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Messenger Publishing Company

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Messenger Publishing Company

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GOSPEL MESSENGER

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

Volume VIII.

Nashville, Tennessee, February 26, 1897.

Number 8.

Movements of the World.

AN INGENIOUS INVENTOR has constructed and patented a ship which is built in three sections, firmly joined together with pivot joints. By cramping the ship it will shoot off at about right angles when under full speed. If a ship thus constructed were in danger of colliding with another ship it could within one hundred feet of its danger shoot off to one side and avoid the crash, or if the ship were a war vessel maneuvers could be executed that could not be resisted by the great war vessels of to-day. Thus about the time the civilized world has spent almost fabulous fortunes in constructing a navy the whole will be found to be useless, and our great naval preparation will take its place in history alongside of King Solomon's great war chariot preparation.

THE TROUBLE between the Turks and christians in the island of Crete is breaking out afresh. It seems the christians made quiet preparation during the lull of the last few months and were quite well prepared to cope with the present trouble. Greece is taking an active part in this affray and at the first intimation of trouble sent out a large part of its fleet to prevent a landing of Turkish soldiers. This no doubt will bring on a serious clash between Greece and Turkey, and what further can only be conjectured. The newspapers intimate that England is the real power that is moving Greece to strike.

A BILL IS before the Tennessee Legislature to put the entire election machinery into the hands of a commission appointed by the Governor. There have been charges of the most stupendous frauds in our elections, and the bill must be looked upon with suspicion in the face of this. Whether the charges are true or false we have no way of knowing, but we cannot afford to endorse a measure which would seem to confirm their

truth. The State of Tennessee is one of the greatest of the Southern states and amply strong to give all parties a fair chance. When our nation decided to adopt a Republican form of government it hazarded all the chances of maintaining a majority of safe voters. We believe there can be no real progress in our state until we stand four square to the world in this matter.

THE ARBITRATION TREATY is at this writing under discussion and no doubt will be passed soon in its modified form. This modified treaty may or may not be rejected by Great Britain. This will be a great disappointment to those people who have been zealously laboring for international arbitration. The opposition to the treaty succeeded in arousing a sentiment against England that astonished most of us. But perhaps we were too sanguine in this matter. It has been our conviction for some time that there can be no peace such as is looked for in this treaty until after one more desperate and almost world-wide struggle, in which all the most skillful devices of modern inventors will do their utmost. It is hardly to be supposed that the nations which are armed as we now see them will suddenly cast their swords into plowshares and their spears into pruning hooks.

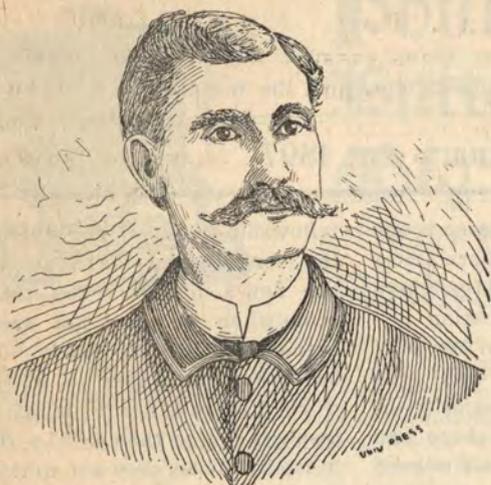
THE POWER OF THE GOSPEL is nowhere so forcibly illustrated as in the story in Acts beginning with the stoning of Stephen and ending with the conversion of Saul. It is true it was a wonderful thing to heal a cripple by taking his hand; it was more wonderful to tell a dead man in the first stages of decay to come forth, and see immediate obedience, but it was far more wonderful for the gospel truth to take threatening and slaughter breathing Saul and set him to preaching Christ in Damascus, or make the Samaritan hating Jew offer full fellowship to Samaria, or make Peter baptize and receive in full

fellowship the man who commanded the men who had taken away all of the Jew's liberty. The time has come when we need not argue the authenticity of the Bible. Let us but point our finger to it, tell the world "there it lies." If this be not inspired of God then it is a divinity in itself. If we dare not worship the God it reveals we will set it up as a divinity and worship it.

THE DOG snarls, shows his teeth, and then there will be a fight if the other dog is not a coward. The heathen roaming in the forest meets another human being. He gives him a look, a flash of the eye, and at once there is a deadly conflict. But the modern politician, who is much higher in the scale of evolution, meets his fellowman on the road to distinction, his heart grows jealous, he calls his co-aspirant a murderer, a thief and a liar. Then there must be an assassination, unless some friends can intervene and save the parties. It is a question whether such a statement does not reflect most on the maker. If the man really is a murderer, thief and liar, why should a decent man desire to fight with him? If it is not true, why should a decent man desire to become a liar himself? But why thus condemn a thing that all our readers already condemn? Simply because public sentiment is yet with these belated specimens of barbarism. When the Church of Jesus Christ speaks out with as emphatic denunciations as its founder denounced the hypocrisy of the Pharisees it will stop. The trouble is we have not let our lights shine. We have them hid away under a bushel or in some chimney corner. If this is a christian land christians must take possession of it.

Who seeks and will not take when once 'tis offered, shall never find it more.—*Shakespeare.*

Biography Department.



JOHN MORGAN TALLEY.

The subject of this sketch was born at Linton, Davidson Co., Tenn., May 13th, 1867. His father D. B. Talley moved to Leiper's Fork, Williamson Co. when John was only six years of age. He united with the church at Leiper's Fork, August, 1880, under the preaching of E. G. Sewell, of Nashville, was baptized by Frank Davis of Leiper's Fork. December 1880, his father moved to Union City, Tenn. his present home. There John worked on the farm in summer and went to school through the winter, and at the same time studied for the ministry under the teaching of the pastors of the First Christian church, and to these brethren he owes much of his success, for under the teaching of such men as J. H. Roulhac, T. B. Osborne, H. H. Hamilton and A. J. Wyatt and other as great and good men he could not help from being guided a right. He never entered the college of the Bible, but studied the regular course at home under the above brethren. At the age of sixteen, he was elected secretary of Sunday-school of the First Christian church, and served in that office and as teacher until he left for Texarkana.

After finishing the High School Course in Union City, he went to work in the furniture shops as a machinist, preaching on Lord's days in the country and towns near by. He continued to work in the shops until he left for Texarkana, Texas, December, 1891. At that place he entered the shops as a machinist. He was elected Secretary and Assistant Superintendent of the Sunday-school, and occasionally filling the pulpit in the absence of the pastor, S. P. Benbrook, and Ira M. Boswell. It was on one of these occasions that he met Bro. John A. Stevens, the State Evangelist of Mississippi.

After the services were over, he was asked to accept work in Mississippi by Bro. Stevens which

he promised to do. According to promise, he came to Mississippi Oct., 1892, and served as pastor of the churches of Christ at Greenville and Greenwood until the end of the year. After a short visit to his parents, he returned to Winona, Jan., 1893, making that place headquarters, he preached monthly for Winona, Ackerman, Old Union and Hemingway. After laboring in this field for one year without much success, he moves headquarters to Caledonia, Miss.

During the years '94 and '95, he was pastor of the churches of Christ at Caledonia, Mt. Hope and Hemingway. These two years were very successful. August, 1895 he was elected State Secretary of Mississippi Y. P. S. C. E. Union, and has filled this office ever since.

In 1896, he moves his headquarters to Palo Alto, Miss. Ministering for the church at Abbott, Mt. Hope, and Hemingway also at Seven Pines. This year's work was also crowned with success. At the end of that year's work he accepted a unanimous call to be the minister at Abbott only, which place he now fills. Abbott church has 108 membership, good Y. P. S. C. E. and Sunday-school. Observes all mission days, under his ministry.

Let no church and no member of any church fail to make an offering of Foreign Missions on the first Sunday in March. And let the offering be worthy of this great cause.

The money's raised on the first Sunday in March for Foreign Missions should be sent at once to F. M. Rains, Treas., P. O., Bcx 750, Cincinnati, Ohio. On no account let this duty be neglected, offerings have been taken to pay for coal or to meet some other claim, and the wishes of the donors were defeated.

Last year only one-third of the churches and only one-fifth of the members gave anything for Foreign Missions. Year by year there is a marked gain in the number of contributors. Shall we not make greatest gain this year in our history?

When David made preparation for the temple, he offered himself, and then asked the people to make offerings such as they saw proper to make. Then they rejoiced because they offered willingly. They praised God who had put it into their power to do so much for the glory of his name. All they gave came from his hand, and was all his own. "Now therefore, our God, we thank thee, and praise thy glorious name." So now when the offering has been made, let the congregation praise God for his goodness in putting it into their hearts and into their power to give. Let this complete and crown the worship of the day.

Correspondence = =

The Church. Number III.

J. M. WATSON.

The church as an organization with ways and means, or with methods in detail, in the form of law is diametrically opposed to the church, or family, of the New Testament. The difference is that between bondage and freedom, between a servant and a son, between law and love. It was from the former that Jesus came to deliver the race, and into the latter that He has led all who would accept Him. It is concerning the former that Stephen speaks as follows: "This is he that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our fathers; who received the lively oracles to give unto us" (Acts 7: 38). Concerning the latter Paul speaks in this wise: "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6: 10). Both the former and latter Paul pictures thus: "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after: But Christ as a son over his own house; whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3: 5, 6). After showing that men under law were in bondage, and that Christ took away the law and, thus delivering from bondage, made men the children of God and heirs, Paul says: "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all: But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law; that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4: 1-7).

The Jewish church was an organization with institutional limits in detail, and with its methods, ways and means all in the form of law. No latitude, whatever, was allowed. It was required that every thing should be done in a certain way, and no other way would do. With respect to merit or demerit a man was measured exclusively by law. This was statutory bondage and not calculated, and certainly not intended, to make men spiritual. And yet, it was the best thing for the world at that time. Paul explains that the race was in its childhood, as it were, and therefore in need of tutors and gover-

nors. These God provided in the form of law. This, of course, was temporary, an arrangement until men should arrive at that maturity when they could be shown, and led into, a new and larger life. So, "when the fulness of the time was come, God sent forth his Son," who took away the law and graciously gave unto men the adoption of sons. What a different life was this from that under law! New impulses, new motives, new ideals and new hopes sprang into the breasts of a down trodden, sin cursed and unfortunate people. Visions of a new world, mingled with rapturous rays from the long lost Eden, burst forth upon a dreary humanity. Those who possessed sufficient spiritual discernment to appreciate its significance were filled with unutterable delight, and praised God as men never praised Him before. With the youth of humanity law sped away, its mission ended, and the bright day of sonship dawned, flooding the world with promise. In this day we were born and do now live. We are no more servants, but sons. As sons we are not under law, but under love. It is not the compulsion of law, but the impulses of love that is back of our lives, filling them with divine light and steering them heavenward. "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself" (Gal. 5: 14). "For the love of Christ constraineth us" (2 Cor. 5: 14). "Because we are sons God hath sent forth the Spirit of His Son into our hearts," and therefore it is in the Spirit that we live. "This I say then, walk in the Spirit, and ye shall not fulfill the lusts of the flesh" (Gal. 5: 14). Now, if we walk in the Spirit of the Son that is in us, we do not walk by "thou shalt" and "thou shalt not" of any code of laws, nor by any law of method. "But if ye be led by the Spirit, ye are not under the law" (Gal. 5: 18). In bestowing upon us sonship God has given to us a liberty that could not exist under law. Under law men were not trusted, had not freedom, or latitude, of any kind. Hence there were laws not only of restraint and constraint, but of method. But having come into the adoption of sons, we have come into a happy freedom which gives scope and volume to spiritual life and discernment that could not otherwise be attained.

We are exhorted not to abuse this liberty. "I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5: 12, 13). Here it will be noticed that Paul refers to certain ones who were troubling the Galatians. Jews there were who endeavored to induce the whole Galatian brotherhood into the observance of the Mosaic law, and thus destroy the liberty of these brethren as God's children. Hence Paul exhorts: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5: 1). Some Jews played the

part of hypocrites in the effort to fasten the laws of the Jewish church upon Christians. "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Gal. 2: 4). Has it never occurred to those of this day who are essaying to fasten upon God's children a set church, a set way, a set order, or method, that just so far as they succeed they destroy the liberty of sonship, crush spirituality and drag christianity into the low, groveling realm of legalism?

I shall continue to persuade myself that their error is due, not to insincerity, but to an unfortunate misconception of the church. I heartily concede to others that honesty of conviction and purpose that I would have others concede to me. But, so long as men persist in enacting their opinions into law, either written or unwritten, and audaciously labelling them, "Apostolic succession, divine" &c., just so long will they perpetuate the source of strife and estrangement. Children of God there are who, true to the spirit of sonship, will ever steer clear of all forms of legalism and preserve that liberty, that spirituality, that love and that union of faith which should characterize those who have been pardoned and adopted into God's family upon the earth.

In God's family upon the earth, the church, 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.

Alabama Field Notes.

O. P. SPIEGEL.

Our meeting in Montgomery began Jan. 26th and closed Febr. 14th. It was, all in all, a great meeting and a great success. Despite the awful weather our audiences increased from some half dozen the first night until many were turned away the last night because no place was found for them.

Through the kindness of Bro. Thompson, pastor of the Clayton St. Baptist church we used his baptistery Lord's day afternoon. Bro. Patton had sung in his choir the preceding Lord's day. Bros. Townsend and Elliott, Baptist ministers, attended some of our services.

Bro. J. E. Dillard did much toward assisting us in getting a hall to meet in. He also furnished Bro. Patton and organ to assist in the congregational singing. Every body sang. His parents who are zealous members of the Methodist church, have our grateful thanks for ten days entertainment in their hospitable home. Bro. J. M. Garrett and wife also entertained us ten days. Theirs truly is a happy home. They have instituted in their home a

Lord's bank. When they make one, five or fifty dollars they put a per cent in this bank for the Lord's work. They only act as the Lord's stewards over the Lord's bank, and put the money where they believe it will do the most good. Now does some one ask me for the chapter and verse authorizing a Lord's bank? He tells you to give as you have been prospered, and the best way to accomplish any work is by systematizing your efforts. I know of no better way than the method chosen by Brother and Sister Garrett. I commend this method.

Then Bro. Fitzpatrick, an elder, Bros. Walton and Wallace, deacons, and Bros. Rowell and Hollman, with their excellent families, assisted in our entertainment. Others could not because of sickness and absence.

Bro. Patton is a power in song. He used his last book just from the the press, Revival Choir No. 2. It is a most excellent book and I commend it to churches needing a good book. Miss Lucy Hines presided at the organ with grace, dignity and ability until the measles overtook her. She also sings alto beautifully.

Bro. Dale was with us a few days and filled my appointment at the Y. M. C. A. Sunday afternoon as I had to attend a baptismal service. Bro. Patton was also invited to sing a solo at the Y. M. C. A.

Bro. J. C. Ott of Florence preached two Sunday mornings, and we enjoyed his earnest sermons. What I said about his sermon two weeks ago was not intended as a personal thrust by any means, but it was a thrust at a growing habit among us all of getting lessons out of passages which the passages do not teach. Bro. Ott is an excellent christian man and a good friend of mine.

Bro. Samuel Jordan preached Lord's day at the Christian church. He is a pious godly man, gentle as a woman. I enjoyed his sermon very much. Some day I hope to see a great church in Montgomery.

Mississippi Delta News.

KILBY FERGUSON.

AMONG THE CHURCHES.

Saturday before the 1st Lord's day in this month I reached Greenville and was tendered the hospitalities of the C. H. Starling home, in forest park. Passed afternoon in calling on the members and others, getting all things ready for church services next day.

The P. M. railway train brought from Ark., John A. Stevens, our State Evangelist, whom we are all pleased to see when and where we can. The writer was the same evening, unexpectedly taken sick.

Bro. Stevens preached for the brethren at 11 A. M., and 7:30 P. M. The writer, though quite unwell, attended the A. M. services, and with the audience listened to an excellent discourse on the financial duties of all Christians, such a sermon should be preached in all our churches.

Sister C. H. Starling, on our return from church, sent for the family physician for me, to wit Dr. Tombs. He diagnosed my case, ordered me to my room, and left medicines with directions.

The children ceased all noise, showing the power and control of cultured minds over children when and where intellectually cultured parents know how to train children. Every attention was given. At intervals a little five or seven year old girl or boy, would quietly enter my room and say Bro. Ferguson, will you have a drink of water, &c., &c? I mention this to emphasize the importance of right education. According as the father and mother have been rightly or wrongly educated so the children will be. In five days under God's blessings, and attention shown me by the family I was again able to go.

Reached Friar's Point Saturday before the 2nd Lord's day, was met at depot by Bro. W. A. Sessions, Post-master, was driven to his home, where my headquarters were established till my departure on Monday following. The afternoon was pleasantly passed in visiting our people and others. Friar's Point was one of four places that passed, at my request, Sept. 1, '96, into the pastoral care of Bro. Flournoy Payne of Ky., and which he relinquished, voluntarily, for a field which he preferred in Alabama. Our Lord's day service, A. M. and P. M., was in all respects gratifying. At night we had to send out and bring in extra seats to seat the audience. I am to give them regular monthly preaching in future. But owing to my many congregations, they are only to receive week time preaching. They believe in missionary work and though poor, they will go on record during the year 1897 for state missions, U. S. home missions, foreign missions, and church extension fund.

Monday after 2nd Lord's day found me on the cars for Jonestown, Coahoma Co., Miss. On reaching Coahoma (my regular P. O. address for all correspondents, a change of cars occurs) I entered P. O., my box 44 was filled with letters and a (small goods) box with papers. P. M. hands me letters, car bell begins to ring, I grapple letters and a few papers and enter cars, and train starts. Letters from genial Florida, Canada, Texas, Kentucky, Illinois and other points. We soon reach Jonestown. A well dressed colored man says, "please let me carry your grip to Mrs. C. L. Jones, where you are to make your home during your stay in Jonestown." Reaching the house, Sister C. L. Jones' face is recognized. She is dressed in black. Since my monthly visit her christian husband, C. L. Jones, has passed away, as only christians can. In the be-

ginning of his last sickness, Bro. Jones and his wife, went to St. Joseph's Hospital in Memphis, Tenn. where every attention that love and money could procure, was given him. His disease finally proved to be meningitis. On 26th day of January, 1897, Charles Leroy Jones passed away. He sorrowed to leave his loved wife and children, whom he so tenderly loved. He had no fear of physical death, relying on the promises of God, of Christ as an all sufficient Saviour of those who obey Christ, he departed in full confidence of eternal life.

He was born April 15th A. D., 1852, was a native Mississippian, aged forty years, nine months and eleven days.

His wife's maiden name was Maggie R. Hill, daughter of Mr. and Mrs. J. R. Hill of Jonestown, Miss. Our deceased Brother will be missed by a large circle of acquaintances. He was a man possessing unusual business capabilities, and leaves an abundance of this world's goods for his family.

As night drew on the M. E. church bell rang. Was informed that Rev. Copeland, Baptist was to preach. Heard him gladly as any of his members. After Bro. Copeland had finished, the M. E. minister, arose and announced that Bro. Ferguson would preach on night following, Tuesday. Bro. Copeland and I are not strangers. We are friends wherever we meet.

Bro. Brooks the regular M. E. preacher in Jonestown, like his predecessors, Craddock and Gibbs, is a genial christian hearted man. Ordinarily I visit Jonestown monthly. In my services on Tuesday night in Jonestown, no absent face was so greatly missed as that of C. L. Jones, recently deceased.

Wednesday Feb. 17th at 4:30 A. M., we reached the dept in Jonestown, bought a ticket to Shelby. Then walked out in front of depot, the moon was shining brightly, and was forty-five minutes before day light: but to my surprise, the chickens, roosters and hens were going hither and thither in fine feather eating and enjoying life.

The people of Jonestown are a prosperous people and are industrious and thrifty. Train soon reached Lula, there all passengers not going to Helena, Ark., leave the cars. Your correspondent alighting, grip in hand was soon at Lula Hotel, and seated and enjoyed an excellent breakfast. At same sat Rev. Bradley, the popular minister of the M. E. church in Lula, Miss. His people are now engaged in the erection of a new church edifice. And until built they use the Christian church building in Lula which is as it should be. Our church building in Lula is a white frame, in good repair, erected on an eligible lot well located, but our title is conditional, and when no longer used for church purposes the title will revert to the grantors.

Let none of our brethren ever build any more houses in which to worship God without first getting an absolute title. Find a case in point in I Chron. 21:22-25, in this that David wanted a perfect title

to the land before erecting an altar to God. More of this hereafter.

Preachers should not expect me to investigate their standing. At most only two are now needed in the Delta. As all the points are new, membership small, and nearly all are poor financially, the incoming preachers must be able to get along on an income of say \$500. or \$600. and if he is not a hustler \$400 will equal his income. Unless Bro. J. A. Stevens, or some other well-known man vouches for the standing of the applicant I will give it no attention.

Before me is a letter from N. B. Patterson, Evangelist, of West Point, Miss., in which he speaks of coming to the Delta this month to make arrangements for holding several protracted meetings.

I know and admire Bro. Patterson and will be glad of his help when the proper time comes. I have written him, and am sorry he did not write me some time ago, so that I might have advised with him as to the best time to come. He can not now do much if any good by coming; because our roads are bad and will be till say April 15 and likely later. For this season I have dismissed my congregations till in April or May where they are remote from railroads except Davis Chapel, and Shotwell Christian church.

I do not know of any points, in the Delta, named by Bro. Patterson where a meeting will be wanted before June or July. If he comes to arrange now he will be disappointed and form an unfavorable opinion, because of reason stated.

Good meetings can be held in the hill parts of Mississippi any month in the year. Good meetings can, as a rule, be held in the Delta from May 1st to Nov. 1st, but not at any other time because of bad roads.

Find enclosed more names of new subscribers, and renewals. Am feeling well and busy, and the Lord willing will try to give a good account of my stewardship.

Tennessee Notes.

A. I. MYHR.

The statement that a minister had been located with the church at Johnson City was premature—at least it turned out to be not a fact.

A new congregation was organized at Central, Carter Co. last Lord's day, with 34 members, good material. They have a good Sunday-school and regular preaching once per month. The writer held a week's meeting there. Three were added to the Lord.

Bro. Buck held a good meeting at Boon's Creek with 21 added to the Lord. He is now at Union. He will hold meetings at Berea, Bethesda,

during the near future. Mass meetings will be held, of the churches, in Washington Co. at Boon's Creek, March 26-28; in Sullivan Co. at Poplar Ridge March 19-21. These meetings ought to be well attended by all the disciples in those counties. The meetings are educational and helpful in the development of spiritual life.

Bro. Cross held two meetings in January with sixteen added. He is now at Liberty, Johnson Co. in a meeting.

The Third church at Knoxville is doing fine work, it now numbers 70 members. Bro. Holmes is doing a fine work and is growing into a very useful minister. We shall have another church in Knoxville before the next convention.

Three or four young men are ready to spend their vacation, evangelizing in Tennessee. They are Tennessee boys. We shall prepare to use them somewhere in the needy fields. The churches should rally to the work in such a way that these men can be kept at work. There are many who have not given a penny to help any work of the Lord in the last year.

Who will volunteer to keep one of these young men in some destitute field of our state for three months this summer?

The First church at Memphis has given us Bro. Ellis for a meeting, in some field to be selected by us. He will hold it in May or June. This is a generous act of the church and we hope to hear of other churches giving us their ministers for meetings.

The pledges to state missions are due, we need some money to continue the men in the field.

The "S. S. Day" is the *First Lord's day in April*. Envelopes will be sent to all the Sunday-schools and we hope for liberal collections from all.

Let us push the work in all parts of the state and world. What are the needs but our opportunity?

Mississippi Field Notes.

G. A. REYNOLDS.

On Feb. 8th I left Amory, and went to Nettleton. This is a small town on the M. & B. R. R. about 25 miles south-east of Tupelo. I was met by Bro. Dr. M. M. Davis, and carried to his pleasant home.

Preaching had been published for Monday night. The weather was inclement, still there were several out, thirty or thirty-five. The attention was good. The church in Nettleton has no preacher now, and

has not had since Bro. N. B. Patterson moved away to West Point. An effort is now being made for monthly preaching, and if the proper arrangements are made I will, the Lord willing visit them once each month and also hold a protracted meeting there in May next.

We have some faithful members in Nettleton, that have stood firm against all opposition and discouragements for many years. I can not remember all the names of those who are no doubt worthy, but the following names are a few of them; Dr. M. M. Davis, and his daughters, Bro. Wade who labors in the ministry, when opportunity makes it possible for him to do so. Frequently he visits on Lord's day churches and school houses in the surrounding country, and preaches. I should not fail to mention Sister Wade who is ever faithful and consecrated. Bro. and Sister Duncan, Sister Bryan and her husband who though not fully identified with us, is interested in the church and is ready to help in any way to build it up.

From Nettleton I went to Aberdeen via Amory, arriving at the former town about noon, Tuesday Feb. 9th. Bro. James McFarland was at the depot, waiting for me, and soon I was comfortably housed in his hospitable home. It was a great pleasure to me, once more to enjoy his hospitality. Many years ago when I had just begun the ministry, he and his good wife gave me many words of encouragement. Every preacher will know what that means, and will admit it is a great deal. Many young preachers give up the ministry on account of discouragements and failures that come upon them. The members of the church often, are not considerate. They require too much of the young preacher. Because he does not preach well in the beginning they too often say he never will succeed; this some times reaches the ears of the young minister, and discourages him, and some times he quits the work, and turns his attention to something else. A few words, encouraging him to go on and not to give up would have caused him to succeed. Bro. and Sister McFarland were in this particular great helpers to me, and gratefully do I feel towards them for it.

I called on Bro. Armor and family in the afternoon, and spent a few hours in his home very pleasantly. At night I preached to a small congregation. The weather was inclement and the notice, for preaching had not been very well circulated. The time was short and many did not know of preaching. The next night, Wednesday, was the regular prayer meeting night, and I remained over and preached again. A larger congregation were there than the previous night. There were very few of the brothers out, most of the congregation were sisters. The work in Aberdeen has been carried on mainly in the past by the earnest work of the sisters. Bro. Armor does not see now how the work, that has been done, would have been ac-

complished, had it not been for the noble band of christian women in Aberdeen. May the Lord raise up more such women in other congregations.

The church is to be congratulated and commended for their noble work in building such a good and comfortable church house as they now have in Aberdeen. They are now comfortably housed, and are well prepared for a large growth numerically, and I predict this will be the case. They are laboring under one disadvantage; that is they do not have preaching every Lord's day, only two Sundays in the month. As soon as practicable they should arrange to have Bro. Armor give them all of his time, instead of one-half of it, as the case now is. The church meets each Lord's day and they have a bible school, and the Lord's Supper, but in addition to that they should have the word preached each Lord's day so as to reach and convert more of the people.

I met several of the members of the Aberdeen members at their homes. Sister French, though suffering from cold was able to be at church, and it was my good pleasure to be in her home several hours. She is indeed and truth a "mother in Israel." A more earnest and consecrated christian I never met. Long has she loved and served her Lord and Savior. A bright crown is laid up in heaven for her which the Lord will give. Sister May Adams, who showed me great kindness by taking me in the buggy to visit the members, has imbibed much of the spirit of her mother, sister French; and is numbered among the faithful ones in Aberdeen. I would like to mention others by name that I met but my space will not permit it. We believe the church in Aberdeen is now in the best condition it has ever been and that it has before it a very bright future.

The first Lord's day in March is the time appointed for our contributions to what we call Foreign Missions—world wide missions. I hope that every church in Alabama will take up an offering for this work however small it may be. Of course we may have a church debt upon us, we have our home preacher, state missions and the General Home work to support, but what we give to foreign missions would likely not be given to any of these other worthy calls. Let us take up the contribution if we don't get from the whole church but ten cents. but let us try to get ten dollars or more. Some individuals there are who would like to give as such. Do not let this opportunity pass. Some of our churches have preaching only once a month, and this not the first Lord's day in March. Any Sunday in March will do. Be sure to send it if only one dime. Let us do something this year for world wide missions. Send to A. McLean, Box 750, Cincinnati, Ohio. I have asked him to send several copies of the *Missionary Voice* into Alabama. Distribute them, and heed their burning words in behalf of the lost.

THE GOSPEL MESSENGER.

M. F. HARMON, }
O. P. SPIEGEL, } EDITORS.

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NASHVILLE, TENN., FEB. 26, 1897.

The Great Salvation.

NUMBER FOURTEEN.

In our last we presented some thoughts on the subject of "Conscience," and we wish now to add one more thought to what we then wrote. The thought is that the conscience is always most sensitive and active in the direction in which it is most frequently exercised. If it be most exercised along the path of duty we will find it ever impelling us in ways of usefulness and happiness. If, however, it exerts its function chiefly in negative ways of withholding from wrong, it is apt to turn us into spiritual detectives and heresy hunters, and perhaps finally transform us into the likeness of the dog in the manger, who could not or would not eat, and prevented any other from eating. Undoubtedly conscience has been and still is a great hindering cause to the progress of divine truth, and has been often made the excuse for illiberality. It is so easy for us to doubt the rightfulness of what we are called upon to make sacrifices for.

But we leave this subject now and invite attention to other matters pertaining to "life and godliness." In the present article we wish to call attention to the absolute importance of studying the revealed word of God if we would have that word "dwell in us richly in all wisdom." It is recognized by all that the preacher ought to study the Bible, and that it should not only dwell in his memory, but that his whole heart and soul should be filled with it, and that his character and life be the exponent of it. But it is equally imperative that every disciple of Jesus do and be the same, in order to that holiness "without which no man shall see the Lord." Much depends, however, upon the attitude of the mind and the purpose with which we come to study the divine word. If we approach this study with the mind filled with preconceived ideas or opinions, and read the word of

God in order to confirm our views, we will generally succeed, and at the end of such a study be no wiser or better than when we begun.

Unfortunately too many thus read and study the Bible, the result being they are simply confirmed in the "doctrinal" views already entertained. But when we come to study the Bible simply as learners, that we may know more of God and Christ, then we will be sure to reap a rich harvest of grace and blessing to our souls, for the Savior says, "This is life eternal, that they might know thee the only true God and Jesus Christ, whom thou has sent." It is a blessed privilege to know God as Christ has revealed Him, for the more we know Him the more we will love Him, and the more we love Him the better will we serve him, and more and more have our nature conformed unto that of our Lord and Savior. There are two aspects of christianity, intimately united and yet distinct, sometimes designated as "head religion" and "heart religion." The emphasis has been for ages put upon the former at the expense of the latter; sometimes upon the latter at the expense of the former. That the pioneers of the movement for a return to New Testament ideals especially emphasized the doctrinal or intellectual aspect of christianity was perhaps inevitable, but the time has come when the emphasis should be changed. The disciples have undoubtedly been able to maintain their doctrinal plea against all opposers, and the signs of the times indicate the approach of the day when this plea will prevail in the protestant lands, and finally in all the world. It can never be abandoned by those who understand the teaching of the Holy Spirit as long as there are souls to be saved from sin. But what is especially needed now in all the religious world is a deepening and broadening of the spiritual life of individual souls, and so of the whole church. In order to develop and enlarge the spiritual life man needs to feed on other food beside intellectual theories.

"The bread of God which cometh down from heaven giveth life unto the world," and Jesus says, "I am the bread of life." He also says, "The words I speak unto you, they are spirit and they are life." And this is true because His words draw the thoughts and affections of men to Him. To study the divine word that we may know more and more of Christ, prayerfully anxious to be filled with His spirit and transformed into His likeness, is to open our souls to the incoming of God. The vision

of God in Christ will turn darkness into light, despair into hope, and quicken the dead into life. The world is groping in darkness and sin for the lack of that immaculate and transforming vision, and the disciples of Christ are under the greatest obligation to give this transcendent vision of God in human flesh and life to all the world, for it is still true that "the earnest expectation of the creature waiteth for the manifestation of the sons of God, and that the whole creation groaneth and travaileth in pain together until now."

But how can they do this unless Christ be so formed in them that their life and character constantly reflect His? God manifested in human flesh and life is still the great need of the world. But how can the disciples of Christ so manifest him when they study the word of God, not so much that they have their souls filled with the thought of God and of His goodness and love revealed in Christ, but rather that their intellectual conceptions may be clearly correct in reference to the *plan* of salvation revealed in that word. We are not undervaluing this kind of study of the scriptures, for it is necessary in its place; but we are trying to impress upon the minds of our readers that this kind of study alone will not build them up in spirituality, nor develop within them the divine nature. No accuracy of doctrinal conviction can compensate for the lack of this. If, then, we would have the power of God come upon us through Christ, let us turn to the gospels of Matthew, Mark, Luke and John, and study the life of Jesus, the son of Mary, in all of its admirable manifestations during His earthly sojourn amongst men. God's power to draw men to Christ is found in that life, and if no man can come to Christ except the Father draw him, and if we must all be taught of God in order to that coming, then the words and works of Jesus contain that necessary teaching, for he says, "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, He doeth the work." Because all his words and works bear in them the love, wisdom and power of God they touch and move the heart, enlighten the mind and constrain the will so that the humble disciple is led in loving submission in the way of righteousness and peace. In all the Savior's teaching there is nothing more helpful than His parables. They are pictures from life, illustrating God's dealings with men and revealing a love ever guided by wisdom and made effectual by power. Many of the incidents of

His life are full of the pathos and power of love. The incident recorded in John 8: 3-11 is one of these. The poor, sinful woman, brought by the scribes and Pharisees before Jesus in all her degradation and shame, stands trembling before the all-seeing eyes of the Son of God, hopeless because of her sin and of the terrible penalty of the law denounced against her. But her proud accusers were baffled when love said, "He that is without sin among you let him first cast a stone at her." And when the poor, shamed creature was left alone with the Savior these words fell upon her ears: "Woman, where are those, thine accusers? Hath no man condemned thee?" She said, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee; go and sin no more." Who is it that feels and speaks thus to the disgraced and degraded outcasts of society? It is God, who is ever seeking for the love of all of His children, revealing himself through Christ. This is only one of the many occasions upon which Christ reveals to men the great, loving heart of His Father in order to beget in human souls a love for Him superior to every other affection which shall controll all the powers of our being and bring them into harmony with the divine. Let us study these things and strive to grow more and more into the likeness of Him who loved us and gave himself for us.

The Woodland St. meeting this city is getting on very well, with about seven added to date.

M. C. Kurfees, preacher for the Campbell St. Church, Louisville, Ky., is in this city holding a meeting at the Bible College, South Nashville.

Bro. S. P. Spiegel of New Decatur, Ala., has recently been added to the faculty of the city public schools, being in charge of the vocal music department.

We learn through Bro. R. Lin Cave of this city, that Bro. C. P. Williamson, of Atlanta, has had a second stroke of paralysis, and that little, if any hopes are held for his recovery. This is a sad stroke not only to the church in Atlanta, but to the brotherhood in general. No man stands higher in our ranks than C. P. Williamson.

Bro. Shelburn of Rockwood, Tenn. recently did the nice thing by sending us in a nice list of subscribers from his church. This kindness is duly

appreciated, and we are satisfied that Bro. Shelburn will lose nothing by this kindly effort. We trust it will not detract from his salary a cent, and besides that, we hope the spirit which this paper tries to infuse into its readers will make of his members more generous, loving, broader minded and give them a store of information which they would not have by failing to read the paper. There are others whom we will give a like privilege for the asking—and if you have not the time to ask for the privilege, do it without. We are waiting on you.

"A correspondent in GOSPEL MESSENGER, in reporting his work speaks of what he did "on last Sabbath." Bro. Harmon, you ought to teach that preacher the Old Jerusalem Gospel."—*Church Register*.

Say, Bro. Creel, what is the matter with you? Why didn't you read all that squib, and read it closely? If you had, you would have seen that the correspondent in question had preached for the *Adventists*. The brother verily did preach on the Sabbath, or Saturday or in other words, on the *seventh* day of the week. His language was not *Ashdodish*, but scriptural. By the way, you can always count on the MESSENGER maintaining a good scriptural vernacular.

The editor spent two days last week with the Junior editor of the GOSPEL MESSENGER, and J. M. Watson in Birmingham, Ala., preaching on Sunday morning for the brethren. Bro. Watson has done a good work for the church in Birmingham. They now are free from any church debt, and are going to buy a fine nice church lot in the heart of this splendid magnetic city, and build thereon at no distant day a large neat and commodious tabernacle. Then the church expects to do its part in taking the town for Christ and new testament christianity. Bro. Spiegel has just returned from Montgomery, Alabama's beautiful capitol, where he, with Bro. J. D. Patton as singer, had closed a splendid two weeks' meeting. They had only a few additions, but the work was well advertised, and a foundation laid for a large meeting which they hope to hold there in the middle spring. Our work in Alabama is moving on nicely, and we confidently expect great things for the church inside of ten or fifteen years.

We have a letter from Dr. E. C. Anderson, of Anniston, Ala., in which he says:

"The improvements in GOSPEL MESSENGER are much greater than I

was led to expect from reading your promises. It is now a paper worthy of the hearty support of the christian people. Your leading editorial in today's paper is the thing that prompts me to write this time. Please all who have overlooked it, turn to it and read. It will bear reading; and not by the preachers but by all who can talk as well as write. For quite a time I have attributed reports like the first as an evidence of weakness in the preacher making the report. Let us present Christ. We are told that if Christ be lifted up that he will draw all men unto Him. I believe this along with other passages that I find in my Bible. Now let us when we speak or write on Bible subjects, show a spirit of love, not a spirit of sectarianism nor the sins of the people, but a love for Christ which if properly magnified will draw people, from the systemized opinions of men and all other sins, to Christ.

Yes Bro. Harmon, keep that thought before the readers of the MESSENGER, and request all reports to be made not in boastings but in a spirit of love of Christ."

We are receiving many compliments on the photographs and biographies which are appearing in these columns from week to week. Of course the "subjects of these sketches" are opposed to their photographs and biographies going in the paper, (some preachers refuse outright) but they should be willing to gently yield to the wishes of the bulk of our readers for the good it does. Of course there are men who are retired in their nature, who do not seek prominence and who are averse to having their picture appear in a paper as widely circulated as the MESSENGER, for fear people would accuse them of wanting to be "conspicuous,"—but the discerning public can readily tell when a man is seeking praise and when he is modestly consenting to the wishes of the public. For the benefit of some of our preachers who are too timid to furnish us with these sketches, we wish to say that if such men as McGarvey, Grubbs, Errett, Garrison and scores of the best men among us permit their likeness to appear in our books and papers without criticism or comment, can not we ask and receive a like favor from you, when it comes through a channel that the world will know that these things were sought for, and that you were not imposing these upon the public? These men who are helping to make our history should and must be known of the brotherhood.

Reports from the Churches.

ALABAMA.

SELMA: Had one addition yesterday. We are getting ready for March offering.

Yours Truly,
E. V. SPICER.

BIRMINGHAM: Three took membership with us yesterday morning. We have had twelve additions this year.

J. M. WATSON.

BURCH: During 1896 I preached about fifty discourses. I baptized but one young woman and one young man. How little my work seems, and what insignificant results, some may think, and yet if I can bring even two more into the Good Shepherd's fold this year, how happy I will be. What the world needs is men to do what they can for Christ, however little this may appear in this age of great accomplishments. Pray for me, that I may, in my childish youth, bring many to the Lord.

JOHN M. SPIEGEL.

FLORIDA.

JACKSONVILLE: Congratulations on the improved "GOSPEL MESSENGER." It is good size, good print and good meat. Give us plenty meat, we need that in the south, we can get along without soda water but we cant get along and become strong without meat.

Our state convention meets in Ocala, March 3-7. We are expecting a fine gathering. Several of our workers from the north will be with us.

During the past month I have been assisting the State Sunday-school Evangelist in giving Bible institutes in different towns in Florida. In every place visited found some of our folks; so many of them "asleep in Jesus," some of them "gone into the denominations."

Some of our good folks do not give very much encouragement to this Bible Institute work, and *think* that I ought not to be in such company. Bless your sweet soul, my dear brother and sister who are doing nothing but find fault, I stand ready to hold Bible Institutes at any time. By this means you can reach preachers and people that you cannot reach in any other way.

What we need in Florida, and in some other places in the South, is the "Bible." People are asking for the "truth." Give them the "light."

Our work here in the "gateway of

Florida" is moving on to victory. We hope to have a series of meetings in the near future. Brother N. G. Jacks and the writer are going to exchange meetings again. We did this a few years ago, resulting in one hundred and sixty-four additions to the two congregations, Augusta, Ga., and Selma, Ala. We are hoping for great results.

Our congregations have been large since the tourist season opened. Often we have eight or ten states represented. This is a good sign when people go for pleasure that they do not forget the Lord's house on the Lord's day.

J. J. I.

SOUTH KENTUCKY.

HAMLIN: Dear brethren in Christ, I wish to say that the MESSENGER has been coming to my door ever since the beginning of the new year, and I want it to continue to come. I like the new form splendid. Wishing the paper continued success, I remain your brother in Christ,

J. E. ANDERSON.

FAIR DEALING: *Purchase Notes.* I have been very busy for some time and have not taken the opportunity, to write any for the MESSENGER, if it has presented itself. The brethren among whom I've been appreciate the MESSENGER very much but are greatly troubled about its not reaching them regularly. What is the matter with it, Bro. Harmon? You I know will look after this. I had anticipated a pleasant trip with Brother Gant among some of our Purchase churches but he was called back at Paducah to Crofton by the death of a very dear friend and brother in Christ I met Bro. J. C. Shelton at Bethel (Woodville) where he is held in very high esteem by the brethren. He is now laboring for them in his second year. Bro. Shelton is a clear forcible presenter of the Gospel. He will preach this year for Bethel on the first, Cunningham the second and Bandana the fourth Lord's days, the third he has yet unengaged. Hinkleville and Blandville have not yet secured a preacher. The Hinkleville brethren have done themselves great credit by repairing, repainting and beautifying their meeting house and enlarging their grounds by buying some adjoining land. Blandville is just completing the renovation of their house which was partially destroyed by fire last March. Hebron has not yet engaged a preacher. This

used to be one of our strong congregations but has been greatly reduced in financial and numerical strength by emigration of its members. The little band that remains is composed of as noble, intelligent disciples of the Lord as one will rarely find.

I am stopping tonight with Brother Lucien Palmer's family at Pottsville. It is always a pleasure to me to stop with the consecrated family. Brother and Sister Palmer are devoted servants of the Lord. I am quite anxious to find Bro. Willie Boaz, one of our young preachers who lives near here. I shall try to give you notes regularly hereafter and I will try that they shall not be lacking in news if the do in literary finish.

In my next I will try to tell of Bro. W. W. Morris' work at Woodville.

Yours for Christ,

D. L. NELSON.

BOWLING GREEN: You are always welcome, dear MESSENGER. We give you a happy greeting, and miss you when you fail to come.

MARRIED.

Wednesday night, at the bride's home, on Tenth St., this city. Mr. Tom Williams and Miss Cora Greathouse were united in the holy bonds of matrimony, the writer officiating. I note with much pleasure some statements made by A. M. Growden, on "A. Campbell and Church Restoration." Many of our preachers, who occupy city pulpits, are inclined to tickle the fancy of people, in the place of presenting the clear teaching of the Bible. There is a greater demand for plain Bible teaching now, than ever before in the history of the world if possible. Let me give you an example: A member of the church said recently, that: "We should have a book, containing certain rules and regulations, for the church, that we did not have any such book in the brotherhood." This man pretends to lead in S. S. work, etc. He is a good man, but he needs some teaching. Many of our young members in our towns and cities are in the same boat with him. Our preachers are to blame for such a state of things, and God will hold them responsible for not declaring the whole counsel. Paul said: "All scripture is given by inspiration and is profitable for doctrine, correction, instruction, etc." The Bible is our guide, and contains rules and regulations for our "brotherhood." Let us be true to God in presenting his word to men. "Woe, be, unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6: 26). We can not afford to belong to such a class of men. May God

help us to shun them. Listen, "when I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezekiel 3: 18). Paul said: "I am pure from the blood of all men." "I have not shunned to declare, the counsel of God" Acts 20: 26, 27). Let us imitate Paul's example, and God will bless us and save us.

Yours for the Truth,
D. J. COCHRAN.

MISSISSIPPI.

ACKERMAN: On the 14th I came here and began a meeting. The weather, so far has been favorable. The interest seems to increase with each service. Will be here some days yet.

Send a sample copy of the MESSENGER to Prof. H. L. Keisler, McCool, Miss., of Feb. 19th.

Fraternally,
G. A. REYNOLDS.

The meeting here is being continued. One young man was baptized yesterday. Have published appointments for Saturday night, Sunday and Sunday night.

This question was handed in last night, Answer yes or no. Is there anything in your church, essential to salvation, that can not be had in any of the other churches? If so, what is it?

I will devote some time to night in answering it. Fraternally,
G. A. REYNOLDS.

PALO ALTO: The work at Abbott is in a fine condition, we organized one of the best Sunday-schools in the country here two weeks ago. We have about forty or fifty members in the school and expect to have money more soon. We have a wide-awake church at this place of 114 membership. We have established a mission at Griffith where the writer ministers every 2nd Lord's day. This place is about six miles from here.

Bro. R. D. Shults, of Trenton, Tenn. has taken the field of work, that I had last year, Mt. Hope, Hemingway and Seven Pines. Brother Shults will also preach at Montpelier this year. These brethren are very fortunate in securing Bro. Shults, for he is one of Tennessee's brightest sons.

I close, success to the MESSENGER.
JOHN M. TALLEY.

TENNESSEE.

ROCKWOOD: On last Lord's day we had good audiences both at morning and evening service. One addition by letter. The work of the Lord here is growing slowly but we hope surely. The membership of the church is awakening to a deeper consecration and a more loyal interest in the Master's service. We shall organize an Endeavor Society this week.

We preached on Tuesday night of last week at Cardiff, and on Friday night at Post Oak Springs, the oldest congregation of the state.

Preparation is being made here and at above mentioned places for Missionary Day, and we trust to report a good offering.

W. J. SHELBURNE.

MEMPHIS: Four additions to report this week. Seldom have a meeting that some one does not come to Christ. Praise God. Dr. Jno. A. Brooks, the former pastor of Lindenstreet Church, passed away Feb 3. Another soldier has fallen on the battle field. A grand man has gone to rest. Many are the sorrowing friends.

Rev. James Vernon, of Henderson, Ky. is here in a meeting with the Third church, with five additions. Good interest. Rev. S. M. Martin will hold a meeting for us beginning about the first of April. We are expecting to make it a tent meeting.

W. E. ELLIS.

Had two additions yesterday morning at Sindy St. Church, and one at prayer-meeting night. We have confessions at nearly every service.

Bro. James Vernon closed his meeting at Third church last night with nine additions to the church. The meeting did the church much good. He will deliver his lecture, "Through Palestine on Horseback" before leaving this city. We feel that interest is increasing here and we have every reason to look for a prosperous year.

W. E. ELLIS.

VIRGINIA.

CLIFTON FORGE: It is with much pleasure we place the G. M. on our exchange list. We rejoice to know that we have such a paper in the South. We pronounce it an up-to-date journal, and hope the people of the Southland will not only appreciate it, but sustain it.

The church at this place is indeed alive. To find persons better than are some of its members you would

have to go to heaven after them. It stands by missions, state, home and abroad. The Sunday-school is one of the best in the state.

W. G. Walters, of Hinton, has taken the work at Ronceverte. Recently he closed a meeting at Ronceverte with twelve additions. The Hinton papers speak in praise of his work while there. He is a strong preacher for his age.

The work at Pulaski City starts off well with their new preacher, Burnett Reynolds. They recently had a big revival. They cut off a number of "dead heads."

Evangelist Burley has been conducting a meeting for weeks at Bristol. There had been twenty-nine added when last reported.

J. W. Harman, editor of the Virginia Evangelist and pastor of the Bluefield Church, is reported sick. Overwork, of course. Harman is perpetual motion.

R. A. Helsebech preaches for Old Well, Horse Pasture, Mayo and Leahsville. For some time he served churches in Southwest Virginia. He is greatly appreciated in that section.

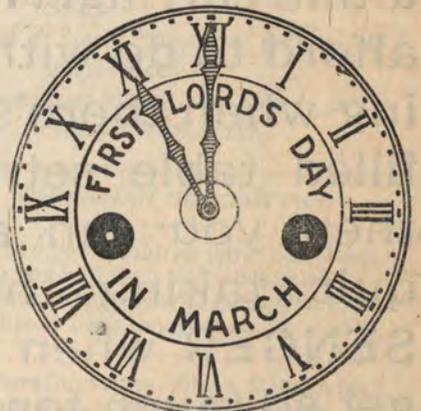
Geo. P. Rutledge, state evangelist, is in a meeting at Crews with John Reynolds, pastor.

Prof. H. L. Willett is giving Bible lectures at the University. The class numbers forty-five and the people are delighted.

Sunday I begin a meeting with Bro. Ainslie, in Baltimore. Let all who read this send up a prayer for this meeting.

The people of Virginia are pained at the announcement of C. P. Williamson's illness. He is one of our strongest men and is very popular in this state.

Hoping you a long and useful life, I am your brother, W. H. BOOK.

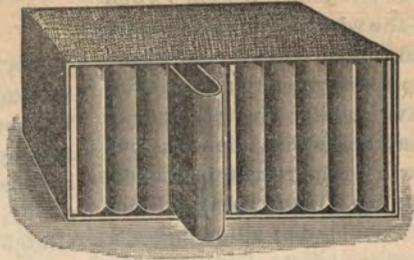


WANTED—AN IDEA Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1,300 prize offer.

A Word or Two.

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

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OPPORTUNITIES.

- March 1. "Rebekah's Opportunity." Gen. 24, 15-28.
- March 2. "Rahab's Opportunity." Josh. 2, 1-22.
- March 3. "David's Opportunity." 2 Sam. 9, 1-13.
- March 4. "David's Friends." 2 Sam. 17, 22-29.
- March 5. "Boaz and Ruth." Ruth 2, 1-17.
- March 6. "The Barbarians." Acts 28, 1-10.
- March 7. TOPIC: "OPPORTUNITIES TO DO GOOD, SEEING THEM, USING THEM." John 4, 5-15. 1 Cor. 9, 19-22.

"There is no sorrow I have thought about more than this: To love what is good and try to reach it, and yet to fail," said George Elliott. These are pathetic words, but wonderfully true. We doubt not that this very sorrow has done more than any other in stimulating to renewed effort.

When an opportunity is past we can so easily see how it might have been improved, and from such experiences we learn how to grasp the next one at the right time.

Opportunities for doing good do not always force themselves upon one, and so there is need for constant watching, lest they pass by; an equal need also for promptness in using them.

Pleasant words, kind deeds often lose much of their beauty and helpfulness in being delayed.

Take advantage of whatever will broaden your interest and strengthen you in body and mind; be sure that at some time or other every bit of knowledge will be of value to you, and perhaps make it possible for you to seize some opportunity which must otherwise have been passed by.

The botanist sees wonderful beauty in a simple flower which many people pass by without a thought; he sees it not by chance, but because he knows where and how to look for it. Others do not because their eyes have not been trained in that direction. You will never see opportunities for doing good until you look for them as David did when he sought out Mephibosheth to do him kindness.

The *Christian Standard* for Feb. 13 published a letter from G. S. Wharton, Hurda, India, concerning the recent C. E. convention held in that place. Bro. Wharton is one of the missionaries sent out by the Foreign Christian Missionary Society, and his letter is of such interest to Endeavorers that we give it entire:

"Although this was the first rally of C. E. in this part of India, and our members were few compared with such rallies in America and England, yet we had Dr. F. E. Clark with us, who, you will all agree, was a host in himself.

Our rally commenced on Saturday afternoon and closed Sunday night. We had delegates from Hoshaugabad and Seorsi-Malwa Friend's Mission, and from Damoh, Bina and Hurda Christian Mission. There were fifteen missionaries present and a larger number of native christians than ever met in Hurda before. We all met Dr. Clark at the railway station with Endeavor banners, mottoes, the national flags of England and the United States, while a joyful noise was made by Hindoo voices and a big bass drum.

The meetings were held in our school chapel, which was crowded to the street at every session. Nearly everybody spoke and understood only Hindi, with the exception of the missionaries, so we had a fine interpreter of tongues translate Dr. Clark's addresses into Hindi. There was such enthusiasm that in whatever language any one spoke all seemed to hear the wonderful works of God in their own tongue, and the Lord was present in all. It was a genuine spiritual uplift to us all. Dr. Clark spoke Saturday evening, conducted the consecration meeting Sunday morning at 8 o'clock and delivered a powerful address on "World-wide Evangelization" Sunday evening. It was the first Sunday in the year, and all felt that it would be the best year of our lives for our Master and Redeemer.

It was a rare treat and honor, too, to have Father Clark with us in our gatherings at the church and in our homes. He is a delightful man and as simple and humble as a child, but noble and grand as a leader of armies. We had such delightful conferences with him concerning the work of the Lord among these villages.

A local union of several of our nearest societies was formed, and we believe much good will come in the future for the advancement of the kingdom from these days spent here with Dr. Clark. He is brim full of missionary zeal and spirit.

Let me say to all that Christian Endeavor Societies are just as good for India as America. We have the same

spirit and enthusiasm, and some sweet day—who knows?—but you will all come over here to one of the annual international conventions, and under India's cloudless sky praise God from whom all blessings flow. Mizpah. G. S. WHARTON."

Five months from now the San Francisco convention will be numbered with those that have passed. The Executive Committee suggests that every society shall appoint a '97 committee, which shall report to the state officers, obtain from them information concerning the convention, and keep its society in touch with all that is being done. The '97 committee should give some facts at each meeting of the society relating to convention plans, the speakers and the themes to be discussed, items of interest regarding the trip, expenses, etc. Such a committee will do a society much good, even if a delegate cannot be sent. There are thousands of Endeavorers who cannot go, but there is no reason why they should not know all about it.

'97 committees or individuals wishing convention news may apply to their state or district officers. Also the Executive Committee for '97 have published a list of addresses, from which we take the following, as being convenient to our readers, any of whom will promptly furnish the desired information:

R. O. Bean, 4 Noel Block, Nashville, Tenn.

W. R. Fagan, 18 Wall street, Atlanta, Ga.

G. W. Ely, Montgomery, Ala.

S. F. B. Morse, corner Natchez and Magazine streets, New Orleans, La.

J. R. Christian, Galveston, Texas.

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That subtle power, the never-halting time,

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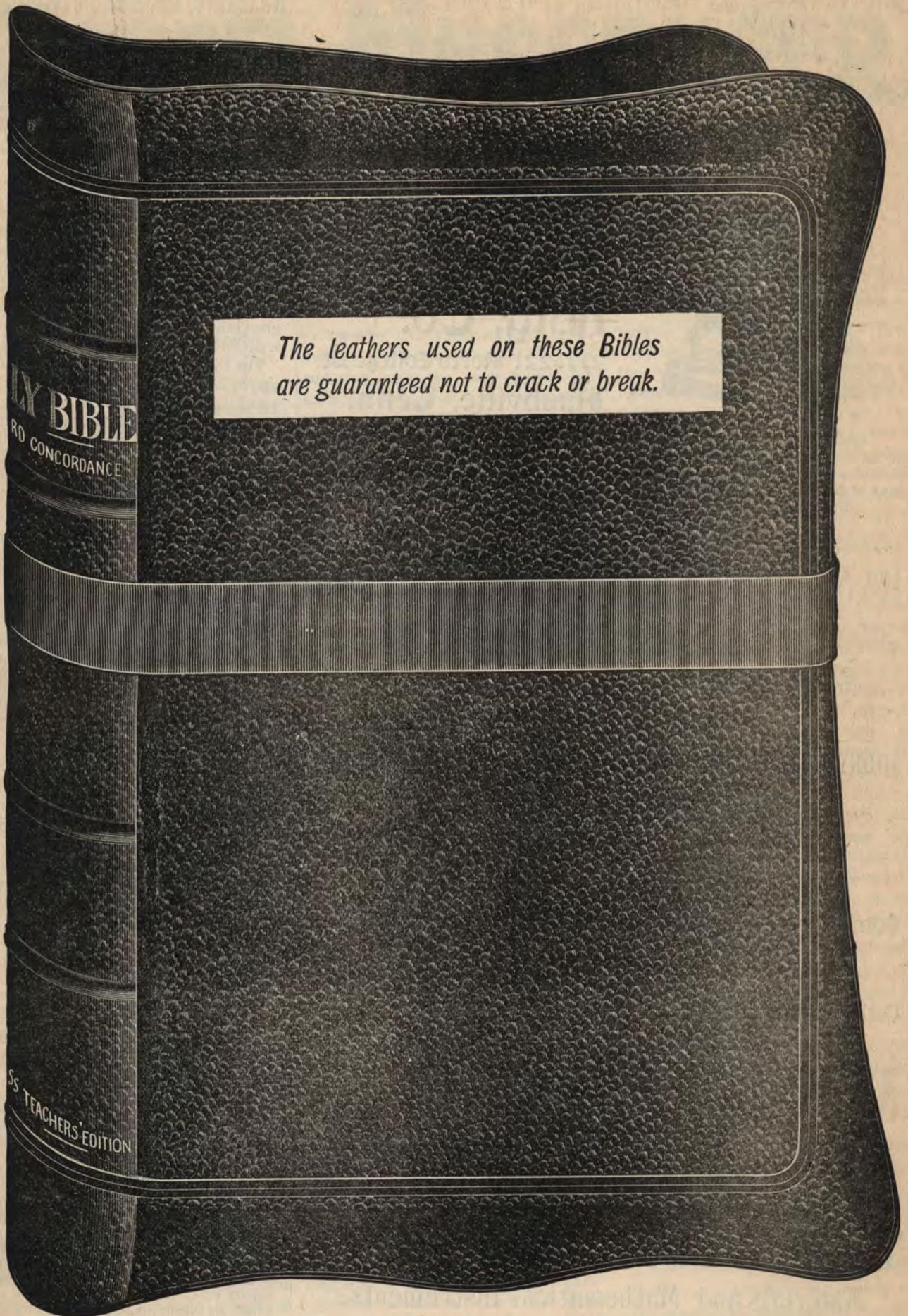
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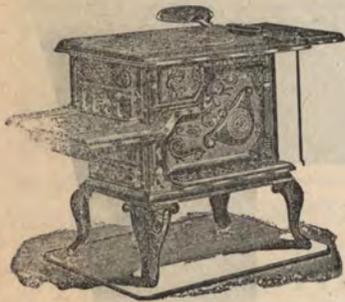
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