that if a man stands in their way, they will at once surround him. The shepherd boy is a right good judge of human nature though he lived centuries before our time. It is amazing to behold how rapidly the counsel of the ungodly or the leaven of iniquity spreads. In less than six months a little eight by ten patch will increase to acres.

The sweet singer of Israel pronounces a blessing on the man who walks not in the counsel of the ungodly nor stands in the way of sinners. After the first and second degrees are taken he is then somewhat bold and is ready for the third, which reads as follows. *Sitting in the seat of the scornful.* When the third degree is taken it certainly can not be long until he is a full fledged sinner and heartily volunteers to drag others from their throne of innocence and purity.

In the same Psalm, David tells us how to evade the Satanic organization: let your delight be in the law of the Lord; and in his law meditate day and night. It won't do to meditate only during the day and not at night. We must be sober and vigilant and meditate at night as well as in the day, because our adversary the devil, as a roaring lion, walketh about seeking whom he may devour. The man who is vigilant, sober, and meditates in God's law, shall be like a tree planted by rivers of water, that bringeth forth his fruit in its season; his leaf shall also not wither; and whatsoever he doeth shall prosper.

*Mt. Hebron, Alabama.*

**David R. Pipher.**

**A Hopeful View.**

There are many hopeful signs manifest in the "denominational world" of a final abandonment of every thing except the Bible as a rule of faith and practice among believers in Christ. True the time may be a great way off when we shall "speak the same thing" and "be of the same mind and of the same judgment." But I most sincerely believe the time is coming and that we as disciples of Christ ought to hail with delight and thanksgiving every movement in that direction.

God never made this fair world for the devil and though his Satanic power has wrought ruin among the sons of men by throwing up mighty partition walls between good people which for ages have overlaid all great minds on both sides. We rejoice to see and know that the truth pure and simple is growing more and more in favor with all good people while the walls of error are crumbling down in many places and the number who rebuild them are growing fewer every day.

"Our plea" for christian union is doubtless correct so far as the "letter of the law" is concerned. But many of us ought to study prayerfully the following.

"By this shall all men know that ye are my disciples if ye have love one for another." John 14: 20.

"If a man say I love God and hateth his brother he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." I Jno. 3: 19.

Every true believer in Christ of whatsoever denomination is my brother and though I am aware that many are living in "sectarian darkness" it is my duty and privilege to go to them and stand a great way off and yell at them—and in the spirit of meekness and firmness teach them the way of the Lord more perfectly. Teach them, not in a scolding, complaining, criticizing manner, not in a better than thou art spirit nor by furiously lambasting them with the jaw bone of an ass. But by kindly complimenting good that in them is and pointing out were improvements may be made according to the word. We can well afford to do this in view of the fact that when we come to cross the threshold of the twentieth century we will leave in the "dead past" many religious isms and dogmas never again to be referred to except as relics of earnest and honest but misguided zeal. Also in view of the fact that this good work was set in motion by Christ and his apostles and taken up again by "our people" less than a century ago. Suppose a few ungenerous, but we hope good meaning souls do call us "cam-e-lites" "water dogs" "selfish narrow proselyters" &c., &c. Such compliments need not move us nor stir within us the spirit of retaliation. We are gaining ground too fast now to take time to get angry and wrangle with antiquated quibblers whose chief argument rarely rises higher than making wry faces and calling nicknames.

But while we rejoice over the magnificent progress we have made and the wonderful triumphs of truth over error we should not forget that the truth in order to do the will of God must be clothed in the spirit of love and christ-like humility.

I do not like the idea of "naked truth." When God sent truth out upon its mission in this beautiful world he clothed it with love and it took the ingenuity of the devil a long time to rob it of its heavenly robe but it was done hence "naked truth" and the devil can take a vacation when he can get the children of God to "cudgel" each other with the "cold naked truth."

But let some spiritually minded soul take the sword of the spirit and he will cut and trim and cast out the dead branches of error so tenderly and kindly that the vine will enjoy the operation and the branches will smile and sing and some times shout while the good work is going on. Indeed that kind of work has been so vigorously and generously done during the last decade that all "good methodists" are trying much harder now to be christians than to simply be methodists. And "good baptists" try much harder now to be christians than to believe the utterances of the "Philadelphia Confession of Faith."

In fact the whole thinking and truly pious element in the denominational world are beginning to see that creeds and man made confessions of faith and sectarian names do not make christians. Moreover they are beginning to see that such things only serve to keep christians divided and confused. Hence we say that the time is nearing when the powers of earth shall be shaken add the powers of heaven rejoice because "Babylon is fallen" sects, creeds, and party names will have vanished forever and the elect of earth dwell together in the unity of faith and in the bond of peace. Then there will be no more baptists nor methodists nor presbyterians nor mormons, &c., &c. But all will be christians only.

*Yours Hopefully,*

Latah, Wash.

C. F. Goodie.
The Great Salvation

NUMBER FIFTEEN.

In presenting our thoughts on the "Great Salvation" we have hitherto confined our examination chiefly to the internal conditions, or experiences of the soul, embraced in what is usually called regeneration. But this renewing of the inner man in order to the final completion of the salvation thus begun, must become more than an internal condition of the spirit. It must be embodied in a life, so that men can see and appreciate this life of God thus begotten in human souls. This life must not only be begotten in men, but it must come to its birth, for Jesus says, "Except a man be born again, he cannot see the kingdom of heaven." This is the Savior's statement of a universal truth, and the 5th verse of John 3, is an explanation of how a man is born again, in which a spiritual work as well as an embodiment is expressed. Man has an invisible spirit and spiritual life which can only be manifested so as to be discernible by others through some embodiment of it. The fact of the existence of life, as well as the character of it, cannot be known unless it be clothed or embodied in the tangible or perceptible. Is this not true of all life, spirit, truth and thought? There may be such things as abstract truth, life and spirit, but they are vague and shadowy things until they are expressed in some perceptible form. Whether God himself, the source of all life, spirit and truth, exists without "body parts or passions" or not, still it is true that man can form no definite conception of such a being. This inability to form definite conceptions of the intangible and unseen accounts for the universal tendency in man toward idolatry. There seems to have ever been an instinctive or spontaneous craving in the human race for a visible God. Even Moses, on Mt. Sinai, prayed for a visible appearance of the God whom he served. The burning bush, the pillar of fire by day and cloud by night did not satisfy him. He yearned for a vision of God himself. Although the unseen things are the real, the eternal things, as Paul teaches, yet it is hard for man to realize them so as to be influenced by them as he is by the visible and tangible. The poor idolater bows before the embodiment of his ideal God, and to-day, even in the houses dedicated to the worship of the invisible God, millions bow before images of Christ and the "Virgin," and through these strive to approach the unseen author of life and salvation. So spontaneous is this yearning for a visible manifestation of God in humanity it would seem that though God had prohibited man from making and worshipping any image of Himself, because no human art or genius could express or represent Him; yet in response to the universal craving for a visible God He in the fullness of time gave to the world the long-desired image of Himself, embodying Himself in Jesus the son of Mary. Through the ages God was educating the world for this personal manifestation of Himself in human flesh, and by the altar of sacrifice, through Moses and the prophets, through types and shadows, he was directing the thoughts and hopes of men to the Coming One who would reveal Him in human life and form. So Paul says, "The law was our school-master to bring us unto Christ." In His divine wisdom God foresaw the necessity of a revelation of Himself in flesh, and foretold it through the words of His inspired prophets. It was written, "Behold, a virgin shall conceive and bear a son, and shall call his name Emmanuel," which interpreted, as Matthew tells us, means "God with us." Again Jesus says, "If ye had known me, ye should have known my Father also, and from henceforth ye know him, and have seen him." To this statement Phillip responded, "Lord, show us the Father, and it sufficeth us." Here is expressed that old, old longing of the human soul for a visible God, to which the Savior replied: "Have I been so long time with you, and ye have seen me, and yet have ye not known me, Phillip? He that hath seen me hath seen the Father; and how sayest thou, then, 'show us the Father'?" Again Jesus says, "I and my Father are one." Paul, in his letter to the Colossians, tells them that in Christ "dwelleth all the fulness of the Godhead bodily." Once more, in his letter to the Hebrews, he says concerning Christ, that he is "the brightness of His (God's) glory and the express image of His person." These scriptures show that in order to the salvation of the world it was necessary that God should manifest or embody Himself in our human flesh in the person of Jesus of Nazareth. But this exhibition or revelation of Himself must leave out nothing, hence "all the fulness of the Godhead" was embodied in Him. Was the divine power, wisdom, love, grace necessary to the redemption of men from their sins? All the fulness of these dwelt in Jesus, and were exhibited to the world in His life and teaching. So God did manifest the divine life while in the flesh that if the world had a perfect picture of that life in all its fulness it seems nothing more need have been written than these memorable words of His: "Follow me." To follow Christ is to have the same loving confidence in the Father, the same abhorrence of sin, the same love of men, the same love of truth and holiness, the same submissive spirit that hesitates at no act of obedience, that shrink not at all the flatteries at no sacrifice. This is the great lesson of the Savior's life—the life of God embodied in human flesh. But we have that perfect picture, drawn by inspiration, painted in unfading colors upon the page of holy writ, and the holy spirit, by apostles and prophets and the pure of all ages, are saying, like Phillip to Nathaniel, "Come and see." The larger part of the human race have ever closed their eyes to this beautiful vision, and sin has therefore vitiated all the currents of human life, so that it may be truly said to-day as it was written by the Psalmist and quoted by Paul, "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one." This is a fearful picture of the race under the dominion of sin, and our God, through Christ, seeks to save men from this awful condition, not simply by granting mercy in the forgiveness of sins, but through the impartation of the divine nature to enable them to resist and overcome all of the enticements of evil. As long as believers in Christ are under the dominion of the flesh and suffer its lusts and passions to control them, they are poor exponents of the
religion of Christ. Their influence is
pernicious and they themselves are
in danger of falling from the grace
bestowed upon them in Christ.
When a man has become a christian
he has enlisted in the ranks as a
soldier of Christ, and following the
lead of the Captain of our salvation
he will have many battles to fight
against the world, the flesh and the
devil. In this warfare he will need
to be thoroughly drilled so that he
will keep step with the advancing
host of God's army, and to be prop-
perly armed and equipped for the con-
test against sin in all its forms. Being
panoplied in the "armor of God,"
using constantly the "sword of the
spirit" and exercising continually in
"good works unto which we were
created in Christ Jesus," the christian
need have no fear of conquest over
sin and self.

A Busy Man.
The Christian-Evangelist gives a
synopsis of the labors of Bro. John L.
Brandt during his twelve years' min-
istry in the Christian church. He is
now connected with the prosperous
church at Valparaiso, Ind. He has
preached 1,715 sermons, delivered
244 lectures, conducted 449 prayer-
meetings, added to the church 1,398
persons, written six books and 1,271
acts and articles, organized five con-
gregations, assisted in erecting six
houses of worship, raised for reli-
gious purposes $52,000.00, persuaded
ten young men to enter the ministry,
and conducted twenty-nine protract-
ed meetings.

Now we feel confident that this busy
man had but little time to make
"tents." And yet if he is a true
christian he would not have been un-
willing to have done so had it been
necessary. This "tent" theory that
our preachers must cease activities
in the ministry to make tents because
Paul did is being exploded. Of course
Paul made tents. It was necessary
that he should. He had no rich breth-
ren to support him. We venture the
assertion that if Paul were here
now he would not make tents to en-
able him to preach the Gospel. The
foolish teaching that the southern
brotherhood has been cursed with on
this "tent" passage has graduated
covetousness. Brethren, hold up the
hands of the true men of God who,
with their families are willing to make
to all the necessary sacrifices to face
the frowning foe and wage a mighty onset
against sin and Satan. This is sensi-
ble. This is manly. This is pre-em-
inently scriptural.

There was left out of this issue, Bro.
Watson's article on the church, and
an interesting article on "drawing the
line." This came about by the edi-
tor's absence from the city, till the
paper was made up.

Our Christian Woman's Board of
Missions has now established a chair
of Bible Study in several of the state
universities, the latest being in Ath-
ens, Georgia. This is a fine move,
and will prove of untold good to our
cause.

Good for Georgia! We now have a
regular correspondent from Georgia,
in the person of Bro. D. A. Brindle,
who will keep us posted on Georgia
matters. We hope ere long to have
a good list of subs. in Georgia.

We have received from the Courier
Publishing Company, Dallas, Tex.,
a neat little pamphlet on "Reasons For
a Change of Position," by Dr. Geo-
W. Lee. Most of our readers re-
member the notice of Bro. Lee's
change of church relations as re-
ported in our papers recently. These
pamphlets can be had of the Chris-
tian Courier, Dallas, Tex., for 5 cents
copy, prepaid, or 30 cents a doze

Bro. J. W. Gant of Elkiton, Ky is
sending in some nice list of subs.
from that part of our territory.
Several of our preachers in those
quarters are getting in line, and we
confidently look for afine circulation
there.

Bro. O. P. Spiegel is in a good
heating this week in Decatur, Ala.,
and John A. Stevens is in a great
meeting at Corinth, Miss. Look out for
the South, clear the track, by the
help of Almighty God, we propose
taking this glorious Southland.

We regret very much the serious ill-
ness of dear Sister Manrie, the good
wife of B. F. Manrie, now of Hamp-
ton, Florida. Sister Manrie has been
in our home for months, and we all
learned to love her very dearly.
Our prayers are that she may soon recov-
er.

The Baptist and Reflector of this
city is now managed by Mr. Sam. W.
Meeks, of the University Press, who
has an office on the same floor with
the GOSPELMESSENGER. Brother
Meeks is a genial good man, and we
wish him success in his new manage-
ment.

The editor spent first of week with
the church in Anniston, Ala., where
J. E. Spiegel, (Daddy Spiegel) labors,
brother to our junior editor. The
trip was made in the interest of the
paper in Anniston and Oxford, two
cities only three miles apart and con-

nected by an electric car line.
Our stay in Anniston was at the
hospital and elegant home of Dr. C.
E. Anderson and his good wife. Bro.
Anderson is and has been for years,
the light of the church there. As a
physician, he is enjoying his share of
the practice, and seems to be one of
the substantial men of the city. Bro.
Spiegel has only been at Anniston a
short while, but his work has begun
to tell for good, and he has already
gotten a strong hold upon the mem-
bership.
At Oxford we have four or five
families, whose membership is at An-
niston. Here I guess is the oldest sub-
scriber the MESSENGER has—Sister
Angeline Renecking, who is in her
nineth year. She likes the paper.
All our old subscribers renewed,
and new ones were obtained. One sister
in renewing, said that in the beginning
she was of the opinion that there was
no special field or place in the brother-
hood for the GOSPEL MESSENGER, but
that it had converted her to the idea of
the necessity of a good strong sou-
thern paper. Alabama is solid for
the paper. Bro. T. S. Bagley of Ox-
ford, is a team.
Reports from the Churches.

ALABAMA.

SELMA: Had two additions yes-
terday. E. V. SPICER.

SELMA: I desire to say a few
words to the brethren through your
valuable paper, and will preface my
remarks by saying that the Messen-
ger ought to be in every home, for
there is so much good reading in it.
So many people fail to appreciate the
value of a good religious newspaper.
The first page, Bro. Manire's sermon,
the "Reports From the Field," Bro.
Watson on "The Church," etc., etc.,
the "Reports From the Field," etc., etc.,
is all valuable information, and it will
keep us in closer touch with each
other and our work.

But let us not forget the March
offering for foreign missions. Now is
the time to begin to talk it and
preach it, for the more we give for
foreign missions the more we will
give for state work. We have no
time to be losing in the matter. Let
us make this the largest offering of
any year in our history. We must
sing and pray as well as preach mis-
sions. "Let us linger around the old
Jerusalem Church!" (Acts 2, 41-47),
catch the spirit and zeal of the first
christians and then go to work earn-
estly, as they did, and we can easily
reach the $100,000 mark. The South
must have a part in this great work,
for her people are liberal and noble
hearted, and only need to be in-
structed in their duty. They love
the old Jerusalem gospel, for it puts
joy and gladness in their hearts.

Last year six churches in this state
contributed to foreign missions
through the Foreign Christian Mis-
sionary Society, and the whole
amount was only $50.17. I know,
brethren, we can do better than that.
Let us raise at least $500 this year.
Don't forget the watchword, "An
offering from every church and a gift
from every member."

I am writing letters to brethren
and sisters who live in other parts of
the state and hold their membership
with this congregation, to please
send their missionary offering to us
by the first Sunday in March. If I
should overlook any of your names
on the roll and you should see this
notice, please consider it by letter
and send us a liberal offering. The
March envelopes have been distrib-
uted, and even the little children are
getting dimes, nickels and pennies
for the Lord's cause. What ought
we older ones to do? "A little child
shall lead them."

Our work here is progressing
nicely. Sunday was a lovely spring
day and large audiences attended all
the services. We were favored with
a visit on Lord's day from Brother
Charles Lavender, of Rome, Ga.,
who came over to see his mother and
sister. It will be remembered by
many that the Lavenders have been
pillars in this church since its organi-
ization. Brother Charles, since he
has moved to Rome, has been a great
benefit to our cause in that place.
Pardon me, for I have said much
more than I had expected when I
began, but don't forget foreign mis-
sions on the first Sunday in March.
Yours for the cause,
E. V. SPICER.

SOUTH KENTUCKY.

HOPKINSVILLE: The appearance
of Sister Mollie L. Meeks' "Charm
String!" In a recent issue of your
paper prompts me to exhibit one that
may be useful to others. Sister
Meeks' "String!" is both useful and
entertaining to me. My string is
composed of events that I look upon
as providential, and afford me much
pleasure in recounting something that
occurred some twenty-five or thirty
years ago.

In December 1863 or 1864, if my
memory serves me right, as I was
very hurriedly leaving my home, four
miles from town, to be absent a week
or more, I was accosted by a boy
apparently of 18 or 19 years of age,
with the request that some movers
be permitted to take temporary shel-
ter in a school-house near by of
which I was a trustee. I told him
no, that the house was for school
purposes, although not then in use.
I rode off hastily, leaving the sad and
disheartened youth, (T. B. Larimore.)
After riding a hundred yards or more
my conscience hurt me, especially as
he had told me there were little chil-
dren among the movers and the
weather being inclement. I halted,
meditated a moment, and then rode
back and hailed the youth and said to
him, "if I were in his situation I
would occupy the school-house, but I
didn't want him to tell any one he
had my permission to do so," saying
to him as I rode off that we had just
killed hogs, and they could get spare-
ribs, backbones, etc.

After an absence of a week or
more I returned from my trip to
Logan county, and among my first
inquiries was as to what had occurred
in my absence, especially about the
movers who applied for the school-
house, and I found that my wife had
become very much interested in
their welfare and comfort, having
ministered in divers little ways to
their wants, but was too busy with
the youth, T. B. As soon as supper
was over I suggested to our four or
five little children that we go over to
the school-house but, a few hundred
yards, and see the movers. It being
Christmas eve it was suggested, most
likely by my wife, that we carry a
basket of such things as are usually
prepared for children on such occa-
sions, and the basket was soon filled
with doughnuts, etc. The contempl-
ated trip to see the movers pro-
duced quite a stir among the children,
as our road was one that many
movers did not travel.

Upon reaching the school-house I
found them moderately comfortable,
and the children were delighted with
our Christmas gift. I was much pre-
possessed with the aged mother of T. B.,
and little Mary (Mollie.) I soon
asked the mother if she was a chris-
tian to which she responded that she
was, but that in Sequatchie Valley,
Tennessee, from whence she came,
they called her a Campbellite. I
then asked her if she had any evi-
dence of such with her, and she
promptly produced a letter com-
mending her to the care and confi-
dence of the brethren with whom she
might sojourn, and as well as I re-
member it was signed by a preacher
or elder by the name of Stone. This
information gave me renewed inter-
gest in the movers, and I now regret
that I was not more demonstrative in
giving what I afterwards found they
deserved. I was happy to find they
obtained more comfortable
quarters nearer town and the mother
identified herself with the church in
Hopkinsville, and her son T. B.
obeyed the gospel and was baptized,
I think, by one of the elders, as we
had no preacher at that time. He
was regular in his attendance at
Sunday-school, and Brother Hopper
soon discovered that he had gifts
that should be developed, and had
him to address the Sunday-school,
and in a few months to address the
church. In his new location he
had prosecuted his studies as best he
could until he was able to take up
a school in the neighborhood, the
scholars of which did not require a
very advanced teacher. In the
meantime, I learn, he was encoun-
tered and assisted by an old Presby-
terian elder to whom and of whom
he got books and visited occasionally.
After a year or so had elapsed and he
(T.B.) had moved to town to work, in
a brick yard I think, how he it under the
suggest of Bro. J. C. Keith, we called on him to know his plans and purposes. He told us it was his wish and desire to preach the gospel, and we asked what hindered, whereupon he pointed to his mother and sister Mary, who were dependent upon him, and further said that if they were provided for he did not ask a cent of anybody, although he had nothing, comparatively speaking. This declaration of faith and perseverance so overwhelmed us that we told him we would from that hour assume the care of his sister and help find a home for his mother. In all my long life I have not seen such an expression of relief and joy.

About this time Bro. T. Fanning, of Nashville, visited us and had an interview with him which resulted in his going to Franklin College. I asked T. B. how long it would take him to wind up his affairs so as to be off for Franklin College. As he fortunately had but little to dispose of, and as soon thereafter as Mary's health permitted, an opening occurred in the Midway School, where we kept her for four years, I think not, however, as a beneficiary of the school. She graduated and then went to her brother at Florence, Ala., and married the much beloved brother, R. P. Meeks.

B. S. CAMPBELL.

MISSISSIPPI.

KENDRICK: John A. Stevens is in the greatest meeting ever held by the disciples in Corinth. Meeting only ten days old and over thirty additions.

M. KENDRICK.

CORINTH: I am in a meeting at Corinth. Meeting one week old, with twenty-nine additions—twenty-one baptisms and eight otherwise.

JOHN A. STEVENS.

MERIDIAN: Three additions at the regular services yesterday and one the Sunday before. Had the largest Sunday-school we have had for four months. Our Endeavor Society had quite an enjoyable meeting. W. W. Harrison is its President now. The little children have been organized into a society to raise money to pay the interest on our church extension debt. Pray for us.

S. M. BERNARD.

TENNESSEE.

SPRINGFIELD: We had a good audience yesterday morning, and one confession. Our work is very encouraging. We are now preparing for our missionary offering. If we do not reach the $100.00 mark, it won't be our fault.

LOUIS D. RIDDLE.

MEMPHIS: Four additions to the church at yesterday's services. Sunday-school has grown very materially since the beginning of this year. Elder James Vernon's meeting at Third Church resulted in much good to the church in addition to the new members added. Memphis is awakened as never before by the spirit of revival now sweeping over it, nearly all the churches having joined in the good work. George R. Stuart is here now. Truly,

W. E. ELLIS.

The following little poem was sent us by Miss Hattie Watkins, of Hattie, Ala., with the request that it be published in the GOSPEL MESSENGER. We know not whether Sister Hattie is the composer, but a good lesson is taught. [Eds.]

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults
Pray don't forget your own;
Remember those with homes of glass
Should seldom throw a stone.
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who has not?
The old as well as young,
Perhaps for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
You'll find it works full well,
To try your own defects to cure
Before you others tell.
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may do
To those we little know?
Remember curses sometimes, like
Our chickens, 'roost at home';
'Don't speak of others' faults until
We have none of our own.

Purchase Notes.

My last notes were written from Pottsville, Graves county, near which place lives one of our young preachers, W. T. Boaz, who is held in high esteem by the brethren. Especially is this true of the Spring Creek brethren, where he preached regularly last year, his first regular work. They are quite anxious to have him this year, but he has already engaged three-fourths of his time with some churches in Tennessee, near Milan, where he goes this week to locate. I hope our South Kentucky mission work will be able to help him at Spring Creek, so as to enable him to work for the brethren at Spring Creek. The brethren are trying to raise all they can, and will do it, but after railroad charges are met there will be but little left.

Last Sunday was spent with Bro. Elliott, President of West Kentucky College at Lebanon. Bro. Elliott is held in the highest esteem by these brethren. He has done a grand, good work at Lebanon, and is in his second year. Bro. W. B. Wright held them a meeting last fall, since which time they say he has been acting very queer; that he has been back in the neighborhood some three or more times, and stayed three or four days at a time, and that he has not preached at all on any of these trips. Some of them think he is not acting right about it.

To-morrow I will visit Bethel, another church for which Bro. Elliott labors, having labored for it last year.

To-night I am spending at the West Kentucky College. Bro. Elliott, as President, has greatly built it up, till there is no better place to send your girls and boys to have them educated. You will find them advanced as rapidly as you could wish and thorough in what they go over. Your girls can board in the dormitory, under the care of Sister Elliott, and you could not trust them to better hands.

D. L. NELSON.


WANTED—AN IDEA. Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDELL, HURST & CO., Patent Attorneys, Washington, D. C., for their $1,000 prize offer.
A FEW MORE WORDS.

There are liable to be mistakes occur in any man's business, and the newspaper business is one in which mistakes are very liable to occur. If an error happens anywhere along the line of your business relations with us, remember the following:

1. That we try to act the part of gentlemen and will correct any mistake made, either as to statement of doctrine or account.
2. That we are content with collecting only what is due us, and will not attempt to collect any more knowingly.
3. That if we could collect what is due us, we would have plenty and to spare.
4. That when you find a man (we, us or anybody else) unwilling to do the right thing, there is plenty of time to show an ugly spirit, if there is a time to show it.
5. That if you want from 1 to 6 months extension of time in paying your subscription, drop us a card to that effect, and the courtesy will be extended you.
6. That if you owe us for one or more years subscription, the correct thing to do is to pay it. We are waiting on you, but don't want silence to become painful—to us.

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STRENGTH - FROM - THE
PLEDGE.

March 8. "From Trusting." 2 Kings 18, 18.
March 11. "From the Church." Psa. 84, 1-12.

The pledge is like everything else intended for man's benefit—it is a help only when used rightly. You may have a well stocked medicine chest, with a remedy for every ailment, but if you do not take the medicine when you are ill the chances are against your recovery. The pledge is a help because it tabulates the duties of Christian life; it is a reminder against carelessness. The keynote is in the first word, "trust." When Christians fall it is because they rely on their own strength. Real, conquering strength comes through trust, and the pledge puts trust before all else. The pledge requires daily prayer and Bible reading, thus keeping one close to the source of all strength. One requirement of the law was that the king should have his own copy, and should "read therein all the days of his life, that he may learn to fear the Lord, his God, to keep all the words of the law and these statutes, to do them."
The people, too, were to write the commandments on their door-posts and on their gates, lest they should forget the Lord. The law is no longer in force, it is true, but the man who continually studies the Bible is much stronger to resist temptation than he who neglects it. Enrolees will not neglect their church services without a good reason which others may never know, and perhaps have no right to know, while other Christians who have not taken the pledge may neglect the regular services without being criticised. Moreover, it is inspiring to remember that you and I are not alone in trying to keep this pledge. Nearly 3,000,000 young people all around the world are doing the same thing.

Dr. Clark, while in Europe, sent to the Golden Rule a suggestion which is worth trying, namely, a sermon committee. His idea is to appoint a committee which shall report at the beginning of the Christian Endeavor meeting the morning sermon. The report should be brief, and may give the main points of the sermon in one or two minutes. This would cultivate a habit of careful attention from members of the committee at least, and a short resume would be helpful to the society, fixing in their minds the most important thoughts even though they have all heard the sermon. In small societies where the active members are already serving on the regular committees it might be better for the prayer meeting committee to appoint some one for this duty each week, just as the leaders are appointed. Dr. Clark thinks that in large societies, where the hour is always full, the time for this report might be taken from the leader's remarks, "which are often fully two minutes too long." Moreover, in large societies, it is sometimes hard to find work for all the members, and the committee is a good one for inexperienced workers to begin on. Try it, Enrolees, and let us know how you like the plan. If you find it a good one, your experience may induce some other society to try it.

The Enrolee's Daily Companion says "the Disciples have probably the best denominational Christian Endeavor organization, each state having its own superintendent." Each superintendent, of course, wants to know of every society in his state, and those which have not already reported should do so at once. It will be time for the state conventions, and every society ought to be represented. The expense will be slight, while the benefit will be great. Send one delegate at least, and more if you can.

Y. P. S. C. E. of the Woodland-street Christian Church, Nashville, Tenn., reports: "Our Society was organized in October '96, with ten active and three associate members. Since then we have increased to 22 active members and eight associates. Our committees are doing good work, especially the Good Literature Committee, which has been busy distributing papers, and is now working up a Christian Endeavor and Sunday-school library. We have over fifty volumes already and will soon have a good circulating library. Our pastor, Bro. T. A. Reynolds, is a thorough Enrolee, and is a great help to us, attending and taking an active part in all our meetings. We have gotten new Bibles to use in church and Sunday-school, and will help in the protracted meeting which is now in progress and gives evidence of being a successful one.

Our Young Folks gives these items of prison work: "Twenty-seven Albany C. E. Societies were represented in a recent, successful service in the penitentiary. After the meeting each prisoner was visited in his cell."

Following their custom, the Enrolees of Louisville sent 1,200 letters to the inmates of the State penitentiary at Christmas time.

Rev. W. H. Sheffer, Union City, is the Superintendent of the Christian Endeavor for the disciples of Tennessee.

The Y. P. S. C. E. of the Christian Church, Clarksville, Tenn., recently gave a social which brought together nearly one hundred people. It was altogether informal, and an impromptu musical programme made the evening an enjoyable one. This society pays the rent for one of the members of the church; whose needle must support herself and three little daughters; and has pledged ten dollars to the State Missionary Board.

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For information with reference to the resources, climate, soil, water power, timber, location for manufactories and for colonies or homes for thrifty settlers, write J. B. Killebrew, Immigration Agent, Nashville, Tenn.

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

W. L. DANLEY,


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