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Gospel-Messenger-8-10-March-12-1897

Marion F. Harmon
Oscar P. Spiegel

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Movements of the World.

The State of Arkansas borrowed from the national government $550,000, consisting of Indian trust funds and Smithsonian funds. The state has failed to pay back the money or any of the interest, which makes the entire indebtedness now amount to over $2,000,000. The national government has offered to compromise for $160,000, but there has been a foolish sentiment aroused in the state, and it seemed for some time that this compromise would not be accepted, in which case there would have been a suit for the collection of the whole. But we are glad to know that the counsel of the best people has prevailed, and the promising state of Arkansas has done nothing that future generations may not mention with pride. A state has a reputation to preserve as well as an individual. A few foolish acts may give the prosperity of a state the blight for fifty years to come.

The Reformed Press Association met last week, this being the name chosen for the press of the People's Party. The split which began when the party at St. Louis indorsed W. J. Bryan for the presidency has widened until there is an open warfare between the factions, and one met in Memphis, Tenn., and the other in Kansas City, Mo. The Memphis section, which was the middle of the road, severely condemned National Chairman, Marion Butler, and others as traitors to the party, while the other section at Kansas City did the same to Thos. E. Watson and others. It is pretty hard to tell just what will be the political outcome for the next four years. The Republicans are by no means satisfied and harmonious, and many predict for McKinley a more disastrous administration than Cleveland's. On the other hand, how the Democrats are to get out of their muddle, no one can be found willing to guess. The Prohibitionists show a little more signs of rallying to a new line of battle, but they are yet badly stampeded.

The trouble in Crete took a dramatic turn the last few days. The powers of Europe saw in the conflict between Greece and Turkey something that might set Europe ablaze. None of the rulers wished to take the responsibility of permitting such a thing, and so they all decided to bombard the Greek position in Crete. This apparent aid of the Sultan has brought a fearful storm of protest from the people of Europe, which has encouraged King George of Greece to go on with his project in spite of the protest of the powers. If he should carry the war into Macedonia, there would probably be an uprising of most of the European provinces of the Turkish Empire. A few days more will probably reveal the whole matter.

The New York Voice publishes a long article on the two saloons at the national capital, which, did we not believe the charges are true, would almost seem like treason against the American nation. When we consider the inner life of the ruling element of the world, we do not wonder that there are wars and rumors of wars. A kind Providence could perhaps no sooner save us from our own destruction than to send us a war. We have men in Washington who are pure and devoted patriots, but they are entirely too scarce.

Senator Sherman, who has assumed the duties of Secretary of State, said at a dinner party a few days before his installation that the foreign policy of the present administration would be vigorous enough to suit anyone. He said he thought the time was not far off when all the Western hemisphere would be under a Republican form of government. This no doubt foreshadows the Cuban policy to be pursued. The general indications now are that this struggle is nearly at an end anyway. General Weyler has resigned, if the newspapers can be believed, and it is now definitely known that Consul-General Lee will resign unless a more vigorous policy is followed. Spain will be doubly glad when she gets out of Cuba.

A Word for Mission.

Owensboro, Ky.: Our apportionment for foreign missions was $10. We raised $40. yesterday and all the envelopes not in yet. Every body happy. Had two additions at morning service. Yours for the cause.

E. V. Spicer.

Memphis, Tenn.: Two additions Wednesday night at Prayer-meeting. Three at the service Sunday morning and four the Sunday preceding. Took our collection for Foreign Missions and raised $80. more than the apportionment.

W. E. Ellis.

Union City, Tenn.: Fine audiences yesterday and last night. Good En- deavor meeting. Took our offering for foreign missions yesterday morning. Raised our apportionment and a little more.

W. H. Sheffer.

Springfield, Tenn.: We rejoice that yesterday was a beautiful day. For the first time in the history of this church, it made an offering for Foreign Missions. It would have done you good to have seen how cheerfully our little Sunday-school children brought in their nickels and dimes. With probably one or two exceptions, every member of the church and Sunday-school made an offering. These results are very gratifying. Our offerings were as follows: From the S. S., $8.70; from the church, $17.21. For foreign missions our total offering, $21.00. May the Lord accept our effort. Yours for the Master.

Louis D. Riddell.
The largest meeting that was ever held by him was at Pinewood, Tenn., in 1892 of seventeen days duration and 117 additions. He is fully identified with all our missionary movements, and believes in pushing them to the front.

In February, 1894, he accepted a call to the pastorate of the church corner of 15th and Jefferson Sts., Louisville, Ky., which continued till September, 1895. This ministry was abundantly blessed, there being about 200 members added to the church. From September, '96 till November, '96 he did general evangelistic work. In November of last year he was called to take charge of the church in Selma, Alabama, and he accepted, and began the work under very favorable auspices. His work there has been one of constant toil, as he is a very hard worker both in and out of the pulpit, but it has been blessed by a goodly increase in the membership and a strengthening of all the churches posts. Bro. Spicer is a genial fellow, stands well with his own people and those of other folds.

MEETING OF THE CHURCH EXTENSION BOARD.

At the meeting of the Board on March 2nd, there were present: Langston Bacon, T. R. Bryan, Fletcher Cowherd, D. O. Smart; R. H. Waggener and R. L. Yeager. Devotional services were conducted by T. R. Bryan.

The following loans were granted: Cabool, Mo., $200; Gainesville, Mo., $600; Edwards, Miss. (colored), $300; Smithfield, O., $750; Horton, Ks., $1,000.

The following loans were closed during the month, and the money paid to the churches: Ashland, Ks., $250; Waverly, Ks., $200; Forest Grove, Ore., $500; Rock Rapids, Ia., $750; Rochester, Minn., $1,000.

Receipts for the month, by Cor. Sec., $979.28; receipts by returned loans, $1,129.94; receipts, interest, $278.86. Total receipts for February, $2,380.08.

During the month of February the following churches called for help, none of which have been promised aid: Brinkley, Ark., Knob Lick, Mo., Casselton, N. D., Hillsboro, Ia., East 8th St., Los Angeles, Cal. and Douglas, Neb.

Fund statement to February 28th, '97:—Total amount in our Church Extension Fund, $136,219.84. Total loans made, 322. Total amount of loans returned to date, $54,182.49. Total interest to date, $20,640.28. Total number of churches having paid back their loans entirely, 61.

Total new receipts since Oct. 1st, '96 by Cor. Sec., $9,427.43; for same time last year, $8,454.78. Gain over last year, $972.65.

Remittances should be made to G. W. Mucklely, Cor. Sec., 600 Water Works Building, Kansas City, Mo.
We have seen in foregoing letters that the Anointed Sonship of Jesus of Nazareth was made the foundation of the church; that, in the light of this foundation and many Scriptures, the church is a family in which all are children of God and brethren together; that the church, therefore, is not an organization, and that organization is no part of the church; that in the adoption of sons we have been delivered from law, not Jewish alone but all kinds of law; that as sons we are under love and walk in the Spirit, having been called to liberty; that, therefore, in the church, God's family upon the earth, there is no legalism, not one law, no set methods, but liberty, love and lives beautiful and sweet, moving in the atmosphere of sonship toward God and brotherhood toward man.

We should not look in the church for laws of any character. We are not under the law which says, "Thou shalt not steal," but under love, and "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law" (Rom. xiii. 10). Christ, in his words and life, gave us the perfect model of sonship and brotherhood; and gave it in the spirit which was in the mind of God as the operative cause of the law. Christ, therefore, was the fulfilling of the law. "If any man have not the Spirit of Christ, he is none of his," and whoever has this Spirit walks in the Spirit as Christ walked. Christianity is spiritual and seeks to lift man into a spiritual life. A truly spiritual life is one that is constrained and restrained by the spirit of a true son and brother. Such a spirit is comprehended in the word love—love with both objects, God and humanity. He whose life is dominated by this love, he it is that follows Christ, that is a "consistent member" of the church, and "obeys the discipline." Could we but throw to the winds the modern idea of "church," "discipline," "government," etc., and live in the simple spirit of the simple gospel, love for God and man, then might we hope to attain the ideal church, or family of the New Testament. When we can behold the church comprehended in that boundless, spiritual atmosphere in which Christ lived and into which he hath called us, wherein we are free and acted by the Spirit of God, then shall we have attained the true concept of the church.

The Jews were compelled by the law to take care of the poor. "I command thee saying, thou shalt open thine hand wide unto thy poor, and to thy needy in thy land" (Deut. xv. 11). With law there always come specifications. God specified the ways or methods by which the Jews should protect their poor. Nor were these methods only specified, they were made law. The following is cited as an instance: "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest; thou shalt leave them unto thy poor and to the stranger" (Lev. xxiii. 22). No such laws, however, are over Christians. Being under love and in the Spirit they are constrained by these to take care of the poor. And the question of ways and methods is left entirely to the common sense and good impulses of those doing this work.

Many good and successful methods have been and are now being used to protect the poor.

Again, the Jews were constrained by law to protect the fatherless and the widow; and the method by which it should be done was specified. "At the end of these years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates; and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be filled" (Deut. xiv. 28, 29). No such order of things do we find in Christ.

He who has the mind of Christ finds it in his heart to visit the fatherless and the widow; and the method by which this is done is specified. "Thou shalt not steal," but under love, and "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." The church with methods set and enacted is the old Jewish bondage over again. Such a church may be religious, certainly it is that it is formal. There are not a few at this day who contend for a church graciously (?) endowed with enacted methods, in which every thing must be done a certain way. The natural tendency of those following this course is to discountenance all Christian work done by methods different from their own, and to do what laws always do—give precedence to form over spirit: yielding to this tendency the next step is to unchristianize others and claim a monopoly on the whole Christian system. But those brethren who claim a local congregation with enacted methods in the administration of economic questions do not, I think, claim the local congregation of the New Testament. The latter, so far as I know, had no iron-clad rules in the administration of affairs. Certain it is that no such methods were divinely required. However, let it be supposed that the early church did enact methods of doing things, is the same order binding upon us? Why so? If such an order be not created and perpetuated by divine command, who shall say the same is binding to-day? How far shall we follow the rule of doing like the early congregations? Oneness, under Paul's influence, went back to Philo, his master, to live and die a slave. Slavery was tolerated and practiced in the early churches. Is this a precedent for us? Nobody thinks so that I know of, save a few "elders" and they want to be the masters. There must be a limit to the "law of precedent," or church work and worship will be resolved into minnery, pure and simple. Surely a line must be drawn somewhere. But where shall this line be drawn?
Who may draw it? As to the where I think I may answer. As God's child I am obliged to do as he early children only to that extent that I shall keep before me the ideal son and brother. I draw the line at principle. As to who may draw this line I offer a suggestion. As "we are all one in Christ Jesus," and no one has more authority than any other, I suggest that we exercise more charity and purge ourselves of the ideas that we know it all. I suggest the danger of erecting in our minds the "primitive church" as an ideal. We are under obligations to God and to humanity that now is and not to the early church. The early church, in the administration of its affairs, in ways and means, etc., fitted itself to the age in which it existed. Why should not the church of to-day do the same? I should gladly learn anything from the brethren at Rome, but their solution of church problems in the light of circumstances that were then do not concern me so much as the solution of the same and new problems under the circumstances that are now. And if, as individuals, we may grow in grace and in the knowledge of the truth," why may not grow in the administration of church affairs? The church is no nearer perfection than those who compose it. As Christians grow so grows the church. But sometimes the elders are argued the ultimate of the church. This idea shall be examined next week, perhaps.

**Drawing the Line.**

My Dear Friend G. G:

As I am deeply interested as to the results of that interview and investigation of the Scotch brethren and their preacher, I will not trouble you at this writing with any questions of mine. For I feel assured I will be greatly helped by noting the points brought out by their earnest souls. I have long since heard of the devotion of the Scotch to the Scriptures, therefore good results I think must follow. I will pause for the present. Yours truly,

B. B. B.

My Dear Three Bees:

I am pleased with the above note. It shows that you are trying to get down to bottom facts, religiously.

According to agreement, as mentioned in my last, the Scotch deacon, Nilson, we'll call him, with a number of other interested Scotchmen came together with their preacher to look into the demand of the deacon as to his preacher. The point made by the deacon was to be closely scrutinized. He demanded, though it was done kindly, that his preacher act in no particular, not even a "little bit" unless he was so directed by the Bible. So McClure took the chair and addressed the Scotch deacon again as to his singing, saying, Now brother, we wish to hear from you fully and freely as to the questions we had before us when we were last together. For the benefit of these other friends you might go over the ground again. So, brethren, my demand that our preacher act in no particular where the Bible did not direct him, that is, that he should respect the silence of the Bible absolutely and completely in all things. My demand was questioned by our preacher, and by others also. They demanded the evidence, the proof, or Scripture for my whole conduct in leading the song service of the church. I at once gave them the Scriptures for singing, and also for singing psalms, hymns and spiritual songs.

Brethren, my language was strong in my demands upon my preacher, and so your demand of me to respect the silence of the Scriptures also in every particular. I have shown you that we are commanded to sing, and also what to sing and how to sing. This is explicit. But when you demand of me the scriptural authority for my using the song books when I lead the song services, I confess I am forced to pause a bit. My wife and I have spent sometime looking into this question. The people call us "song birds," but I confess my family will be no little troubled next Sunday in the worship, for how can we lead the singing without our books? And to use these books, so needful and helpful, without divine authority is more than we are, or shall be, able to do. Then look, brethren, at our trouble. If we stay from church we disobey our Lord for he says "forsake not the assembling." Then if we go and use the note books we repudiate our former position, to act on no question where the Bible is silent. If we are at church the people will demand of us to lead in the singing—this we cannot do without our note books! I could not pitch the tunes rightly, we could not keep any time—in fact, things would not be done "decently and in order." Brethren, what is the matter? Do you all see how greatly I am troubled? Brethren, let us pray that we may see our way out of this miserable fix, for I am greatly distressed in mind and body. For I can't eat, nor sleep!

All agreed that something should be done. The other Scotchmen agreed that they were not ready to give the deacon advice in his predicament. They could go to church without the deacon's trouble, for they could not sing. They had no talent in that way. If it is wrong for the deacon to use these note books in singing in the church, then it is wrong for us to agree to his using them, or to any one else using them thus. So we are all in the same boat, brethren. The deacon says, "I cannot see the way out." "Are we not," says another Scotchman, "just going too fast?" Suppose we drop this whole business as a small affair, and go on as we have been doing. Our worship has been blessed, and we all have been very happy and our church has prospered right along for years and years. We are more than likely to land our church, and the community also, upon the breakers. Let us say to our preacher, Go on with your work, and may God prosper you more and more. The deacon arose saying, "Brethren, to drop this inquiry as to these things is a very serious matter to me, and then it's a confession on my part that I was wrong in demanding of my preacher that he must not act in any way where the Bible was silent. I owed him a confession for my conduct. If I regard not the silence of the Book then he has the same right, and so have other members, and so we are notable to draw the line anywhere!" I wish I had said nothing, or I almost wish it.

McGuiry arose with a blank book in his hands. He wished to call attention to a few things, that may make matters worse, but I can't be silent even if such should be the result. There are a number of things practiced...
about which the good Book is silent. If our chairman
name of Scotchmen! What, shall we confess our weak-
ness by refusing to look into this matter, or these mat-
ters? As Scotchmen if we have been wrong as to the
silence of the Bible—if we have been insisting upon this
when we should not have so done, then like men who
love the truth and are determined to be consistent let
us say so, and done with it!” Here every Scotchman
was upon his feet. But MeGuffy claimed that he had
the floor, and it was thus decided. “I hold in my
hand,” said MeGuffy, “a list of one dozen things that
they must adjourn. So MeGuffyread as follows: “The
state a thing or two. Proceed, says the chairman.
think.

The youngest Scotchman present said he desired to
state a thing or two. Proceed, says the chairman.

Well, Mr. chairman, I have noticed that when a man
begins to be progressive, he begins to talk about the
tuning fork, the note books, etc., etc., in the worship!
Let me say I am set for the old paths, and I am not to
be frightened a bit by these missionary, progressive, etc.,
former workers. I have to say to our deacon come to
curch next Sunday with every member of his family
and sing as he has done in other days—I repeat it, let
him be in his place and at his good work also.” So the
chairman called for the twelve items to be read and then
they must adjourn. So MeGuffy read as follows: “The
singing, the tuning fork, the note books, the song books,
preaching at eleven o’clock, preaching at night, calling
for sinners to come forward and confess Christ, singing
while waiting for sinners to present themselves, then
taking the confession, the manner of taking it, then
that baptismery, and last, baptizing the sinner in it. Can-
didly, I can’t read these things in the apostolic church-
ese! I can’t find where the apostles thus conducted
things. Let us go back to the Book in all things, and
drop these things with Sunday Schools, C. W. B. Y.,
preacher from Tennessee, named Shultz to preach
for them this year.

As one who desires to promote the welfare of
his fellow beings, I desire to call the attention of
your readers to your remarkable offer of a Holman,
self-pronouncing Bible, and your paper one year for
$2.75. In size it is an 800, just the size and kind
that I use. It is just what every christian needs
and ought to buy. So far as I know, no other pa-
paper, is offering or has offered, so great a bargain for
so small a sum of money.

Herewith find enclosed P. O. Order for five
dollars and fifty in payment of two Bibles, and two
subscriptions for Gospel Messenger for one year,
to wit: E. J. Lantrip, Dublin, Mississippi, and
J. H. Lantrip, same P. O. Of course you are
not making money by offering the Bible as you
are doing. Your present object is to increase the
circulation of the Gospel Messenger, which is com-
 mendable.

If we judge the future growth of the Christian
church by her past, the out-look is full of encour-
agement. Growth in numbers is not precisely what
we want, nor the half. As an undisciplined army is
valueless until trained, so a large church member-
ship is undesirable until instructed in Christian life.
Too many of our people have taken rest at Acts 2:
37 38, and Mark 16: 15, 16. To explain, I fre-
quently find brethren who have been members of
church ten, twenty, thirty, forty and fifty years,
and in all that time they have never once offered
thanks at meal time at their table nor elsewhere.
The preacher did not instruct them and the elders
in the church where their membership was, never
structured them. Hence they never learned their
duty and never had any light to let shine.

Right here, who was to blame? I answer, first
the preacher failed in his duty. He taught people
how to become christians, but utterly failed to teach
the new members how to live christian lives. A
great responsibility rests on all ministers of the
gospel. They are to preach the gospel, not a gos-
pel. Ministers are to declare, proclaim and teach
not simply a part of the counsel of God, but the
whole council. Paul in Acts 20: 27, said “I have
not shunned to declare unto you all the counsel of
God.”

Counsel is advice. All of God’s counsel is not
only good, but is opential to man’s welfare, tem-
poral and spiritual. No one knows intuitively how
to serve God. If instinct teaches then we would not
need the gospel, neither need any one to teach us.
Paul in his letter to the Colossians, ch. 3 and 17 v.,
said: “Whatever ye do in word or deed, do all in
the name of the Lord Jesus, giving thanks to God
the Father by him.” This has all the force of a
command, and is binding on every follower of our
Lord and Saviour Jesus Christ; both male and female.
No respectorship of persons along this line.

The minister who fails to teach that thanks
should be offered at every meal before eating has
not discharged his duty, and God will hold him re-

Mississippi Delta News.

KILBY FERGUSON.

Had the pleasure of meeting our young Bro.
Thompson Harris, of Carroll Co., Miss. last week
at Webb, Tallahatchie Co., Miss. He was visiting
his uncle Gideon Harris at Webb. From him
(Thompson) I learned that the Christian church at
Hemingway, Carroll Co. had engaged a young
preacher from Tennessee, named Shultz to preach
for them this year.
responsible for not declaring the whole counsel of God. (See Acts 20: 27, Col. 3: 17.) The minister has no right to withhold any part of God's counsel. The new convert should be taught to practice family prayer every day. And it should be family prayer. Every member of the household should be required to lead, by regular rotation, in the offering of thanks and family prayer. Readers, you are to be doers of the word and not hearers only. Read James 1: 22.

Wherein is one of our brethren any better than a man in another church who knows his duty and will not do it? I answer no better. For whoever wilfully refuses to do the will of God, and dies refusing, dies in rebellion, dies in an unrighteous condition. We learn in I Cor. 9: 6: "Know ye not that the unrighteous shall not inherit the kingdom of God?"

Whoever disobeys God, by his disobedience has made himself unrighteous, for sin is the transgression of the law, see I John 3: 4. And once unrighteous, until the party complies with the terms of pardon as set forth in the word of God. If the reader wishes to know how a rule: in Israel, a priest, or a common person obtained forgiveness, turn and read Lev. 4th and 5th chapters. That law was in full force when John the Baptist and Christ were here. No Israelite could work out his own salvation, as a christian can do. Read here, Phil 2: 12, 13. You may say, why so? I answer, the Jews were under an imperfect plan of salvation, we are under the perfect plan of salvation as foreshadowed in Gen. 12: 3, Dan. 7: 14 and Zeph. 3: 9.

Thus, though all Jews were in covenant relation with God, yet even her rulers must take a certain prescribed animal and go to the priest, as read Lev. 4: 22-26, "And it shall be forgiven him." Such was the law, all classes having sinned must go to the priest as required, or remain unforgiven; hence you perceive they could not work out their own salvation.

Under the gospel of Christ forgiveness to the orphan, or alien sinner, is absolutely promised on the basis of faith, repentance and baptism. As no one can baptize himself, the alien in Bible lands can not work out forgiveness, he must be baptized by a human being, and in that act is born again, and his orphanage ceases at the point of his second birth, then and there born into the family of God, therefore a son of God, adopted according to the gospel of Christ, then and a brother, or sister of Christ.

The christian has no need of baptism, and can't be baptized, neither is it required in the gospel. Christians obtain pardon, or forgiveness, in response to repentance and prayer: because we are under the perfect plan of salvation as promised in Zeph. 3: 9: "For then I will turn to the people a pure language, that they may all call on the name of the Lord, and serve him with one consent." We learn from Acts 2: 29 that God's promises on this line were fulfilled that day. The difference is this, an alien sinner is forgiven in response to faith, repentance and baptism. A christian in response to repentance and prayer.

Alabama Field Notes.

O. P. SPIEGEL.

The Mt. Hebron Church, through Bro. C. P. Wilson, one of the elders, did the right thing this week by sending me a check for their entire pledge to state missions. No wonder the brethren said to day that I beat myself on my sermons! A check like this relieves a man's mind of worldly cares, and leaves him free to preach, if there is any preach in him. Every individual pledge made at the Cambridge church are also paid. Others are doing nobly and several individuals have paid up their entire promise to this work. Let every disciple ask himself the question: Have I any pride, to say nothing of heart interest, in this work and the workers? Have I done what I could to help on the good work? If so, the Lord will bless me. If not, I send my check, P. O. Money Order, Express bill or registered letter today with all I am able to pay, after an honest face to face consultation with my Maker and Redeemer.

Lord's day morning I spoke to a good audience in Decatur. The Sunday-school and general church work seem to be on a prosperous footing under the leadership of S. P. Spiegel. Prof. W. O. C. Hamlin, Principal of the City Public School is quite an acquisition to the church. He is a fine Sunday-school and church worker and all the brethren speak to his praise—and sisters, too!

Afternoon, Bro. S. P. S. and I came over to Athens where I spoke at night to a house full. Prof. J. D. Patton and I will, the Lord willing, begin a series of meetings here March 3rd. Athens has a heroic band of disciples.

It is now 1 A. M., March 1st, and we are in the depot at Athens waiting for the 2: 30 A. M. train to Birmingham. Well, we could have gone to the hotel and slept five hours; but do you know one sees nothing and learns less while asleep? So we thought we would watch for incidents. Many have come, but the chiefest is a wedding! The judge granted them license on Sunday, and thinking Sunday was the 31st of February, and wanting to date the license on Saturday he dated them Febry. 30. Then he failed to come down town tonight when the colored gentleman, Mr. Lewis Townsend got his lady love, Miss Nannie Lane, to the appointed place. So this was more trouble on Lewis. He asked me at 11 o'clock tonight to please, sir help him out of the trouble and he would remember me! I told
him I would, but as the license were dated Febry. 30, and if married now I would have to certify that I said the ceremony Febry. 28, or two days before the license were granted, I advised him to wait till "high midnight," so I could certify that they were married March 1. He said as they were going off on the 2:30 A.M. train he guessed they could wait! The time was up and Miss Nannie refused to come into the office for "too many are in there." She was "too sleepy anyhow." So I went into their waiting room, and we finally succeeded in getting her wide enough awake to stand up, but could not make her understand which was the "right hand." So I decided that it was a sort of "innovation" to have them join "right hands" and that either would do. And now, as "man and woman," they are snoring sonorously in an adjoining waiting room, I, awaiting other incidents!

I am in a "mighty" good humor tonight anyway. That check from Bro. Wilson, and some kind letters etcetera I have been receiving also from other sources have put me in fine trim.

By the way I think it would be well sometimes to pay the preacher before he begins the meeting. Then his mind would be free and he could preach much better,—unless the amount contributed should knock all of his sermons out of him! But then he could preach according to the pay and see how the congregation would like it. Poor rule that won't come the other way some time.

Now will not some one keep me in a good humor? I am "exquisitely" happy!

Who would sleep his life away and miss all the stirring and startling events?

Tennessee Notes.

A. T. MYHR.

The preaching at Jonesboro is attracting the attention of the people. We have never had such hearing before. The writer has never spoken to more respectful audiences than those who meet every night at the Christian church. What the results may be we cannot tell, but we are "scattering precious seed" trusting in God for results. The old church has been refitted and refurnished until we have a respectable house in which to worship. We have thirty-two members now. There are others inquiring the way of life.

It is the deliberate judgement of the writer that we ought to give special attention to the cities and towns in our missionary work. There is no reason which I can see why our people should not be well represented in all the towns in Tennessee. We have never failed whenever efforts have been made worthly. Let there be such conservation of means and concentration of effort as will insure success in these centers of influence. The results are certain.

We have some fine material in Jonesboro. We have people moving in from the strong churches in the country. We must have a man located here next year. Washington county is one of the best in East Tennessee. We are more numerous than any other religious people in the county. We ought to take this county town.

We trust there was a general and generous offering for Foreign Missions last Lord's day. Tennessee must send $1000. That is the least we can think of sending this year. Let every man do his duty.

The friends of missions are rejoicing. Everywhere the work is growing. We, in Tennessee, have every reason to thank God for the advances we have made. May we continue to enlarge the work. Our future is full of hope.

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Since my last notes were written I have visited the following places: Hopkinsville, Henderson, Morganfield, Union Town, Shiloh and Henshaw. (The brethren living at Henderson are members of the Shiloh congregation.)

Bro. H. D. Smith as is known to a majority of our South Kentucky people is the Hopkinsville preacher. He is doing a great work for that congregation, and is held in high esteem by the entire membership. He is alive to our missionary enterprises both Home and Foreign.

He said he would present the South Kentucky work, and do what he could to secure a good contribution. We are truly glad to have Bro. Smith locate in South Kentucky, and in behalf of our brotherhood in this end of the state, I extend to him, and his estimable wife most heartily the hand of fellowship.

Made my home at Henderson with Bro. J. D. Roberts, and with him attended a candy pulling in the basement of the church gotten up for the benefit of the Sunday-school. Was sorry that I failed to meet Bro. Vernon who was engaged in a meeting at Memphis.

I did well at Shiloh yesterday (Lord's day) for our work. The brethren at Henshaw are raising the money to build a house of worship at that point. I think that a house ought to be built there. Henshaw is a station on the O. V. R. R. and located in a fine section of the country. It has a fine trade, and it has a good prospect for continued growth. The old house (Shiloh) is three miles west of Henshaw. I learn that this place is nearer the center of the membership than the old church. Will have more to say of my trip here next week.
Having seen from our last article that, according to the divine wisdom, and in order to help man in his weakness it was necessary for God to reveal himself to the world in Christ Jesus, and that the divine power, wisdom and love should be embodied in Him, it may be asked why was all this necessary. It would be a sufficient answer to say the fact that God saw the necessity is evidenced by the fact that he thus manifested himself to the world; yet when we reflect that it was and is not God's purpose to save men by compulsion, but rather to persuade and win them to come to Him through Christ, then we see that another answer can be given. We are said to be saved by grace, but the word grace describes a certain condition of the divine thought and feeling toward man, and that thought or feeling, considered as a sentiment simply, never saved any soul or influenced any heart. It needed to be embodied or expressed in some way, so that man could appreciate it before he could be influenced by it. There is no influence so irresistible as love, yet the divine love itself, held unexpressed in the heart of God, could win no responsive love from the creature. Love begets love, but it is love that is clothed or expressed so as to be seen which wins love in return. The holy spirit begets and quickens the divine life in the souls of sinful men, yet in no age of the world's history has He ever enlightened or influenced the minds and hearts of men except through some embodiment of His soul-quickening energy. Embodied in men they spake "as the spirit gave them utterance," and the gospel of Christ is the final embodiment through and by which "the power of God unto salvation" is brought to bear upon the minds and hearts of men.

Now if this be true, is it not in perfect harmony with the divine wish that God should require of men that the inviolable sentiments of faith, repentance and love must be embodied in an obedient life in order to bring them into the enjoyment of the great salvation? The legitimate effect of the honest bearing of the glad tidings is faith, repentance, love, and when these find expression in the life hope is born, gladness banishes gloom and "the spirit itself beareth witness with our spirit, that we are the children of God." But Peter, writing to the children of God, says: "Wherefore, laying aside all malice, and all guile and hypocrisies, and covard and evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby." This language of the apostle introduces the subject of growth and indicates somewhat of the process, both negative and positive, through which this growth is to be attained. Paul, in his letter to the Colossians, presents this matter more elaborately as follows: "Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry, and witchcraft, and sorcery, and inordinate mind, meekness, long suffering; not waking, but sober minded, putting on the bowels of mercies, kindness, humility, meekness, long suffering; forbearing one another, and forgiving one another, if any have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on love, which is the bond of perfectness." From quite an extended observation of over twenty years, the writer has had forced upon him the conviction that the reformation of the nineteenth century has fallen short along the lines of spiritual growth, and that it has developed more head than heart culture, and that in order to the building up of the disciples of Christ into genuine christian manhood and womanhood the emphasis needs to be changed, at least for awhile, in teaching the world as well as the churches. The writer has heard it said many times, "If the disciples would live up to the teachings of the New Testament, which they profess to take as their only rule of faith and practice, they would be irresistible, but while their doctrinal position is unsaasiable, they do not produce the same Christ-like men and women as those whose theories are not so sound and who do not make such high claims." Alas, that this should be so! If we understand the truth better than others we are inexusable if we do not live it better. Should our effort to return to New Testament christianity fail it will not be because of our unsoundness in doctrine, but because of our unsoundness in life and failure to build up a people redeemed from all iniquity, purified unto Christ for His own possession, "seals of good works." But we are glad to be able to say that there are tendencies now observable among the disciples which indicate a growing interest in the matter of spiritual growth. Many are beginning to realize the necessity of ethical and spiritual culture in order to the development of the New Testament ideal of life. This life has its infancies, like all other life in this world, and grows into vigorous manhood through proper culture. The christian is not born into sudden manhood, like the fabled goddess, full-armed and equipped for service, but like the physical, the scriptural man, grows into the fullness of his powers. It may be truly said that growth is the condition of continuance of life. As soon as we cease to grow the reign of death begins. But to be normal and healthy growth must be symmetrical. The contemporary christian is one whose mental, moral and spiritual faculties have all been symmetrically developed by exercise in the good works of loving service to God and to man, and he is greatest who serves most. Spiritually men do not always grow symmetrically, for often we find men intellectually strong in doctrinal matters and weak along the lines of duty. Others again are full of zeal, "but not according to knowledge," still others whose emotional natures are overgrown and unhealthy, and yet many more whose faculties are exercised in no particular direction mere idlers, although the fields are "white unto the harvest." These abnormal conditions which hinder true growth are the result of imperfect and impeded culture. If growth is the condition of continued life, so is culture the condition of continued growth and fruit bearing. If faith in Christ, sincere repentance, confession and baptism constitute a part of the divine process through
which we are saved from our sins, they are only the earlier lessons in the divine culture of the soul necessary to bring us into the Church of Christ, that great training school for God's University which is called heaven. The men and women who succeed these earlier ones are harder to learn and practice unless these first works are more deeply wrought in the soul than is usually the case. But when faith in Christ is truly "with all the heart" and grows into love of God and man, and of truth and holiness, and in the light shining from the cross sees sin as it really is and turns in abhorrence from it and leads to an absolute commitment of the whole being to Christ in baptism, then the whole process of subsequent spiritual growth is the embodiment of this faith, love and hatred of sin in every purpose and act of life. Through this constant embodiment of these spiritual conditions of the mind and heart faith is increased, love becomes more potent and hope grows brighter. These three abiding spiritual factors are thus projected into the life of the world through their embodiment in the obedient lives of Christian men and women in which God, Christ and the Holy Spirit are revealed again in human flesh and life.

Be not Discouraged.

Most of our southern brethren have been taught that good meetings can be held in the south only during the summer months, especially July and August. We are glad that this false theory of long standing is being rapidly exploded by our evangelists who are demonstrating to the people that good meetings can be held any month in the year. In the cold frozen north our evangelists are having some of their most successful meetings in the winter months. Then why can not we in the sunny southern climates? If you say they are prepared for it and we are not, can this negligence on our part be excusable? Shall we not do better work. Then why do we not also go to work and prepare for a continual warfare against the hosts of Satan? What we want is continued activity. We have been hiting the devil a lick in July and August and then giving up to him ten months. We have then, to begin as far back as ever. It is like the three months' public school system. We very well remember when we reached the "Single Rule of Three" that school was out. We were "turned back" at the first of the next session and by hard work reached the "Single Rule of Three" by the close of school. This was repeated for several years before we could pass this ever memorable rule. This, at least, is the way we did it in Alabama in the years gone by. Now, we do not want any "turning back" in the school of Christ, but a continual progress. There is, however, no room for discouragement among the disciples of Jesus, for they can truly sing:

"The morning light is breaking,  
The darkness disappears;  
The sons of earth are waking  
To penitential tears;  
Each breeze that sweeps the ocean  
Brings tidings from afar  
Of nations in communion  
Prepared for Zion a war."

Great meetings are reported in our papers this week. Bro. J. V. Updike closed a meeting recently on West Creighton avenue, Fort Wayne, Ind., with seventy-eight additions. In a two weeks' meeting at Bucyrus, O., he had one hundred and twenty-seven additions. This was his fourteenth meeting at Bucyrus. Bethren McDash and Hackman, Des Moines, la., 115 additions; Harlow and Martin, Mason City, la., 227 additions; Nichols and Howes, Troy, N. Y., 124 additions; Scoville and Allen, Cleveland, O., 205 additions; J. A. L. Romig, Portsmouth, O., 190 additions. Northcutt and Pinkerton have had 177 additions at Springfield, Mo., and the meeting continues with a high tide of enthusiasm. Dozens of meetings could be added to this list in which there were 100 down to 40 or 25 additions. But these are given for two reasons:

1. To show our Southern disciples what great meetings our Northern brethren are having in the winter time, and we know what they do North we can do South; and
2. To show our brethren in the more isolated South, by way of encouragement, that the disciples are conquering the whole world for Christ.

Most religious bodies are satisfied if they hold their own, but we are adding thousands to our ranks monthly. Come on, friends, and help us in the complete restoration of plain, New Testament Christianity for the world's redemption. Let us intensify our efforts with each succeeding day. The walls of Satan's kingdom is crumbling.

"See heathen nations bending  
Before the God we love,  
And thousand hearts ascending  
In gratitude above;  
While sinners, now confessing;  
The gospel calls they,  
And seek the Savior's blessing—  
A nation in a day!"

We are glad to learn that Bro. C. P. Williams is reported out of danger, and unless a change for the worse takes place he will soon be able to be at his post again.

James A. Tate, the great Prohibition lecturer and President of Fayetteville Collegiate Institute, was in the city last week and gave our office a pleasant call.

Attention is called to the "ad." of the Fayetteville Collegiate Institute in this issue. Bro. Tate is one of our best school men, and will make a great school of the Institute.


This book of travel, a tour around the world, through America, Hawaiian Islands, New Zealand, Tasmania, Australia, Ceylon, Egypt, Palestine, Italy, France and England, including a ten years' residence in New Zealand and Australia, is well written, and while the descriptions are brief they are very good and instructive. While one is reading this book he imagines himself along with Bro. Floyd, his wife and little boy, who were with him on the trip, and whom he designates as "Mrs. Trotter and Little Brother." To one who likes to read travels and explorations this book will prove both interesting and instructive.

REVIVAL CHOIR No 2, Showalter Pub. Co., Dalton, Ga. A. J. Showaller and J. D. Patton, editors; 200 pages, price, 35c. per copy, or $4.00 per dozen.

This book is a decided improvement over Gospel Choir No. 1, which had a very large sale. Bro. J. D. Patton, who is one of our best singing evangelists, has spent a great deal of time on the preparation of this book, uses it in his meetings with Bro. Stevens, evangelist of Mississippi, and O. P. Spiegel, evangelist of Alabama. We would be glad to see this book have the large sale which it deserves, and more especially because of Bro. Patton, who is not only a fine singer and worthy man, but is one of our own men and fully identified with our Southern work.
Reports from the Churches.

SOUTH KENTUCKY.

CENTRAL CITY: THE MESSENGER is a most welcome visitor to the homes of all whom I have heard express themselves in South Kentucky. We look eagerly for Kentucky notes, and are not a little disappointed when Brother Gant's items are missing. We young preachers think that such able and consecrated men as J. W. Hardy, T. D. Moore, S. F. Fowler, W. H. Pinkerton, R. H. Crossfield, and many others of the able and experienced who minister to flocks in the thirty counties of Western Kentucky might cheer us with an occasional letter.

A veteran of the late war told me recently that while the Southern army was being defeated almost daily and driven toward Atlanta that a report reached them that Lee's army had gained a notable victory. The word was passed along the line with great rapidity, and almost instantly hats went into the air amid shouts of victory. The result was that the men discouraged by defeat took courage, and with equal chances would have been almost invincible.

Just so with all really consecrated men (preachers) who are battling against sin, sectarianism and superstition at weak mission points with so often, hearts filled with discouragement. But when reports of victories come in from other battle fields, our hearts thrill with joy.

I have just finished reading the front volume of "Errett's Evenings with the Bible," and lay it aside with an earnest prayer that it may find its way into more homes, and be carefully read by all who desire to benefit humanity in the service of the Lord Christ. It is to be greatly regretted that they are not more substantially bound. It seems that the leaves were very carelessly and poorly confined in their places. To love a book devotedly and find it coming to pieces after but little use makes me feel like having to be separated from a dearly beloved friend.

I have in my library the peerless book of sermons by J. W. McGarvey. I read it and placed it in my bookcase, where it has remained except when occasionally I would refer to it. Today I have to behold it disordered. The leaves seem to have become detached by their own weight. Such leaves were very carelessly and poorly bound. It seems that the leaves were very carelessly and poorly confined in their places. To love a book devotedly and find it coming to pieces after but little use makes me feel like having to be separated from a dearly beloved friend.

Any reader having a well bound copy of "Field's Scrap Book" can dispose of it to the writer at a fair price. I am very anxious to have this splendid collection of "scrap." Address I. H. TREZ, Central City, Ky.

FAIR DEALING: Purchase Notes: Last Tuesday night was spent with President Elliott, at the West Kentucky College. I think I have spoken of the advantages of this institution and of President Elliott and his faculty before in my notes. I would have the brethren having boys and girls to send away from home to school to give this institution an investigation before deciding to send them elsewhere.

Wednesday morning I hunted up Bro. W. A. Gibson, who has been preaching for the Mayfield church some time. Bro. Gibson has done a good work here. Under his leadership the church is fast coming out of debt and will be square with the world by June. I regretted very much to learn that Bro. Gibson had decided to leave the "purchase." He is a strong man, an untiring worker and has the Master's cause at heart. The church that secures his services will do well.

Wednesday evening I began the canvass of Bethel Church, three miles east of Mayfield, making a house to house canvass. I spent Wednesday night at Bro. Wm. Throgmorton's, Thursday night at Bro. Jesse M. Bennett's, and Friday night at Bro. Sam P. Morgan's. I couldn't wish for nicer treatment than these brethren gave me.

Bethel Church will do more for our South Kentucky work than last year. This is as it should be. We ought to enlarge rather than curtail the work. Besides the time of our convention having been changed from the first of June to August will require an increase in our contributions of one-fourth to keep our work going at its present status.

While I would urge all our brethren to contribute to this work and thus have partnership with the Lord in building the weak churches and planting new churches in destitute places, still more would I urge the brethren of strong congregations to contribute liberally. The burden of preaching the gospel to every creature is laid by the Lord on His children, and He is not pleased when one member of the family is eased while another is burdened, but he says, "Bear ye one another's burdens, and so fulfill the law of Christ." By the work of extending the kingdom of our Lord and Savior is a partnership business, devolving equally upon each member of the family, by what process of reasoning can we justify ourselves in withholding help from our weak and struggling congregations, or making no effort to help plant new churches in destitute places? Brethren, we need stirring up along this line.

From Bethel I went to Almo, in Calloway county. I've been trying to help the brethren build up since last April. On account of the inclemency of the weather we had a small audience Sunday. I arrived home Sunday night, having been away a month.

I learned when I got home that the brethren had at their regular meeting in February elected me as their preacher for this year.

Some of our sisters have determined to canvass and paper our meeting house this summer, and now you can just make a note that it will be done.

I leave in the morning for Calloway county, then on to Cuba, in Graves county, where I expect to meet Bro. J. M. Pace on the first Lord's day.

D. L. NELSON.
very inconvenient to the general public where it stood. The town had moved away from the church building, the house itself was almost demolished by a stroke of lightning and the brethren wisely built a neat house in the new part of the town. Our brother further says of the church: “It fronts away from town, on a muddy street whose sidewalk is only three feet wide, and along a barbed-wire fence at that.”

Truly that is a bad state of affairs! I would say that it is not the business of the disciples in Guthrie to criticize the width of the sidewalks or the kind of fences that men are to use in enclosing their lots. Our brother must have been pressed for material to fill his “Indians Department,” or surely he would not have written as he did. He could have truly said of the church in Guthrie that they own the best house and have the best location in the town. Why did he not say it? The congregation is small but earnest in the service of God, and I never labored among a more likable people. But further: “It has no steeple tower, and, of course, no bell; it is not supplied with baptistery, organ or suitable lighting apparatus.” I wonder if he asked anything about a bell. So far as not having a baptistery or organ is concerned, we plead guilty. We can make out to do our baptizing in the creek until we can do better; and as for the organ, some of us have no objection to its use, but some have objections to it, and the rest of us can make out very well without it. Bro. Smith was all right on the music line, any way. He had his flute along, and I am informed did especially well in playing “After the Ball” and other such good religious pieces! The absence of the organ need not have been any backset to Bro. Smith. He could have made his flute serve the purpose perhaps as well.

As to the bad lights he is simply mistaken. The house has good arrangements for lighting. I think our dear brother was just a little out of humor because he did not have any audience. He says: “We advertised our appointment in two schools and posted it up in four conspicuous places, making public our most attractive subject, and yet we had not a single person present excepting Bro. Runghamer and his son, who went with lantern to show us the way.”

No doubt the people missed a good thing by not going to hear Bro. Smith, for he tells us that he had a most attractive subject. One who knows the congregation can easily see why no audience came out that night. Most of the members live in the country and never heard of Bro. Smith till after he had gone. Passing notices in town is not a very wise way to reach a country membership. The weather was bad and the nights dark, and one has no right to expect an audience on as short notice as did our brother.

I have preached for more than a year at Guthrie, and have never had much reason to complain of non-attendance upon the part of the membership.

I learned when a school boy that there were two ways of telling a story, and the church thus severely criticized and so uncharitably written up does not deserve such thrusts as have been given to it. It looks very bad in Bro. Smith to treat people whose generous hospitality he enjoyed as he did the people of Guthrie.

J. W. Ligon.

LOUISIANA.

MONTEREY: I am preaching on Black River, in this state, at present. May move to Jonesville, La., within one month. I have taken thirty-four of the disciples in Guthrie to dictate the church in Guthrie that they own he did. He could have truly said of the brethren wisely built a neat church: “It fronts away from town, Our brother further says of the only three feet wide, and along a lighting apparatus.” I wonder if he asked anything about a bell. So far as not having a baptistery or organ is concerned, we plead guilty. We as not having a baptistery or organ is concerned, we plead guilty. We need not have been any backset to pieces! The absence of the organ advertised our appointment in two weeks ago I called the hands we could work.

TENNESSEE.

BUNKER HILL: Mars Hill came down. Ten years ago there was a strong congregation at Mars Hill, about one mile from this place. All our members moved off or died but one brother and a few sisters and the public fenced the house out, and for three or four years it has been occupied by the owls and bats. I decided that while my meeting was going on I would see what I could do as a carpenter, so two weeks ago I called in the friends and started to tear the church to pieces, and in three days Mars Hill came down. We had all the hands we could work.

The day we covered the house the sisters prepared us a basket dinner. When all hungry men were filled they took up of the fragments, two basket’s full. Last Lord’s Day I had the pleasure of preaching to a large and attentive audience in our new (old) church. The people here say the house is worth about $1,000. Bro. Joe Kennedy hardly knows how to behave since Mars Hill came down. Is this the “Lord’s plan”? J. L. Haddock.

South Ky., and West Tenn. Convention.

Time. —April 18, 14, 15, beginning Tuesday evening at 7:30.

Place.—Fulton, Ky.

Fulton is at the intersection of the two great railroads, the Chesapeake, Ohio, & Southwestern and the Illinois Central. It is easy of access from all directions, being on the direct route between Louisville and Memphis, and on the direct route between Cairo and Jackson.


Invitation.—The Christian Church at Fulton says “You are welcome,” Brother C. M. Waits, their minister, authorizes me to request all who “in tend to attend to notify” him at once; and he says, “I will gladly see that they are handsomely entertained.”

The church hopes to have the pleasure of entertaining a large number. Will you go?

Notice.—Other information will be given from time to time in the Gospel Messenger concerning the Rally. Watch its columns from week to week. Write Brother Waits or the undersigned for special information.

JAMES H. BROOKS.


“R. L. Pratt, who went as an independent missionary to Japan, has asked the Foreign Missionary Society to support him and his band of workers in that field, being convinced that they could work more effectually in connection with the society. Their tender of service has been accepted by the society.—Christian Courier.

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A Few More Words.

There are liable to be mistakes occur in any man's business, and the news paper 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 to spare.
4. That when you find a man (we, us or anybody else) unwilling to do the right thing, then 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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It is true that a strong will can uphold a weak body: when Andrew Jackson commanded the Tennessee troops during the Indian wars of long ago he was an invalid, at times suffering intensely, and yet his iron will held a weak body: when Andrew

**BODIES AND SOULS.**


The societies of the Chattanooga Local Union are making energetic preparations for the state convention, which will open Thursday afternoon, April 29, and close Monday afternoon, May 3. W. L. Noell, President of the State C. E. Union, writes that many delegates are expected, and that they want every society in the state to be represented. An excellent program has been arranged; among others, William Shaw, Treasurer of the United Society, will be there; perhaps, also, Rev. Ira Landrith, Chairman of the State Christian Citizenship committee, will conduct patriotic services at Chickamauga Park.

Our Young Folks makes a suggestion that might well be used in connection with the sermon committee: it is that Endeavorers who really want to profit by the church services should keep a little note book, in which to record the date, text, theme, and if possible a brief outline of the sermon. In this way the visiting committee could give a clear report to the "shut-ins," who from any cause could not attend church; and a brief synopsis, subject to the pastor's revision, could be prepared for the local papers.

In the Christian Endeavor for March in an article, by H. E. Roberte, Superintendent Flower Mission Dept. of the Iowa C. E. Union. For two years the Iowa Endeavorers have sent flowers to the Chicago Flower Mission. The Chicago Endeavorers help in distributing the flowers, which are taken to the hospitals, jails, homes, free kindergartens, missions, and through the poorer parts of the city. The express companies carry the flowers without charge; it is work that interferes with nothing else; and to quote Mr. Roberte: "The reason for the existence of this work, and its strongest recommendation, is the great need for flowers in the city. Row after row of hospital cots whose occupants find life a dreary succession of aches and pains, and to whom the fragrance of the flower is like a breath of heaven; children living in the slums whose only glimpse of nature is a section of the sky—these are arguments in its favor. Some societies buy flower seeds and supply those who need encouragement. The work begins with the earliest blossoms of the wild flowers and continues until stopped by frost.

The missionary funds of the Y. P. S. C. E. of the University Place Church of Christ, Des Moines, Iowa, are raised by the two-cent-a-week plan, and the current expenses are paid by five-cent-a-month pledges. This society began the year with an active membership of one hundred and seventy-seven. It has eighteen associates.—The Outlook.

The '97 committees should furnish items concerning the San Francisco convention to the local papers. The editors may not know anything about the convention until the immense delegations begin their westward journey, unless their attention is directed to it; but they will publish news if they think their readers want it, and an energetic committee ought to succeed in persuading them that convention notes will be acceptable to Endeavorers, at least.

"This world is but the vestibule of an immortal life. Each action of our lives touches on some chord that vibrates in eternity."—Chagren.

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