Gospel Messenger

1897

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Marion F. Harmon

Oscar P. Spiegel

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Biography Department.

MARION FRANKLIN HARMON.

The above is the name of the editor-in-chief of this paper. This sketch is written by the editor himself. This is written by the editor for two reasons: First, no one else can write it for they don't know the facts in the case. Second, we need "filling" this week, and no one knows the art of filling up a paper as well as an editor. It is barely possible that the world would lag along for some time yet without this biography, but we don't intend for the world to do so. For nearly all this present year, this department has been filled with interesting biographies, and as there is now a temporary lull in this line, we will practice what we have been preaching to others—take our own medicine as it were. I can bear some of our readers saying now, "see we are taking the medicine."

An important item in a biography or autobiography is to tell when one was born. In my case, this important event happened in Taylor county, Ky., on November 25th, 1861; just at the beginning of the late struggle, and with me it has been a struggle ever since. One good thing about it however, my struggles have not told on me much, for I am the youngest looking man to my age in the United States. That speaks volumes in favor of my sobriety and piety, about which modesty forbids my writing. So what I fail to say along this line, just turn back to first page and look in that youthful face and draw on your imagination for the rest.

I am the oldest of a family of fourteen children, born of honest, hard working parents. My parents now live in the empire of Texas. Till sixteen years of age, I worked on a farm, like all other men who become great. In September, 1878, I entered Columbia Christian College, Columbia, Ky., where I remained most of the time for five years. I entered as sexton of the college and the church also, and by these positions earned enough money to buy books, clothes and pay my tuition. Three other young men furnished the provision and I did the cooking for all four of us. I carried from four to six studies all the time. What leisure time I found accumulating on my hands was spent in cutting stove wood which furnished me with pocket change. This thing was kept up for four years, except intervals of from 3 to 5 months during the summer and fall, which were put in teaching public schools. At the age of twenty, and one year before graduating, I married Sister Mollie Squires, near Columbia, but finished college a year later, when I got a position as teacher in this institution. This position was held for three years, the last year filling the president's chair. That was me, remember. I am called "professor" in that town even to this day.

In the fall of '86, I attended my first convention in Mt. Sterling, Ky. (I was then pro convention and anti organ.) Returning home by way of Louisville, I preached two sermons by invitation for the church on 25th and Portland ave. It resulted in an unexpected call to become their servant. I accepted. I filled the bill two years and two months. While here, June 22, 1888, my wife died, leaving me with two little girls, Lena and Carrie. In January, '89, I received and accepted a call to the church in Bowling Green, Ky., where two of the happiest years of my life were spent. On May 13th, 1890, I was again married, this time to Sister Hatty Wooten, of Russellville, Ky. To us have been born two sweet children, M. F. Jr., and Hatty Wooten. Their ages are five and three and a half respectively. In the fall of this year, the Lord through the church, called me to labor in Jackson, Mississippi, where five and a half years were spent in incessant toil. On the corner of President and Mississippi streets in the old fashionable aristocratic town of Jackson, Mississippi, stands my monument, not one that tells of a ceasing of the activities of life, but a monument of zeal and devotion born of God,—the pride of my life, a magnificent church building dedicated to the service of Almighty God. Oh! the sleepless nights, the planning by day, the appeals through the paper and at conventions to raise money to build a house for the noble saints in Jackson. This subject is too close to my heart to lay bare before an uninterested public. During these five and a half years in Jackson, I preached every Sunday for the little band there, built an $8,000 church, preached every Sunday evening to the prisoners of the State Penitentiary, edited this paper and managed the Messenger Pub. Co., which grew from a small box of type in five years, to be a concern invoicing $10,000. This success was due largely to my brother U. S. Harmon, who likes work as well as I do, and who worked with me shoulder to shoulder in every enterprise. Pshaw! I could sit here and write a whole day about the great things I have done, but I dare not say any more or you would not believe it. I have been in Nashville since the 15th of last September running this paper all the time that the paper was not running me. I am a good runner, by the way. Here I expect to live and die. This paper is the joy of my life. From a mere thumb paper, born on southern soil, in a destitute field, barren of finances as well as sparcity of members, I have cultivated it and watched its growth with earnest anxiety. The Lord has blessed it. It has an important, though as yet an uncultivated field. The good Lord giving us strength, we will do our best, and I trust that it may be a power in all the south for the furtherance of the cause of Jesus Christ. This paper is $1.00 a year. Are you in arrears?
Movements of the World.

J. W. Ligon, Trenton, Ky.

The recent death of United States Senator, Daniel W. Voorhees, of Indiana, removes one of the most prominent American statesmen. For more than thirty years he has been an acknowledged leader of the Democratic party, not only in his own state, but in the nation as well. He was born in Butler county, Ohio, Sept. 26, 1827, when he was but two months old, his parents moved to Indiana, and located on a farm in the valley of the Wabash. Here he grew to manhood, working hard on the farm. In 1854 he entered De Pauw University, from which institution he graduated four years later. He studied law and began practice in Covington, Ind. In 1858 he was appointed District Attorney, and in 1861 he was elected to Congress. He soon became known as the "Tall Sycamore of the Wabash." This poetic title clung to him to the end of his life. In Congress he was an advocate of slavery. He was defeated after having served ten consecutive years in that body. He lived a private life for four years after his defeat, and in 1877 was appointed United States Senator to fill a vacancy caused by the death of Oliver P. Morton. The people of his state honored him with a seat in the Senate until his death, which occurred at his home in Washington City, April 10. He was an able lawyer, a wise party leader, an eloquent orator, and a man of more than national reputation.

Theodore Durrant, a California criminal under sentence of death, has declared that if he must hang, his father and mother shall be present and witness the execution. The law gives him a right to invite five persons to see him hanged. His mother is said to be a very determined woman, and let it be known that she will attend. The law allows her that privilege. We do not see why any mother should wish to witness the execution of her son. What must be her feelings as she sees the halter put around his neck? Let us watch and see whom the condemned man holds responsible for his downfall.

Peru expects to exercise a little spite toward the United States. Last year an American named Ramsey was imprisoned in that country, and our Government, through James A. McKinley, Minister to Peru, demanded his release. The demand was granted and the prisoner set free. Now the little South American republic brings forward an indemnity claim against the United States in the interest of one of her citizens who was arrested in Savannah, Ga., some time ago. The "citizen" was a tramp, and was arrested on the charge of vagrancy. Most of the tramp class in this country, we are glad to say, are citizens of other countries than our own. We predict that the indemnity act on the part of Peru will fail to pass in this part of the Northern Hemisphere.

James B. Angell, the newly appointed Minister to Turkey, is well known in America for his educational and editorial work. He has been Professor of modern languages and literature in Brown University, editor of Providence Journal, President of the University of Vermont and President of the University of Michigan. During 1880-81, he was Minister to China, and negotiated our present relations with the Chinese Government. He has also been on other commissions in his country's service.

The Congress of Venezuela has finally ratified the treaty calling for a settlement of the boundary dispute between that nation and Great Britain. There was considerable opposition to the treaty. A fifth member of the tribunal is to be selected to assist the four already appointed. This committee will meet in Paris and render their decision within six months. It is to be sincerely hoped that this troublesome question will be thus finally and forever settled.

Trouble is still up over the seal hunting in Alaskan waters. English and American commissioners investigated the subject last year, and both reported that some understanding should be reached by the two governments. On April 8, President McKinley appointed another commission to negotiate another agreement with Great Britain for the protection of the seals. Lord Salisbury declined to arrange for such a conference on account of the cost of it. We suppose that English fur traders are not ready to move out of American waters yet, and that the cost of the treaty means the loss of fur. Wonder if Lord Salisbury has any financial interest in the Alaskan fur trade.

Our last notes were written from a point in Indiana where we had gone to hold a protracted meeting. We found the church rent asunder with strife and discord. We never saw anything to equal it in the way of a church fuss. After a few days we saw plainly that nothing could be done. We have some excellent people there, and they own a neat house of worship, but nothing can be done till the church gets right. We had begun to feel hopeful of doing good, but on Saturday night the old trouble was brought up again, and we concluded to "Arise and go toward the South," which we did on the following Monday.

MAY A POOR MONTH.

Comparing the receipts for Foreign Missions for the month of May, with the corresponding month last year, shows the following:

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<tr>
<th>Description</th>
<th>May 1896</th>
<th>May 1897</th>
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<td>Contributing.</td>
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Send Children's Day offerings to F. M. Rains, Treas., Box 750, Cincinnati, Ohio, who will return a proper receipt.

We have received the annual catalogue of the Fayetteville Collegiate Institute, Fayetteville, Tenn. James A. Tate, formerly editor of the Pilot, this city is principal. Bro. Tate is a fine teacher and possibly one of the best school men in the state, and we predict a prosperous career for this school.
Correspondence = =

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

What about having a special day for our South Kentucky mission work? The State Association has found it a wise thing to have a special day on which to make an appeal for the state work. Similar associations in other states have adopted this plan. Without the co-operation of the preachers of South Kentucky we can never make our mission work what it should be. It is impossible for the evangelist to make a canvass of all the congregation, and do all the other work required at his hands. In order to succeed in accomplishing the greatest amount of good it is necessary for the preachers to aid in the canvass. I see no reason why each preacher cannot canvass the congregation or congregations for which he preaches. The preachers (some of them) agree to do this every year, but it is frequently put off from time to time with the hope of finding a more opportune time, but that time never comes, and the canvass is not made at all. If we had a special time to make the appeal, I believe many more brethren would attend to it. It may be urged that there are already too many collection days. I believe that some of the collections ought to be united. Where one enterprise has several days, why not rally the forces and have one big day? As it appears to me there are four leading things that demand our attention viz: the local work, the general missionary work in the United States, the foreign work, and the orphan’s home. There are some auxiliaries that belong to some of these leading enterprises that ought in my humble opinion to concentrate their forces in pushing the work at the time set apart for that work. Am not by any means opposed to any of these movements. What I have written is merely suggestive, and I hope to see a discussion of this subject in the Gospel Messenger. Should be glad to hear from Brethren, Myhr, Spiegel, Stevens and Elliott on this subject. Should also, be glad to hear from our South Ky. preachers.

I would suggest that as we hold our convention the first part of October that we select the second or third Lord’s day in that month as the time to make the appeal for the South Ky. work. Brethren who preach for different congregations make the appeal the first time after the convention that they visit the points for which they preach. This will aid the evangelist very much as he will learn early in the convention year what to depend on so far as the canvass is concerned. He will then know what churches he will have to canvass himself. Another advantage in having the canvass immediately after the convention is that we will go home from the convention with a clearer conception of our duty to have the gospel preached in the destitute sections of South-west Ky., and can therefore make a more earnest and effective appeal. Brethren think of these things, and let us hear from you.

Bro. J. T. Hawkins of Lexington is doing some excellent preaching here (Elkton.) I love to hear Bro. Hawkins preach for two reasons especially—he preaches good, strong, practical sermons, and he believes the word of God with his whole heart, and makes no compromise with the so-called higher critics.

In my sketch of Bro. T. D. Moore, the printers make me say that when he started out as an independent evangelist he “bought a house, &c.” He bought a horse, and not a house.

As I have filled my space, I will reserve some news notes which I have on hand for next week.

Mississippi Delta News.

KILBY FERGUSON.

Your correspondent left the Hill country of Mississippi, at Carrollton, on Thursday May 27th for Shelby. Greenwood, on the banks of the Yazoo river, is a city of some 4,000 inhabitants, has two banks, does a large business generally. Having a large cotton compress, oil mill, steamboat and R. W. facilities, and last but not least, has twelve artesian wells of purest water, her future is well assured.

On reaching Itta Bena, a point eight miles west of Greenwood my eyes were delighted to see water gushing skyward some thirty or more feet. As the train halted, I hastened to the new gusher, a cup of sparkling looking water was handed me. I drank it all and passed the cup back for more. ’Twas good, cooled the tongue and satisfies the thirsty man.

As Mississippians have banished the liquor trade from a large part of her counties, and her people are moving along on better lines, developing right education, right thought, right expression and right action, her people are becoming richer, because more frugal. The money which was formerly expended for whisky, now is paid just to build church buildings and bore for artesian wells. May the artesian well fever go on and grow and never diminish, till all who want receive (by their complying with the terms demanded by the laws of nature.)

The train that took me to Itta Bena, was the first train since the overflow, to go through to Greenville. As the Y. & M. V. road from Memphis to Vicksburg is not yet re-opened, I had to leave the Southern R. W. at Itta Bena, for Shelby, Miss.,
The Kind of Preaching Needed

Your appreciated favor, requesting me to write a brief article on the "Kind of Preaching Needed in a Meeting," received. Much obliged. "Kind of Preaching Needed in a Meeting?" Gospel Preaching. "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also; for I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth unto the Jew first, and also to the Greek." Rom. 1:15, 16.

Moreover, brethren, I declare unto you the gospel, which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." 1 Cor. 15:1, 2. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2:1, 2.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect—thoroughly furnished unto all good works. I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his Kingdom, preach the word." II Tim. 3:16—4:2.

"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all those who are sanctified." Acts 10:32.

By the lives that we live, we are constantly preaching. Bad habits do bad preaching. Good habits do good preaching. Good preaching, not bad, is needed everywhere, at all times and under all circumstances. Every preacher, then, should heed Paul's advice to Timothy: "Keep thyself pure." I Tim. 5:22: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." I Tim. 4:12.

Of course, the purest, wisest and best preachers may have their hobbies, opinions, personal preferences and, possibly, even prejudices; but "the word of the Lord," ever, and these never, should be preached. Sinners should be taught how to become Christians; saints should be taught how to make their "calling and election sure;" and all should be earnestly, tenderly and lovingly exhorted to abandon all evil, and walk in the light of God's eternal truth.

Ever believing, and never doubting, that gospel preaching and Christian loving and living are the greatest needs of the age that now is, I, practically knowing absolutely nothing about, or of any of these things—untaught questions among us—that are disturbing the peace of Zion, and never taking part in any row or wrangle, always, to the extent of my ability, just simply "preach the word." In this, there is hope of salvation for those who preach and for those who hear; for Paul, who so solemnly charged Timothy to "preach the word," said to him, "Take heed unto thyself, and unto the doctrine—continue in them; for, in doing this, thou shalt both save thyself and those who hear thee." I Tim. 4:16. Gratefully and Fatherly, T. B. Larimore, in Christian Standard.

A Diatessaron of the Resurrection

A harmony is an arrangement of the scriptures in chronological order, and as most harmonies are arrangements of the four gospels, the term has come to be appropriated by usage to the gospels. The diatessaron differs from the harmony, in that while the harmony is an exhibition of the arranged text in parallel columns; the diatessaron is a continuous narratives, selected out of the four gospels, in which is avoided all repetition of the same, or similar words, but from which no point, however small, of any sacred writer can be omitted. In addition, the narrative must be harmonious, and it must be chronological throughout.

It can be readily perceived that harmonizing the chronology presents the supreme difficulty. In rare instances; as "He appeared first of all to Mary Magdalene," the text is a sufficient guide to the time and sequence of events; but in most cases the way is lighted only by the feeble ray of textual criticism.

In compiling the narrative of the resurrection which I offer to the readers of the Messenger, I have consulted the harmonies of Lightfoot, Tischendorf, Newcome and Marsh; but most of all I have been guided by our own Prof. McGarvey. In presenting it for publication I am moved by two considerations: first, I hope that it may aid some of our brethren in their study of the most important event in history; second I wish to learn, and I
know that those who read the narrative will bring out its weaknesses, and show me the errors I cannot but have made.

The words are all from the Bible save for an occasional conjunction, and the substitution of here and there a proper name for a personal pronoun and vice versa.

Diatessaron and the women which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned and prepared spices and ointments; and rested on the Sabbath day according to the commandment. And when the Sabbath was past Mary Magdalene, and Mary the mother of James, and Salome came toward the tomb while it was yet dark and brought sweet spices that they might come and anoint him. And behold there had been a great earthquake: for an angel of the Lord had descended from heaven, and came and rolled away the stone and sat upon it. His appearance was as lightning, and his raiment white as snow, and for fear of him the keepers did quake and become as dead men.

And very early on the first day of the week the women came to the tomb when the sun had risen. And they were saying among themselves, 'Who shall roll us away the stone from the door of the tomb?' (for it was exceeding great.) And looking up they see that the stone is rolled back. Mary Magdalene runneth therefore, and cometh to Peter, and the other disciple whom Jesus loved, and saith unto them: 'They have taken away the Lord out of the tomb, and we know not where they have laid him.'

But the others entered in and found not the body of the Lord Jesus. And it came to pass while they were perplexed thereabouts, behold two young men stood by them in dazzling apparel; and as they were affrighted and bound down their faces to the earth, the young man sitting on the right side saith unto them: 'Fear not ye for I know that ye seek Jesus the Nazarene which hath been crucified. Why seek ye the living among the dead? He is not here, but risen—even as he said! Come and see the place where the Lord lay. Remember how he spoke unto you, when he was yet in Galilee, saying that the son of man must be delivered up into the hands of sinful men, and he crucified, and the third day rise again! And go quickly and tell his disciples and Peter, 'He is risen from the dead!' And lo he goeth before you into Galilee there shall ye see him as he said unto you! Lo I have told you.'

And they went out and fled from the tomb, for trembling and astonishment had come upon them. And they departed with fear and great joy, and ran to bring his disciples word. And they said nothing to any one, for they were sore afraid.

Now while they were going, behold some of the guard came into the city, and told unto the chief priest all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, 'Say ye His disciples came by night and stole him away while we slept! And if it come to the governor's ears, we will persuade him, and rid you of care.' So they took the money and did as they were taught and this saying was spread abroad among the Jews, and continueth until this day.

Peter therefore (upon hearing Mary Magdalene's story) went forth, and the other disciple, and they ran both together, and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloth lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin which was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

Then entered in therefore the other disciple also which come first to the tomb and he saw, and believed. For as yet he knew not the scripture, that he must rise again from the dead. So the disciples went away again into their own homes. But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting one at the head and one at the feet where the body of Jesus had lain. And they say unto her 'Woman why weepest thou?' She saith unto them, because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beheldeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her 'Woman why weepest thou? Whom sekest thou? ' She supposing him to be the gardener, saith unto him, 'Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.' Jesus said unto her 'Mary.' She turned herself, and said unto him in Hebrew 'Rabboni;' which is to say 'Master.' Jesus saith to her 'Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them that I ascend to my Father and your Father and my God and your God.'

And as the other women went to tell his disciples, behold, Jesus met them saying: "All hail." And they came and held him by the feet and worshipped him. Then said Jesus unto them, "Be not afraid, go, tell my brethren that they go into Galilee, and there they shall see me. And they returned from the tomb and told all these things to the eleven." Mary Magdalene also cometh and telleth his disciples, "I have seen the Lord;" and how that he had said these things unto her.

Now Mary Magdalene, and Joanna, and Mary the mother of James and the other women with them told these things too the apostles. And these words appeared in their sight as idle talk, and they believed them. W. GRAVE HARBIN.
Ministerial Fund.

TO THE PREACHERS.

Brethren of the Ministry: You are entreated to give earnest heed to this brief message.

It is now eighteen months since I espoused the cause of Ministerial Relief. The service has been cheerfully, and freely rendered. My gifts of time, and life are not expressed in dollars. I would not have served for money.

I entered upon this work chiefly because of a great desire (which you all doubtless share) to witness the better fulfillment of our pledge to God, and the World, to restore the Primitive Life with its beautiful and gracious ministries. Let us not forget that the work of restoration is incomplete until we return to the "Ancient Order" of ministering to the necessities of God's servants, who need our care.

Longer neglect of this truly Apostolic service invites shame which no theological contention, however just, or true can evade.

In entering upon this service I confidently expected your hearty co-operation, without which I well knew its success was not possible. Candor compels the confession that my best hopes in this respect have not been realized. Any other disappointment is more easily borne than the apparent apathy of the preachers. This is a burden from which I should be delivered.

Your attitude toward this ministry should no longer be uncertain. Your indifference to the claims of this holy cause is certainly inexcusable. Appeals have been sent to not less than thirty-five hundred preachers, besides which not less than two thousand have heard my address, and yet you will hear with surprise, that not more than ten preachers, whose churches I have not visited, have sent an offering from their congregation. Do you wonder that I should sound this note of discouragement? Put yourselves in my place.

In the beginning the preachers were asked to make an annual offering of $2.00 as an expression of their fellowship, with the worn out veterans whose better care we seek to procure. Thus far, one hundred and forty-five preachers have responded. What of the remaining thousands? There is no more beautiful feature of this ministry than the gifts of the preachers, who are yet in health, and active service.

Do you not care to have fellowship with the worthy souls to whom we minister? They bear heavy burdens. Their fast ebbing lives are filled with painful anxieties. Do you not share in the honor which their service has wrought, and will you not find pleasure in bearing, some token of Christian fellowship?

No ministry of the church comes so near to you as the cause of ministerial relief. None of you are exempt from misfortune. You too, may soon walk in deep shadows.

Do you ask "What can we do?" Become familiar with the spirit and purposes of this tender ministry, and bear its messages to the churches. Make a place for this sacred cause in the church benevolences. Your churches will bear this new message with deep though painful interest, and will find joy in the tender service into which it leads them. Don't forget your personal gift of $2.00. Let us add a thousand new names to this league of brotherly love, before the close of the year. It gives me much pleasure to state that the preachers whose churches I have visited have given their sympathy and support.

We have no special day for offerings, nor do we solicit long time pledges. We trust you to select a day most suitable to your situation, only asking that on some day within the year you call on your churches to participate in this tender ministry. We leave future experience to determine the wisdom of our course. Send offerings to my address.

Wabash, Ind.

A. M. ATKINSON.

Visitors to the Tennessee Centennial

Will find it to their interest to write to this office and arrange with us for their entertainment while here, and not wait to arrange for it after you come. We have arranged with the cleanest, nicest, most desirable boarding house in this city to entertain the friends of the MESSENGER attending our great Centennial exhibition, at rates much less than you can get at a hotel. The house is located on the car line, a beautiful three story brick, owned and controlled by one of our sisters, and no better table was ever set than you would get here. Write us. Address, MESSENGER Pub. Co.

Revival Choir No. 2.

This is the latest and freshest song book on the market. It is edited by A. J. Showalter and J. D. Patton. Bro. Patton's music ability is too well known to the MESSENGER readers to need any commendation here. The book has more than 250 songs, adapted to church and S. S. purposes.

Sample copy prepaid for examination......$4.00

Address, MESSENGER PUB. CO., Nashville, Tenn.
THE GOSPEL MESSENGER.

M. F. HARMON, O. P. SPIEGEL, Editors.

Subscription, $1.00 a year.

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NASHVILLE, TENN., JUNE 11, 1897.

Oxford, Ala.

This is the place where we preached the gospel for about eight days, closing on last Thursday night. There is no church house of the Church of Christ in Oxford, but by the kindness of the authorities we had the use of the large college hall for the meeting, and it is also used for our Sunday school, which was organized about six weeks ago. Oxford is about three miles from Anniston, and the Disciples in Oxford have held membership in Anniston all along. During this meeting, the brethren there concluded it would be best to organize a church independent of Anniston, yet to work in harmony with it. This was done on Wednesday, May 2, with sixteen members. The immediate result of the meeting was six additions, which gives them now a total membership of twenty-two. This number is composed of as good material as ever I saw a church started with. Brother T. S. Bagley was elected to fill the place temporarily of elder, and Bros. Oliver Cooper and Champion the place of deacons. Sister Belle Andrews was selected to act as clerk.

Our attendance during the entire meeting was very good. No additions were looked for in the beginning, but in this we were happily disappointed. The interest in the meeting was largely due to the uniting energies of T. S. Bagley, who never loses an opportunity of talking the scriptures to the people, and inviting them to attend church.

My home is with Brother and Sister Cooper the whole time, and was all that one could wish for. Brother Cooper is a most successful business man, being one of the wealthiest men in Oxford, and stands well as a Christian gentleman. Sister Cooper is a gentle, good woman, and they are both an honor to our cause. We became very much attached to these good people, and left them with regret. Brother S. P. Spiegel, my singer, was with me through this meeting, and delighted all with his able song service. The Anniston members attended our Oxford meeting frequently, and assisted us much with their songs, prayers, and consecrated attention. On Monday night a whole car load (29) came over to help out on a bad night, as Monday night is always considered for a contracted meeting.

It is just to say, before closing this letter up, that to Brother Ed Spiegel and his consecrated and able wife are largely due the good results of both the Anniston and Oxford meetings. Brother Spiegel has worked up the church there till it is one hundred per cent. better than when he took hold of it last winter. He is held in high esteem by all, and we are looking for a grand work to be done for our Master in these twin cities. We became very greatly attached to these good people, and our prayers are for their progress and well being in the Lord's service.

On The Shelf.

We have heard a great deal of late about laying our old preachers on the shelf. It is our honest opinion that the right sort of men are never laid on the shelf until they become so feeble they are really helpless.

The late T. W. Caskey, of blessed memory, when more than eighty years old, and when so feeble he would have to sit upon the pulpit to talk, preached, as to thought and research, some of the greatest sermons of his life. Of course they were not delivered with the fiery eloquence of bygone days, but his great mind was as clear as a bell. Had any one undertaken to lay him on the shelf, it would have been the greatest undertaking of his life.

W. K. Pendleton, of Emitis, Fla., was born in 1817; he is consequently eighty years old. His mind is clear and vigorous. His services are in great demand, but he is in feeble health.

C. L. Loose and Robert Graham are past seventy, but they are at the head of the great Kentucky University.

B. B. Tyler's head is almost as white as cotton, and he looks to be nearly as old as any of our brethren, and yet his services are in such demand that he cannot fill the calls he receives for some of the most important work among the disciples. He is a boy in spirit, energy and activity.

When do you think B. F. Manire, J. S. Lamar, W. A. Crum Kilby Ferguson, T. B. Lariimore, Dr. A. C. Henry and many others like them, will be laid on the shelf? Never!

J. W. McGarvey is near seventy, and never were such demands made upon his time as now.

Take all our older preachers among us, and our honest opinion is that those who are laid on the shelf are almost wholly to blame for it. They get on a hobby, and ride it until they wear themselves and their hearers out. They do not keep posted on the issues of the day. They never study how to present a truth from a different point of view. They draw on the information received forty or fifty years ago. They take no interest in the young, nor do they encourage the sisters to work for Christ. They use methods that were used at Coon Ridge or in 'Possum Hollow more than half century ago. They are still cultivating with the forked stick, and harvesting with the reap hook. They have never learned, and seemingly cannot learn, that this is an age of progress, development, and enlargement of spiritual activity as well as in temporal matters. Old people who go forward and lead the young generation to a higher and holier life are never laid on the shelf, but those who live in the long ago become tedious, childish, tiresome, and the Lord sends younger men and women forward.

Such men as J. W. McGarvey do not consider it a disgrace to make only one to three minutes prayer-meeting talk. Often have I heard him make less than a minute talk. But, my, my, what he can say in a minute! Nor did he seem to think that any one would go away and say the reason he did not talk forty minutes, was because he could not, or he was not "posted" on the lesson. Men who carry their "posts" with them, as Prof. McGarvey does, are not likely to be laid on the shelf. They are brief and to the point. McGarvey preaches thirty minute sermons, ordinarly.

All honor to our venerable heroes of the cross! We cannot afford to put any of them aside for young and inexperienced men. But young men have wonderful facilities for improvement, and they are making splendid use of them. When the people put old preachers aside, it is seldom ever murder. It is suicide! O. P. S.

We have received the following circular from Mrs. D. A. McDougal, of Savannah, Tenn., which we give with space with pleasure:

"On June 20, the ladies of Savannah will take charge of the Courier office and publish a "Woman's Edition," in magazine form, the proceeds to be used for the benefit of the Christian Church. Among the interesting features will be the following articles: In Shady Dells, Famous Women of Tennessee, Fashion Notes as told by a Man, Interesting Sights at the Centennial, Memorial Day at Shiloh, Histori-
Contending for the Faith.

According to our way of thinking, this subject is badly perverted by some of the brethren. A man thinks he is contending earnestly for the faith when he opposes the erection of a church house of modern architecture, or the putting in the house for the use and convenience of the people worshipping there a clock, a baptismery, or a musical instrument. Another thinks he is contending earnestly for the faith when he strenuously opposes the organization of a Sunday school, or an Endeavor Society. We all admit that it is wrong to misapply the scriptures. To fully understand a passage, we must know who is writing, to whom he is writing, and the object the writer had before him.

This subject, then, is contained in the general Epistle of Jude, the servant of Jesus Christ, and brother of James, to those that are sanctified by God the Father, and preserved in Jesus Christ, who are sacrificing their lives, it was needful for me to write to you, to whom he is writing, to whom he is writing, and the object the writer had before him.

There are certain men, reed in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our Lord into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Jude 3. There is no exhortation here to stand fast in one’s opinion, and prejudice, and ignorance, but to contend earnestly for the faith.

To show that this must be true, read the fourth verse, "For there are certain men, crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our Lord into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Does this verse describe the character of those who build church houses, put therein clocks and song books and instruments of music; organize Sunday schools; and Endeavor societies; publish papers, and in every possible way advance the cause of Christ? Can you accuse them of "turning the grace of our Lord into lasciviousness, and denying the only Lord God and our Lord Jesus Christ?" If you have ever been guilty of making these unkind, ungodly thrusts at disciples of Jesus Christ, who are sacrificing their lives, both at home and abroad, for his cause, be heartily ashamed of your insignificant, infinitesimal self, and go to God: I persistent prayer, until you are satisfied beyond a doubt that he has heard and answered your pleadings, and hereafter if you cannot carry your point as to matters of method and opinion without perverting the scriptures, for God’s sake, and for the sake of his cause, sacrifice your opinions and methods, and “contend earnestly for the faith which was once delivered unto the saints.” O. P. S.

Editorial Notes.

We have received invitations to attend commencement exercises from South Kentucky College, Hopkinsville, and from the Oxford College, Oxford, Ala.

A little change has taken place on the editorial staff of the Church Register, Plattsburg, Mo. Brother Creel has sold an interest in his paper to T. H. Cop, R. L. Wilson, and G. A. Hoffman. We wish these brethren success.

Brother James E Terry, of Lewisburg, this state, has leased the college property of that city, and he and Prof. McLean, who has been connected with the school hitherto, will run the school next term. We wish Brother Terry much success in the college line.

A very extensive renumbering has just taken place in the city of Indianapolis. Our C. W. B. M. headquar ters has not moved, but is now located at 306 North Delaware Street, instead of 160. Please let every one take note, and forward all offerings for the National Treasury of the C. W. B. M. to Louis A. White, 306 N. Delaware St., Indianapolis, Ind.

Last Saturday was “Negro Day” at the Centennial, and it was observed appropriately by this race. It is said their parade was the largest, costliest, and most attractive of any parade ever given in this city. We are glad to see the Negro race make improvements in every laudable enterprise. The South is the Negro’s friend; we don’t only believe in his advancement, but will go our full length in helping him along. We quote from the evening Banner, this city, an extract concerning this parade: “Nothing like it was ever attempted before, and it is peculiarly appropriate that the greatest demonstration ever made by the race should have been made in honor of the part they are taking in the Centennial—an Exposition devoted to the highest developments of art and industry, and all the thrifty resources of common citizenship and peace.

With the absolute liberty accorded them to enjoy the day according to their individual taste, not one negro out of the thousands present violated the proprieties of the occasion and the place.

The guards were entirely useless, not one arrest having to be made. A common spirit of appreciation of the courtesy shown them by the Exposition management, and of pride in creditably celebrating the day animated the entire concourse.”

There is no Unbelief.

There is no unbelief; whoever plants a seed beneath the sod, and waits to see it push away the clod, has trusts in God. Whoever says when clouds are in the sky, “Be patient, heart, light breaketh by and by,” has trusts the Most High. Whoever sees ‘neath winter’s field of snow the silent harvest of the future grow, has God’s power must know. Whoever lies down on his couch to sleep, content to lock each sense in slumber deep, knows God will keep. Whoever says “To-morrow,” “The Unknown,” “The Future,” has trusts that Power alone. He dares disown. The heart that looks on when the eyes lids close, and dares to live when life has only woes, God’s comfort knows. There is no unbelief, and day by day, and night, uncons cious, the heart lives by that faith the lips deny, God knoweth why.

—Burwer.
C. W. B. M. Day, is not simply an annual appointment to raise funds, but it is a day when the National officers have a right to expect a vast increase of our membership. This end can only be accomplished by every sister lending her talents of voice, pen and song to the preparation of a program, that will intelligently present to her church and the public, the claims and object of our organization.

Sing missionary songs, fire the heart with missionary prayers, read and study the articles in our June Tidings of each year, especially the June number of 1894. Get your pastor to preach a sermon on individual responsibility each one of us must bear, in the cause of speeding the Gospel Cry. If he is not interested in the methods used by our organization, give him some of our literature, and teach him for himself how this Board is claiming the intelligent cooperation of our most studious representative brethren; and how that many look upon this work as the "Child of Promise" in our world-wide brotherhood.

The demands upon us this year are of an unusually serious nature, owing to the havoc made by the plague and famine, in certain districts of the heathen world. The national fund will welcome the smallest offering with prayerful gratitude, in these trying times.

But sisters, simply paying a check, or any sum of money, is not always a help to a good cause. You must know about it, and interest yourself in it first. This is what we hope to accomplish on our C. W. B. M. Day.

There surely can be no keener delight than the knowledge that you are having a part in this work of Christian women, who are uniting the women of all limes and races into one unbroken sisterhood.

Reported were discussed: Prayer, Rightly Dividing the Word—three sermons; Conversion of the Jailor, Conversion of the Negro, and Study of Excited Times. Aside from the inclination of the weather, we had to contend with a spirit of lethargy within the church, and a spirit of persecution without. Our Sunday school week was dead, and it had been two years since we had done any thing at all in the way of church work. Indeed, those outside of the church and some of our members had come to think that we were too dead to ever be revived. It seemed that every one that moved away was a member of the Christian Church, and what few members were left were not able to employ a minister. Bros. Patterson and Wells had their large tent, and it was well filled at almost every service. No man in the Christian Church could have done better preaching than did Brother Patterson in this meeting. He presented the gospel in such a forcible and earnest manner that many were made to tremble under its influence. Brother, Wells, also, was faithful in his work, touching the hearts of all with his consecrated voice. These brethren are making a great sacrifice to preach the word in destitute places, and they should have the support of every loyal follower of Christ in Mississippi.

In consequence of the meeting, we have raised sufficient funds to support a minister for one Sunday in each month. We are all greatly encouraged, and aim to do more for the Master than ever before. Yours in hope,

A MEMBER.

Sherman: On Monday night, May 24, I began a meeting at Verona, Miss. There are about 350 people living in Verona. The country surrounding it is good and is thickly settled. I continued till the next Sunday night, using the Presbyterian church house. Many of the people never heard our preachers. The attendance was good and the attention I could ask. The following subjects were discussed: Prayer, Rightly Dividing the Word—three sermons; Conversion of the Jailor, Conversion of the Eunuch, Christian Unity, The Three Baptisms, and Heaven. I closed Sunday night, and the Methodists had announced that they would begin on Monday. Several of their preachers arrived Monday morning. If the brethren will help me, I will go back this summer and remain 9-10 days. Let all who will help in supporting a tent meeting there, write me. Fraternally,

G. A. REYNOLDS.
HENDERSON: Our Children's Day exercise was given last night to an overflowing house. Our collection amounted to something over thirty-five dollars, but fell short of last year. After having been our pastor, and a very acceptable one, too, for more than seven and one-half years, Brother James Vernon resigned yesterday morning, to take effect during the summer or fall. He has made no arrangements for the future, and has had no correspondence along such a line. Very truly, O. W. RASH.

OWENSBORO: Our Sunday school observed Children's Day yesterday, and made it a "high day." The exercises prepared by Brother Duncan were rendered with great success before a crowded house. The collection amounted to $17.30. Everybody was delighted with the services. Our regular school numbers 180, and the Home School numbers 180, and the Home Class dept. 100. The success from school is largely due to the untiring efforts of our Supt. S. W. Bedford, and our efficient corps of teachers, while the credit of yesterday's exercises is largely due to Mrs. T. W. Floyd. Respectfully, E. H. CROSSFIELD.

CENTRAL CITY: For thirteen days Bldg. W. H. Finch, of Cadiz, Ky., spoke twice a day to the delight and edification of all true lovers of God and humanity. I never heard first principles emphasized stronger by anyone. His well executed charts serve to plant indelibly in the hearts of those assembled truths and facts so forcibly presented by the speaker up on the hearts of all who are willing to know the truth. His lessons to the saints on "second principles" were equally clear and emphatic. He has no compromise whatever to make with sin, and boldly takes his stand for the right against the wrong and the weak against the strong. We are all grateful for so powerful, yet so humble an instrument in God's hands for the extension of the kingdom of his dear Son. The visible results are seven additions, the church more active, and aliens and religious neighbors reading their Bible critically. I will begin a meeting in a short time at Chestnut Grove, Muhlenberg Co. I will also hold one at Lewisburg, Ky., in June, and one for the Bessemer church, in Pluebo, Coloradas, in October. If others desire my services as an evangelist, please communicate as early as convenient, I desire to complete my program. Christianly yours, I. H. THEL.

FAIR DEALING: Last week I made a trip to Paducah. Took dinner on the way with Bro. W. A. Utley at Brienburg. Bro. Utley is preaching regularly at four points but finds it necessary to cultivate a crop to supplement his salary. How churches can expect a man to do them satisfactory service and follow the plow all the week is a matter I can't understand. It is a fact that but few members of the church outside of the preachers have taken the first lesson in sacrifice. Oh! that we could appreciate the blessed privilege of being co-workers together with Christ for the salvation of souls. We are fellow workers together. If not fellow workers then what?

I found Bro. Pinkerton of the First church at Paducah in the midst of a meeting with his congregation. Judging from his audience Wednesday night, he is having a very interesting meeting.

I filled my regular appointment at Almo Sunday and Sunday night. Almo is taking on new life. They have decided that they must have a Sunday-school and will organize next Sunday. The weather has been against us at Almo. There has been but one regular meeting day since last July that it has not rained or snowed.

Our work at Fair Dealers is moving along very well. Bro. C. E. Moore of Murray who held our meeting last fall with such unexpected success under the unfavorable circumstances, will again help us this fall beginning on the second Sunday in September.

On account of my own poor health and the health of my family I have been unable to push the canvases, in the "Purchase," for our South Ky. Christian Missionary Association as I so greatly desired. I will say to the churches that I have not visited yet, bekind to say to them your store will I come yet. Let your contribution be liberal. The South Ky. work is helping more weak churches this year than ever. We organized 8 new churches last year. They must be put upon their feet. Then you know the convention won't meet till October, so instead of a year you see our work must be kept going sixteen months on one canvass of the churches.

In reply to Bro. Gant's suggestion some time back, I would say by all means let us have a day for South Ky. Missions. Let us hear from you brethren through the MESSENGER. What do you say Preachers, will you make an appeal and take up contributions and pledges for the South Ky. Mission work if there is a month set apart for South Ky. Missions?

Yours for Christ,
I. L. NELSON.
Give happiness. What if thy heart be sad?
Dry thine own eyes to wipe another's tears.
In this good world there are so many blurs
Carried by souls in blackest raiment clad,
Souls dazed by desolation and half mad,
Mourning their dead—dead hopes, dead joys, dead years—
Blind to the star that every midnight cheers,
Deaf to the song that makes each morning glad.
Give spicy blooms where flowers never grow,
Give food where starving hearts fight fate's decree,
Give rest where tired hands and feet drag slow,
Give sight to eyes too full of tears to see,
Give music where sweet trumpets never blow,
Give happiness, and joy shall garment thee. —Emma C. Dowd.

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TENNESSEE MISSIONS.

Sunday-school day: For Tennessee missions first Lord's day in April.

Missionary Day: For all Christian churches in Tennessee, first Lord's day in October.

BOARDING in a First-class house is a luxury, when the charges are reasonable. When any of the friends of this paper visit Nashville, they can find such a Boarding house by calling on Mrs. S. A. McAllister, 204 S. High street.
Moses left no room to doubt that every man was his brother's keeper, or that his brother might be a total stranger. The law was the embodiment of the golden rule in detail, and through it all ran the scarlet thread of the principle, "In honor preferring one another." Who are our brothers? All men. As long as we pray, "Our Father," we believe that, in theory, at least; and he who fails to do all he can, however he can, whenever he can, for other men, fails just that far in ministering to Christ.

Our brother's keepers! That means protectors or guardians. A wise keeper will shield his charge from all that is injurious. It seems to be an inborn trait of the American character to take part of the weak and see fair play. Even now our people are stirred with indignation against Spanish cruelties in Cuba; denunciations have been hurled from press and pulpit at the Sultan for his bloody work in Armenia, and scorching criticism at the powers for allowing it. Money and food have been subscribed for India's famine sufferers, and yet, here at home, the liquor traffic is allowed to go on destroying our boys, body and soul—making them incapable of filling good positions, and cruel to those who love them. These results are bad enough; but the future? Paul says, no drunkard can inherit the kingdom of God.

We speak with pitying horror of the opium habit, the curse of China, with its terrible effects; but alcohol, the curse of America, is just as bad, and brings as much misery. In many places the license laws are good, but the trouble is to get them enforced. Christian citizenship committee can do much along this line. Several years ago our own State C. E. President showed what one determined man can do. In his home there was a law forbidding the saloons to open before a certain hour, but to which they paid no attention. Mr. Noell knew this, and in spite of threats from the saloon men who guessed his object, he watched for several mornings that he might be able to give positive evidence against them. As a result, the law was enforced. It is useless to clamor for better laws till those we have are carried out. "Politics will never be clean till Christians make them so," and so long as they are not, it is to the shame of every man who does not do all in his power to improve them.

From the Y. P. S. C. E. Symposium in Our Young Folks, we take these points on the strength of Christian Endeavor: "It develops latent talent not only in the church, but in the realms of citizenship, in missionary effort, in charity organizations, and in contact with business men." "There are four strong pillars underneath the whole splendid movement: Prayer, perhaps the most important item of the pledge; The Pledge, a solemn covenant with God; Consecration, an entire yielding to God, not one-tenth, but all; Christian Union, the plea of all prayerful, consecrated Endeavorers—it is coming through 'reading the Bible every day,' and being governed by truth and loyalty to Christ and his church. If the organization stands firmly on the above basis there are no dangers. Let them be cautious, however, and remember the words of the Lord Jesus when he said: "Woe unto you when all men shall speak well of you." Teach and practice good citizenship, but keep your name and vote off of petitions, unless advised by your pastors and elders. Do not be vain of your attainments, but be humble—a nimble right hand to the church, and "thou shalt be exalted in due time."

San Francisco Endeavorers are doing all in their power to make the great convention of '97 a success. The Lookout tells something of the committee of 500, who will look after the comfort of the delegates. The Reception Committee, both ladies and gentlemen, will wear white caps with purple bands and the words "Reception Aid." These caps will be worn indoors and out, so there will be no trouble in finding any of the committees. The railroad section will meet delegates coming by the Northern and central routes at Sacramento, one hundred miles from San Francisco, and on the Southern routes, at Fresno, two hundred miles from the city. Delegates who have not already arranged for accommodations can do so with these members of the committee, who will go to headquarters, and so have all in readiness by the time they reach the city. The Headquarters Section will welcome the delegates at headquarters, help them to register, and give any information that may be asked. This section will be divided into three relays, for morning, afternoon and night, so that none will be prevented from attending all the meetings of the convention. There will also be members of the Reception Committee at all the State Headquarters. Others will care for the reading, writing, and cloak rooms, post office, information bureau, telegraph office, and emergency hospital.

"Dull committees may be enthused by prayer: have regular times for the committees to meet and pray over their work."—Rev. Ira Landree.

Sunshine estimates the necessary expenses of the trip to San Francisco, from Nashville, at one hundred dollars. This includes railway fair, sleeper, meals on the road, and a week's board in San Francisco. Those who are wise will carry lunch for the outward trip, the expense being five or six dollars, and is more satisfactory than to depend entirely on the Pullman pantry. One hundred dollars is a fairly close estimate for expenses, and more should be allowed for sightseeing. The Western coast is rich in beautiful, interesting places, and it will be long before Endeavorers have another such opportunity. Indeed, the railroads say that never again will they give such low rates.

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Tennessee Notes.

A. I. Myhr.

Yesterday was Children’s Day. The writer was very fortunate in being at Clarksville. The exercises were charmingly rendered by the children. A large crowd was present and a good collection for missions was secured. The afternoon was spent in the cemetery at the burial of a young Bro. Armstrong and in the decorations of the graves of former S. S. classmates who had gone home. These were simple services of love beginning at the grave of Bro. Edmund Turnly, a faithful servant of God, and closing at the grave of Norman Neblett, a young man of model character and beautiful disposition. The writer has never known a better young man. The memorial poem was read by Miss Sallie Gill, a brief song and prayer and we went home conscious of our own frailties and better prepared for the final summons. The writer has been in the ministry now almost fourteen years, but he has never met a truer people than are found at Clarksville. M. A. Strattor has the S. S. in splendid condition. J. M. Streaton is a valued helper in all the work of the church. Bro. Growden has done a good work for the church and stands deservedly high in the estimation of the people in Clarksville. I was by courtesy invited to preach last night. This I did as best I could to a small audience.

The Rally at Crockett Mills was a great success and inspiration to the S. S. workers who attended. The audience was large. The decorum was beautiful. Dinner was abundant and all were happy. The children were well trained and did themselves great credit. The one who is especially worthy of honor and praise for providing such entertainment is Mrs. Rosa Hamlett. She has faithfully labored under many difficulties, to make the children happy and to bless her neighborhood by preparing such program and providing an occasion of so great social enjoyment and spiritual culture. The Lord will richly reward her for training the little ones in the service of the Master. This service furnished a fine lesson of what one consecrated person can do in inspiring others to higher devotion and sacrifice. One of the best rendered and most beautiful parts of the program was “In Memoriam.” by a little girl. A spirit, pure and charming, had left the home on earth to dwell with redeemed spirits in the sinless land. She left us just as hope was reaching out for the precious fruits of a cultured life. The sunbeams of the morning were lingering in her tresses, but the Divine hand drew the curtain and it was night. Her life was like a dream to those who knew her best, but also an inspiration. She is tenderly remembered even by the children of her home. The hands of loving service are folded. The voice of music is hushed. The footfall is unheard. But the sweet, true, love-life...
of Georgia continues. Her memory is an inspiration. Her work abides. Through the shadows we look into the light and see her close by the throne.

These two days with the children at Crockett Mills and Clarksville are among the rarest, and a boost of my life. Today I go to Henderson to look after some business looking to the development of our school interest there. A new $10,000 building will be erected this summer and we hope for 400 students next year. If these shall be filled with the missionary spirit so that when they go out they shall give their lives for others and be willing to unite with all who love the Lord and seek to uplift humanity, it will be well; otherwise a college is a hindrance to the progress of Christianity among men.

West Tennessee Convention.

The West Tennessee Christian Convention was held at Dyersburg, Tenn., May 23-27. In a word, the Convention was a success, and all felt happy and hopeful for the present progress and the outlook for the future of the simple gospel of Christ. The opening sermon Tuesday night by W. H. Shafter of Union City, on "The Guide and the Goal," gave the right tone to the meeting. In the absence of the chairman, R. F. Meeks, the Convention was organized by electing J. A. Minton, of Bells, chairman, and E. C. Wilson, of Collierville, secretary.

Tuesday morning the address of welcome was delivered by Mrs. Ewell, of Dyersburg, and responded to by G. L. Surber, of Nashville. Then followed short talks on "How to Generate Enthusiasm in the Congregation," and a sermon by J. A. Minton, of Bells, chairman. The Convention was held at Dyersburg, Tenn., and the outlook for the future of the West Tennessee Convention in their midst.

The outlook for the gospel of Christ in this section of the state is growing brighter all the time. The people who stay at home do not realize what they lose in failing to attend these meetings and catch the enthusiasm. The next meeting will be at Newbern, Nov. 30. E. C. Wilson, Sec.

(Continued from page 11.)

denomination or faction, or refer to anything unpleasant. In this way he caused the people of Springfield to hear our plea as they had never heard it before. We regret that Brother Stevens could not have given us a whole month of his time. We have all confidence in the preached word, so from the good seed sown we hope and pray for rich results. May the Lord abundantly bless our brother in his field of labor.

LOUIS D. RIDDLE, Pastor.

The first C. E. Society in Houston, Texas was organized eight years ago, by J. C. Mason, pastor of the Central Christian Church, with eleven members. Miss Bertha Mason, its first Vice Pres, is now one of our missionaries in Mexico, sent out by the C. W. B. M. This society has grown with the years, and is still the largest in Houston.

Children's Day Notes.

The First Sunday in June is Children's Day. The Sunday Schools are asked to make special offerings on this day for world-wide evangelism.

Last year 2,000 schools sent contributions to the Foreign Society. These schools gave in all $28,418.78. Twenty schools gave as much as one hundred dollars each. Over a thousand schools gave less than five dollars each. The little school at Mungen, Ohio, gave $555.55. This is the largest offering received from any Sunday school during the year. The Sunday school at Allogeheny, Pa., gave $455. Other schools may have done as well, all things considered, but these schools gave the largest amounts.

Of the 314 Sunday schools in Tennessee only nineteen contributed. Clarksville gave $43.31. Knoxville gave $23.36. No other school gave as much as either of these.

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