Marion F. Harmon
Oscar P. Spiegel

Follow this and additional works at: https://digitalcommons.discipleshistory.org/gospelmessenger
The title “mikado,” borne by the Emperor of Japan, is so old that its origin loses its power over the people, the religion of Christ will supplant the other two religions recognized in Japan.

It seems that men are determined to reach the North Pole, or die in the attempt, as many have already done. Ships, reindeer, and dog sledges have all been freely used, but now word comes from Spitzecberg that Herr Andree is sailing away toward the Pole in a balloon. He began his journey July 16 at 2:30 P.M. When the balloon ascended, it went about 600 feet high; it was then forced down-ward almost to the level of the sea, but it ascended again. The weather was clear and the wind favorable, and when seen the balloon was moving at the rate of 22 miles an hour. It may be that he will come back to report results, but the chances are that he will meet the same fate met by many others in the frozen regions. If we never hear of him again, we shall not be surprised.

Solomon says: “Of making many books there is no end; and much study is a weariness of the flesh.” This it truly a book-making age, and we are as truly glad of it; but there is no doubt that if Anthony Comestock could lay his hand upon many of the books and destroy them the world would be the better for it. There is so much light, cheap, chaffy stuff now within easy reach of the young that good solid books, and especially the Bible, are neglected. We are glad to know, however, that the tendency now is toward solid reading, and that books that give lasting benefit are being preferred to those that give only a few moments pleasure. If present tendencies continue, it will not be long till writers of sensational stories will be out of employment. At a recent meeting of the American Association of Librarians, the president of that body said the number of volumes in the libraries of this country has trebled since 1876. He also said the chief cause of this wonderful increase is a wholesome growth of public perception in the value of good books. And the good part of it all is that the books are read. Our brethren should see that our literature is to be found in all public libraries.

The struggle in Tennessee over a United States Senator to succeed the late Isham G. Harris, is ended, and Thomas B. Turley, of Memphis, has been appointed to that high office by the friends of Hon. Benton McMillin, but the Governor saw proper to appoint Turley.

The latest sensation in international affairs came to the surface a few days ago. It is reported that Spain and Japan have formed an alliance, offensive and defensive, against the United States. How much truth this report contains is not known at this writing; and should it all be true, it would make but little difference with the United States. Spain thinks that our government is meddling with her Cuban business, and Japan thinks that the annexation of Hawaii would do her a great injury. The report is that they are considering gravely the question of declaring war against us. We think this little cloud on our diplomatic sky is no larger than a man’s hand now, and prophesy that it will grow less and less until it fades entirely out of sight.

Brother T. B. Larimore, whom we all love, has published a reply to Brother Spiegel’s “open letter.” The reply is just the kind of a communication one would expect from Brother Larimore. It is an excellent piece of pure English and breathes the spirit of Christ all the way through. Our brother’s life shows where he stands on the questions mentioned by Brother Spiegel; and the spirit that he manifests in his letter shows that he has none but the kindest feelings for all. We are glad that Brother Spiegel wrote, and glad that Brother Larimore answered his letter. Such letters as these will help us all. We wish to give a sentence or two from Brother Larimore’s letter: “The thought that all the intelligence and integrity are on one side, and all the ignorance and infidelity on the other, is ridiculously absurd and manifestly false. Surely thou art bereft of reason, Egotism, when thou entertainest such a thought. The good is not all on thy side; the bad is not all on the other. I am as apt to be wrong as my brother. Why not? Neither of us is infallible. Indeed, we may both be wrong; but the Bible is right, and Christians should lovingly walk in its light, all of them, always.” We have often said that all the intelligence and godliness cannot be found on either side of the question of expedients.

Wide as heaven’s door is open, and urgent as are its invitations, no one can enter there who will not leave his sin.—Exchange.
BIOGRAPHY DEPARTMENT.

J. W. GANT.

The above is a very good picture of J. W. Gant, the energetic General Evangelist of South Kentucky. He entered this world Sept. 20th, 1846, in Marshall Co., Tennessee. His father was a zealous member of the Methodist church, filling the positions of class leader and local preacher. He died at the age of 52. Bro. Gant had a brother and sister; but he is the only living child. His mother is still living at the advanced age of 78, and makes her home with him. She is a member of the church of Christ. Bro. Gant was reared on a farm, and attended the country schools until he was seventeen years old, when he spent one session at New Home Academy. The principal of this school was Calvin R. Darnall, a minister of the church of Christ and an efficient and successful teacher.

In 1864, Bro. Gant came to Todd Co., Ky., and was married to Miss Martha S. Gant, a distant relative, in 1865. They have had four children, two sons and two daughters. One of the sons died at the age of seven. Theras, Ida, and Bettie are dutiful children, of whom their parents are justly proud. After assuming the obligations of a husband, Bro. Gant rented a farm, which he cultivated; and, in the fall of the year, taught school. Thus he operated as agriculturist and teacher for a number of years in Todd Co., Ky. In 1869, he entered school, near Clarksville, Tenn., which was taught by Bro. A. L. Johnson. He and his wife boarded in the institution, and he prosecuted his studies, assisted by Bro. Johnson. After leaving the school, he pursued his studies, and his first lessons in Latin he took alone at home. He learned how to study in the school-room; and while Bro. Johnson's school was the last he ever attended, he stayed among his books at home and continued to acquire knowledge. Bro. Gant's wife was a member of the Methodist church, and was possessed of considerable zeal for her faith. A diligent search of the Word of God caused Bro. Gant to go from his farm to Elkton, a distance of ten miles, the second Sunday in September, 1867, where he made a confession of his faith in Christ, and was baptized by Bro. W. E. Mobley. A few years after this, his wife gave up the doctrines and traditions of men, and took a stand with her husband as a disciple of Jesus Christ. All of their children have obeyed the gospel, all were baptized by Bro. Mobley, and are members with their parents of the congregation at Elkton, Ky. There were only two members of the church of Christ living in the neighborhood, where Bro. Gant made his home, at the time he became a Christian. He induced a number of preachers to come to that community to preach the gospel, among them may be mentioned C. M. Day, W. E. Mobley, B. F. Smith, A. L. Johnson, and J. J. Williams. These brethren gave no uncertain sound to the gospel trumpet, and fearlessly assailed sectarianism and strongly presented our plea. After these preachers had gone from the community, Bro. Gant was held responsible for all the "mischief" they had done. The preaching was assailed by many; and as Bro. Gant was zealous in the faith, he defended the cause upon all occasions. Bro. Day preached a sermon on the establishment of the kingdom, which finally led to a debate between A. Malone, of the Baptist denomination, and Bro. Gant. A. Malone affirmed the Baptist position on the setting up of the kingdom; but met with an inglorious defeat at the hands of this young farmer, who proved to be a "foreman worthy of his steel." He showed great skill and strength as a debater. The force of circumstances led him into this discussion, and calls came from various places for him to preach the gospel; and though exceedingly timid and doubtful of his ability, he loved the gospel and desired the salvation of his neighbors, and threw all of his energies into the work. During one of these meetings, at a school house, he baptized V. W. Dorris, who is now well and favorably known as a strong preacher of the ancient gospel.

In the fall of 1879, the brethren called a county convention, to be held at Elkton, and they invited Bro. Gant to take the field as a county evangelist. He declined, upon the ground that an able and more experienced preacher was needed for the work. Moreover, he was Superintendent of the Public Schools at this time; but the committee insisted on his entering the field, and told him that he could continue in his office. At a subsequent meeting, he agreed to take the work; and, for one year, he discharged the duties of superintendent of public schools, and country evangelist; and under his labors, one hundred souls were added to the churches. This work continued two years.
In 1882, he attended the convention of the South Kentucky Missionary Association in Hopkinsville, and was invited to enter the South Kentucky work as an evangelist. He resigned his position as superintendent of schools, and Bro. V. W. Dorris became his successor as Evangelist of Todd Co. For ten years, he worked in the capacity of district evangelist in connection with two other brethren;but, about five years ago, the districts lines were wiped out, and he took the supervision of the work in the entire field, which position he holds until this day. He knows more disciples in this end of the state of Kentucky than any other one man, and is loved by all. He knows how to work with that mysterious something we call the masses, and there is no living man that can justly say aught against him. He preaches the gospel in the love of it, and is remarkably successful as an evangelist. He is a splendid financier, and knows how to manage men. He appropriates the funds the brethren trust in his hands conscientiously, and large numbers of congregations, throughout this country, owe their existence to the efforts of Bro. Gant and the churches he represents. He never begs for money; but kindly presents the cause of Christ, and the voice of the destitute calling for help, and these claims are presented both publicly and privately; and whether he gets any funds or not, he leaves the impression that he loves God and desires the salvation of the people. For fifteen years, he has been our general evangelist, and there is no fagging in his zeal; but he is becoming more abundant in labor every year. When he discovers young men of talent, he offers every assistance and opportunity for their development as preachers of the gospel. He takes them to his home, and treats them as his children; and, in this, he has the sympathy and loving co-operation of his Christian wife. The following preachers have spent from one to two years with him, making his house their home: V. W. Dorris, D. J. Cochran; J. M. Blakey; W. H. Moore; R. L. Clark, W. H. Finch and others. Bro. Gant rejoices greatly in the success of these young men; but 'lays he could not have helped them as he did, had it not been for our co-operative work.

Space forbids going into details in regard to the work accomplished by the South Kentucky Association since Bro. Gant’s connection with it; but he makes this condensed statement:

“The number of congregations in South Kentucky has been increased over 50 per cent., and not less than 7000 people have been brought into the fold of Christ. In this work, I am one of many who have brought it about.”

Bro. J. W. Gant has no aspirations for the Papacy, and has no desire to erect methods of doing missionary work as tests of Christian fellowship. His loyalty to Christ is unimpeachable, and he gives encouragement to all the methods of work where the law of the Lord is not contravened. He loves his friends with an ardent affection; and, in dealing with his foe, he takes the side of mercy. He is a very busy man in the work of the Lord; and while he gives due attention to domestic affairs, the subject that occupies the chief place in his heart is the work of carrying the gospel to the destitute of South Kentucky.

T. D. Moore.

Throw on the Light. 1.

And here is a piece of statuary for us to behold! Nothing extra about that, I am sure—poor specimen to pay for seeing. There may be art in poetry; but there is no poetry in that art. The sculptor must have given us a very ordinary specimen of his work. It is more like a ghost than any thing else—had better go to the graveyard! Wish I had back my money!

Wait a moment—throw on the light. Marvelous change—no comparison. O, how its loveliness increases; may it never pass into nothingness! Prolong the scene—burn more magnesia ribbon—throw on more light. Surely it is the work of the great Architect, dropped down from the skies, beautiful, sublime! Prolong the scene—we are not ready to give it up. “Amazing grace” that permitted our eyes to see such a wonder!

Methinks this kind of work about the nearest our imaginations can approach the appearance of our transfigured Lord. No wonder Peter, James and John fell to the ground in speechless awe; no wonder they wanted to make three tabernacles—wanted to prolong the scene! Should humanity attempt a description of this wondrous scene, his most eloquent language, after a lofty flight, would falter, waver, and fall weary and quivering at his feet and exclaim. “Failure!”

We are too much inclined to lightly consider God’s blessings—carelessly and thoughtlessly glance at them in the dark, then pour forth our groundless criticisms, like we treated that handsome sculpture or statuary. Throw on the light—what a difference. We find we could not survive without these blessings.

We should each make a thorough investigation of the religious structure we are building. Let us not lay another stone until we thoroughly examine what we have built. First, thoroughly test the foundation. Throw on the light. Have you built on stone or sand? If on the latter, roll to solid ground, dig deep, let the pillars rest firm on the “Rock of Ages.” If your foundation is perfectly secure, examine the material you have placed thereon. Give each piece the infallible test—throw on the light; and if it proves to be faulty, delay not to honestly remove it, and replace with sound timbers. These are at hand, or easily obtained. Take advantage of doubt—be on the safe side. If you have gone wrong, however, do not “tear down” all
How the Gifts are Received.

The most touching feature of this ministry is the spirit in which its gifts are received by those who are the objects of our care. The first tidings of loving appreciation came from a widow whose husband we buried. She had received her first check. In acknowledging which, speaking for herself and only child, she writes: “I feel it would be impossible to express to you our deep gratitude for the blessings your loving care has brought us. Your ministry has brought sunshine to our hearts. Truly the Lord has not turned away my prayer, nor withheld his mercy from me.”

Read the following lines from an old and helpless preacher. “Your check received, for which accept my most sincere thanks. When your check came it seemed that there was more in this life than I had ever seen before. I rejoice that the brethren have not forgotten their old and feeble preachers. May God be with them.”

The first tidings of loving appreciation came from a widow whose husband we buried. She had received her first check. In acknowledging which, speaking for herself and only child, she writes: “I feel it would be impossible to express to you our deep gratitude for the blessings your loving care has brought us. Your ministry has brought sunshine to our hearts. Truly the Lord has not turned away my prayer, nor withheld his mercy from me.”

The following words came from a most worthy and sorely afflicted brother, who will not need our care much longer. “The draft for $25.00 came today. The quarterly visits are so timely. It is the beginning of winter when there are so many little wants to supply. Then it helps dear wife so much; how much only these can tell who have been placed in her circumstances. God and our brethren have been very good to us. Bless his holy name.”

A deeply afflicted brother writes: “Your check for $25.00 came just as we parted with our last nickel. It would have done your soul good to witness the smile on the face of my dear wife when I mentioned that the good Samaritan had come again. We take fresh courage, and press on.” This brother has been a helpless paralytic for thirteen years.

The following tender words came in a letter of recent date from a most worthy brother and able preacher, widely known and honored. His ministry covers forty-seven years. He is now “fighting the frost.” He writes: “Yours of the 8th came this morning, bearing with it a substantial testimony of brotherly kindness. Words fail to express our deep gratitude for such a favor. God bless the brethren for this token of remembrance.” Keener than the serpents bite is the pain of forgetfulness. Who has yet fathomed the depth and tenderness of Christ’s pathetic words, “Do this in remembrance of me.”

These brief testimonials are quite sufficient to indicate the influence of this new and tender ministry on the hearts of those who are refreshed by our care for them. These afflicted brethren are made strong to suffer, and their faith in God finds fresh confirmation by these tokens of brotherly love. There is no diviner service than helping the helpless. Send offerings to A. M. Atkinson, Wabash, Ind.

Man’s Great Gift.

Let the brethren of the southland give the best. The best, and hence the most acceptable, gift is the gift of life. First they gave their own selves to the Lord, and to us by the will of God. (II Cor. 8: 5.) God hath given the best, himself in the body of his son. He gave us life, and light, and suffering, and sympathy. He hath freely given us all things, and the assurance that he will not withhold any good thing from us. His giving best, necessities our giving the best that his will and work may be done on earth as it is done in Heaven. It was the manifestation of the height and depth of reason that the Word was made flesh and dwelt among men; that the Christ suffered and then died. The lesson of the cross is the lesson of suffering, the giving of Christ’s life that we might be constrained to give our lives to him. Since the Christ has suffered in the flesh to bring us to God, the spirit calls upon us, beseeching us by the mercies of God, to present our bodies a living sacrifice, holy acceptable, or well-pleasing, to God which is our reasonable, or spiritual, service or worship. (See
Rom. 12: 1. R. V., and margin in loco.) We love God because he first loved us, and gave his son, the manifestation of his love for us. The manifested goodness of God to men is the only motive that leads them to God. When the individual man once realizes the boundlessness of God's love to him, he can then say with Paul, “the love of Christ constrains us.” Constrains him to do what? To present his body, the temple of the Holy Spirit, a living sacrifice unto God. His body he defiles not. His life as found in his body and spirit, he gives to the Lord, to his church, to his cause. If need be he suffers persecution for Christ's sake. This man understands the Apostle, in part, when he declares all things are yours, you are Christ's and Christ is God's. This man, the new man, is not fashioned according to this world; but he is being transformed by the renewing of his mind so that he in time may be able to prove what is the good and acceptable and perfect will of God. (Rom. 12: 2.) This man is struggling to realize with Paul “what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord.” He longs to be able to add “for whom I suffered the loss of all things, and do count them but refuse that I may gain Christ, that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection of the dead,” &c. (Phil. 3: 1-16.) This man has the mind of the Christ in him. “God is love,” John 3: 16. This man grows in grace and the knowledge of the truth. This truth is to make him free. He gradually apprehends more and more what “this lifting up of the son of man” means. This man is being born anew; Christ the hope of glory is forming in his soul. He knows he is not following a cunningly devised fable. God's spirit, by faith, is a disciple of the Master. Ready to go to the stake, the edge of the truth. This truth is to make him free. Christ, putting him to open shame. The works of the flesh are dead, or dying. (Gal. 5: 19-21.) He has no desire to go back into the beggarly elements of the world. He is persuaded better things of himself. Persuaded “that neither death, nor life, nor angels, nor principalities, nor &c. shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” (Rom. 8: 35-39.) This man is willing to be killed all the day long. He is a disciple of the Master. Ready to go to the stake, if duty calls. In life or in death, this man knows he is the Lord's. He lives by the faith of the Son of God. The spirit of Martyrdom, the spirit of “the Christianity of Christ,” has become his spirit. Through floods and flames, he'll follow on where Jesus leads. To the death he would go. Ready to present his body a living sacrifice, holy, and well pleasing to God. This is man's great gift. This saint suffers when any member of the body suffer. He brings no reproach on the cause, he sins not against the Lord by winning against a weak brother, and wounding his weak conscience. He holds not the faith of the Lord Jesus Christ, the Lord of glory, with respect to persons. (Jas. 2: 1-6.) He knows no man after the flesh. His sympathy and interest breaks down the “color line,” knows there is neither male nor female in Christ the Lord, and perceives of a truth always that God is no respecter of persons. This man stands in the liberty where in Christ hath made him free. Free to do good to all men, especially they of the household of faith. Having received freely of the mind of the Master, he is free to give freely such as he has. Such a man purposes in his heart to give as the Lord has prospered him, not grudgingly, but willingly, and of a ready mind. Knowing as he does it is more blessed to give than to receive, he seeks opportunity to bestow. Gives his goods to feed the poor, his body to be burned. Feeds the hungry, clothes the naked, and says not to them go away, and be ye clothed, and fed, and warmed. The love of God and the love of man dwells in him. Therefore he is a power in this world for righteousness. The body of Christ wholly composed of such, and only such, as he, would be free of all schisms, no divisions. The same mind and the judgment would obtain. Each would be of Christ, and all would teach the world that Christ is not divided. All the members would have the same care for another. There would be mutual honoring, suffering, and rejoicing whenever there was cause for either. Such a body would be a worthy body, a body of the best members, sound, active, industrious, full of life, and giving life. Their possessions and goods would be parted to all according as any man had need. Note the result in Acts 2: 47; 4: 32-35. As it was in the beginning, so should it be now and forever more unto the end of the ages. The Gospel would be preached at home, and to the ends of the earth by such a body, a body having given themselves freely to the Lord and to the work of the church. Each individual would be constrained either to go, or to cause another to go. No man among them would say that ought of the things he possessed were his own. With his great gift, himself, property, time, talent, influence, all was conferred to Him who first gave all. We should need no appeals from the pulpit, no urgent letters from our beloved societies, no church debts, no churchless preacher, no pastorless congregations. I am neither condemning or commending the present order of things, but am speaking in truth and soberness what all my brethren do know. Let us give ourselves first to the Lord! Hickman, Ky. JAMES H. BROOKS.

Be in the world, not of it. So live in the conscious ownership of everlasting things that should all worldly possessions be taken away, your real life would be unchanged.—Exchange.
Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

I have just closed a meeting with O. A. Moore at Bethel, Ga. This church has been co-operating with us in the East Alabama District and they claimed some of my time. It is numerically and financially weak, but some staunch disciples are in its membership.

Bro. Moore is one of the best men I ever knew. He is so regarded by his neighbors. A fuss or row in the neighborhood is speedily settled. He is a "peace maker" in the true sense. "Let your light so shine" is his motto. With such a man to lead we could expect nothing but success. And we were not disappointed for we had a most enjoyable time with eight influential souls baptized into Christ.

Bro. Dale was with us and aided much in song and prayer and exhortation. His wife also enjoyed the meetings with us. Old Bro. Hardagrey who has been a gospel preacher for more than thirty years was with us. He is 71 years old and strong in the faith. His presence was a benediction to us all.

I am now preaching under a brush arbor at Yarbrough's school house, twelve miles south of Auburn, Ala.

Dr. A. C. Henry preached from last Sunday till Thursday. Bros. Clarkson, Keevil and Branch preached on until yesterday. I have now joined them for a few days. This is a very destitute place. There have been ten additions.

Bro. Clarkson has just closed a meeting at Macedonia, five miles from Tallussee, with thirteen additions.

Dr. A. C. Henry is engaged in a meeting at Shady Grove near Opelika.

Bro. Dale is in a meeting at Judson.

Bros. Piper and Walter Neal, of Jackson, Miss. are in a fine meeting with the Union church in Greene Co. There had been 13 added up to the last night.

The work is more healthful than ever before in Alabama.

R. W. Norwood of Franklin, Ky. can write two long articles of misrepresentations of me and the Lord, and publish them in the Gospel Advocate, while he has forsaken his own native Alabama, to preach in a full-fledged society state, where a very ordinary preacher can get a thousand to fifteen hundred dollars a year. F. D. Srygley can sit up cross-legged in the third-story of the building occupied by the Gospel Advocate Publishing Company and tell the readers of that paper that I am trying to organize a new denomination in Alabama; and draw a large salary for these pernicious misrepresentations, while his own native Alabamians are dying and going to hell in their sin, not having obeyed the Gospel.

The editors and publishers of the Gospel Ad-
vocate may gulp all this down as a sweet morsel. But I thank God there is a day coming when "every man shall be judged according to his work."

So I shall go ahead in my own native state, work hard, toil, sacrifice, refuse flattering calls to other fields and let all of my native country-men, who desire, believe Norwood, Srygley and others who have turned and fled from them. Our lives and works are before the Alabamians. They shall be the judges.

I only have to say to my false accusers, I expect to face you at the judgement, brethren. Be on your guard.

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

It is strange about the number of excuses people can manufacture for not contributing to our home missionary work. It reminds me very much of the people in New Testament times. "They all with one consent began to make excuse." Before making an excuse, one should ask this question, "What would be the result if every body in my condition should refuse to give anything to missions?"

If you have any hope of the success of the cause, is it not based upon the idea that others will do more than you are willing to do. Some people claiming to be Christians, will spend their money freely to gratify their fleshly appetites and desires, but will give little or nothing to advance the cause of Christ. Can we make the religion of Christ a secondary matter? Suppose we had such a passage of scripture as this, "Love the Lord thy God as well as you do the world and no better." Could we stand the test? I fear many of us could not. The Savior gave His life that the gospel might be preached. What are we giving for the accomplishment of the same end. Some people claiming to be members of the church are not giving as much for the preaching of the gospel as they give for cigs. In fact, some who spend as much as $50.00 a year for tobacco, can't be induced to give $10.00 a year for missions. What is to become of such people?

There have been to date at this (Hampton) 6 additions to the congregation. We close tomorrow evening. The regular preacher, H. C. Ford has been with me all the time, and has rendered great assistance by prayer and exhortation. He has made some of the strongest appeals that I ever heard. Hampton is located about the center of Livingston county, and in my opinion is the most important place in the county at which to build up a self-supporting congregation. We have a good house here and a faithful little band of members, but they are as a rule poor in this world's goods. The cause has been planted here by our South Ky. work.

The brethren all over South Ky. are looking with interest and anxiety for a reply from Brother Spiegel's questions. We have every reason to believe that Bro. L. will come out squarely on these questions.

The Best

The Standard Sunday-School Series.

LITTLE ONE'S QUARTERLY. A series of beautiful Chromo Lesson Cards with simple Bible Lesson on the back. A card for each Sunday, in a neat pack.

SPECMENS FREE

(STANDARD JUNIOR LESSON LEAF. For lower Intermediate pupils. Well illustrated. Issued both as a quarterly and as a single leaf. Specify which is wanted.

SPECMENS FREE

STANDARD LESSON LEAF. For upper intermediate pupils. Fully illustrated, making it the most helpful leaf now published for this department. Issued both as a quarterly and as single leaves. Always specify which is wanted.

SPECMENS FREE

STANDARD BIBLE LESSON QUARTERLY. For teachers and Advanced pupils. Full explanatory notes on the lesson. Three months' lessons bound together in pamphlet form. All subscriptions must begin and end with the quarters, viz: January 1st, April 1st, July 1st, and October 1st.

SPECMENS FREE

THE LOOKOUT. For superintendents, teachers and Y. P. S. C. E. workers. A large weekly, without a corps of specialists in both departments. As a practical aid to the teacher, the superintendents and the Y. P. S. C. E. worker it has no equal.

SPECMENS FREE

PURE WORDS. A large child's paper, full of interesting short stories, poems, etc., and profusely illustrated. Contains, also the Bible Lesson for each Sunday.

SPECMENS FREE

BUDS OF HOPE. For the infant class. Printed on the best book paper, and each number illustrated with handsome colored engravings, designed especially for this paper. This is certainly the most beautiful paper yet published for the small children. Lesson Text, Golden Text, Leading Thought, Questions, etc. The Bible Lesson given in simple language for children.

SPECMENS FREE

STANDARD ECLECTIC COMMENTARY. For teachers and Bible classes.

"LIBRARY EDITION."—Printed on heavy paper and handsomely bound in best English Cloth, with gold side-and back stamps. Per dozen, by express, not prepaid $8.00

"HANDY EDITION."—Printed on thin paper, bound in flexible cloth. Per dozen, by express, not prepaid $7.50

Standard Publishing Company,
216, 218 and 220 East Ninth St.
CINCINNATI, OHIO.
MyDearBrotherLarimore:Your much appreciated letter in answer to my open letter has been published to the world through most of our leading papers. I expected it to put forth a beautiful spirit, and in this I was not disappointed. Such a spirit should always characterize the people of God.

Some of the things you write are inadmissible and were certainly out of place. They say: "Of course it does not follow from the fact that I have never voted, that I am or am not either for or against the Democrats, Republicans, Populists, or any other political party. Nor can it follow from the fact that I have never 'spoken out' on these or similar matters, or taken part in the bitter controversy over them ... that I am not either for or against them. It is not only ridiculously absurd and absurdly illogical, but positively impossible to deduce such conclusions from such premises. Moreover, I have never furnished premises from which such conclusions can be deduced on these or similar subjects—never."

I have to inform you, my dear brother, that, perhaps without your knowledge you have been made the hero of narrow bigotry for many years. Perhaps advantage has been taken of you because you "never deny anything of which you are accused, and never accuse any one of anything." Therefore, I say it is a revelation to thousands to hear you say that you can "never be justly or truthfully counted, in any sense, in that fight."

I highly commend the following sentence in your letter: "Moreover, those who make matters mentioned in your open letter, and similar matters, tests of fellowship, and disgrace, degrade, desecrate, and pollute our pulpits, papers, and parlors with sordidly and insincerely, and lovingly united to-day than ever before. Only the calumni of howlers are not right." The last sentence strikes the keynote of all this bitterness, selfishness and wickedness. "The heart is not right!"

I thank you for your letter. It will do good, for ALL love 'Brother Larimore.' Its tendency will be to cultivate a more fraternal spirit between those who differ, either as to faith or opinion. I hope all disciples—everywhere may re-read your letter.

And now I would not have you believe that the disciples are less united than formerly, though I spoke of a "once united brotherhood." I believe the disciples are more closely and lovingly united to-day than ever before. Only the calumni of howlers see it otherwise, and they to advance their own scism or faction. We are a powerful brotherhood. We preach and practice, thank the Lord, Christian union. So much as to say that we accept, through a sense of duty and the history of the church under Dr. Cave's pastorate. He spoke of the general idea that "calls" were strong in proportion to the increase in salary, but he added that this call was accepted by Dr. Cave at a less salary than he was now receiving, but he accepted it from a sense of duty. Judge Bonner then made the following resolutions, which were adopted unanimously:

"Elder Renben Lindsay Cave was installed as pastor of the church June 12, 1881. Today, after more than sixteen years of labor in this vineyard, he accepts, through a sense of duty only, a call to another field. His work here has been approved, not only by his own people, but by Christians of every faith; by men of every class and condition; by all who admire lofty manhood, unbending integrity, purity of life, rectitude of conduct, love for God and man."

With untiring zeal, with lofty purpose, with unselfish devotion, with
entire consecration, with that self-sacrifice which is possible only to the true and pure and good, he has labored for the souls of men, for the good of the church and the honor of its Head. Among us he has preached the gospel to rich and poor alike, has united our young people in marriage, has comforted the sick and dying, and laid our dead away.

Endeared to this congregation most of all, he has won the respect and love of this entire people, and his departure will excite a sorrow general as it is sincere.

"Therefore be it resolved, by the officers and members of this congregation, that we extend to Elder Reuben Lindsay Cave our sincere gratitude for his labor among us, the fruits whereof are seen everywhere about us.

"2. That while we part with him with unfounded regret, we fully recognize that his going is prompted purely by a conviction of duty, whose call he cannot consistently ignore.

"3. That to all Christian people everywhere we cordially and lovingly commend him as one worthy of the confidence, respect and love.

"4. That we pray that his labors among us, the fruits whereof are seen everywhere about us, in the above mentioned tenor and spirit, may be a true and pure and good testimony of the faith which he so faithfully serves, and that he will prove even a greater blessing to others than he has to us, receiving in eternity the reward which time cannot give.

J. W. BONNER,
A. D. WHARTON,
M. H. MEEKS,
Committee."

The Christian Standard has the following to say editorially about Bro. Larimore's reply to Bro. Spiegel's "Open Letter."

"T. B. Larimore's reply to an "open letter" appears in full in this issue of the Standard, and makes interesting reading. He speaks prudently, but even this cautious disciple indicates his poor opinion of those who make missionary societies. stipulated support of ministers, organs, etc., tests of fellowship. In fact his words are as severe as anything we remember to have seen elsewhere. He says:

"Those who make matters mentioned in your open letter and similar matters, tests of fellowship, and disgrace, deface and pollute our pulpits, papers and parlors, with sarcastic and discourteous discussions of them—sometimes interpersed with better denunciation and injurious, if not indeed slanderous, malicious, murderous misrepresentations of each other and others—may love one another; but it's just so; only the Standard would hardly put it that strong. Our ploy for these reactionaries has shielded them from such a characterization by us as is here given them by our gentle brother. One error, somewhat temporal, perhaps, appears in the articles. It is a mistake to suppose that there is less unity among the disciples of Christ now than formerly. There are no two warring camps.

There is a decreasing group of wrong headed men who are troubling some of the churches. The great majority of the brethren, however, are too busy to contend with them over the trifles often magnified by egotism into imaginary issues. The future is full of hope, and the long suffering churches who bear patiently with these misguided ones are gradually coming to a truer liberty and a fuller fellowship with their brethren generally in aggressive Christian work."

Under the heading of "denominations to unite," the religious department of the Nashville Sun, had the following to say:

"Leaders among both Congregationalists and Disciples of Christ express the purpose to unite if the rank and file of their denominations can be induced to consent. Each is congregational in policy, and the belief of both is much the same, save that the Disciples demand immersion as the form of baptism. A very common error is to call the Disciples Christians. It is true that one and the same man had much to do in starting both Disciples and Christians, and the names formerly meant the same. But at present they do not. There are about 700,000 Disciples, almost wholly in the Central West, and about 600,000 Congregationalists, so that the united efforts of these denominations would result in one with the not inconsiderable total of 1,300,000. The movement toward unity originates in the West among the Disciples, but there is also a strong feeling among Congregationalists against sectarianism. So the purpose expressed by these leaders to amalgamate is not visionary, but has been more successful than J. V. Coombs, the author of this book. There are a number of important subjects discussed in an able way. For there are two sermons on baptism, that are the most exhaustive we ever read. One on the subject, positively considered, and one looking at the objections to baptism. Every passage of scripture, and every kind of argument that any man has ever gotten up against immersion is handled in an able, short method in this little book. Then there are Bible readings etc., that make it a most valuable help. Send the price to J. V. Coombs, Irvington, Ind., and get a copy.

We have just received from the Treasurer of the Foreign Christian Missionary Society a splendid picture of A. McLean, Corresponding Sec'y., Missionary Society, a splendid picture of A. McLean, Corresponding Sec'y., Missionary Society, printed on a large card 10 x 12 inches. This is the best production of the artist's skill. It is accompanied with a fac-simile signature. This picture will grace the walls of our editorial sanctum. The price of the picture is twenty-five cents. It can be had by addressing F. M. Reine, Treas., Box 758, Cincinnati, Ohio.
Reports from the Churches.

**ALABAMA.**

UNION: Our meeting began on the second Lord's day in July and closed on the evening of the fourth Lord's day in July. Brother Walter A. Neal, of Jackson, Miss., assisted me in the meeting. Notwithstanding the great difficulties under which we labored—death, sickness, and heavy rain—the Lord blessed our weak efforts abundantly by adding to the saved 22 young men and women. As a pulpit orator, sweet singer, and Christian gentleman, Brother Neal needs no praise. All honor and glory to the Lord. DAVID R. PIPER.

SELMA: Owing to Smallpox in Birmingham, Brother Watson is urging Anniston to entertain the State Convention, which meets August 31, and asks me for my vote. Of course I vote yes, provided Anniston will do so. Brother Watson asked me to send my answer to the Messenger, hence this card. Yours respectfully, D. D. UPDEGRAFF.

**FLORIDA.**

JACKSONVILLE: Three more added since last report. Work here growing nicely. J. J. IRVINE.

**GEORGIA.**

GRIFFIN: Just closed a week's meeting near Williamson, Ga., of unusual interest. Three were baptized; congregations larger the last two days than at any other time, but other engagements came to be closed. Twenty-five were added to the church there in my meeting last year, but there were but few left for this meeting. D. A. BRINDELL.

**SOUTH KENTUCKY.**

HOPEWELL: The first Sunday in this month we had one addition to the church at Pembroke by confession and baptism. I read every word of the discussion between E. A. Elam and J. A. Minton, which has just been closed in the Gospel Advocate; and notwithstanding the editor of that paper scotched for Brother Elam by giving scraps from various contributors, Brother Minton came out victorious. Brother Minton maintained his Christian dignity and patience, and never allowed himself to descend to personalities calculated to damage the character of his opponent. I am sorry Brother Elam did not pursue the same course in the matter. The idea that some of them are putting forth that the Advocate thinks of publishing in tract form for free distribution would be a good thing to do, but I am of the opinion that the suggestion was a little like the boy who whistled while passing through the grave-yard to keep up his courage. T. D. MOORE.

MORGANFIELD: Brother W. G. Conley leaves us to-morrow for his home at Lexington, Ky. For two weeks we have had good times in the Lord here. Brother Conley earnestly and faithfully helped us in the gospel, and we were all comforted together by our mutual faith. There were thirteen added and all edified and encouraged. The meeting did us great good in every way. W. A. GIBSON.

**MISSISSIPPI.**

GREENVILLE: A late letter from Sister C. H. Starling, of Greenville, says they are corresponding with a certain well-known young minister with a fair prospect of getting him to locate there as their regular pastor. May success attend your efforts, Sister Starling, and I hope our sisters, generally, may follow your worthy example, for it will add to their spirituality, their happiness, and their usefulness. STEWART: R. D. Shultz, pastor of the Christian Church at Hemmingway, Miss., in a recent letter, says: "Our brethren at Stewart, Miss, are raising funds to build a church building this year." Stewart is the village where I spent April and part of May during the Mississippi overflow. Brother Shultz is the pastor of our people at Stewart. When I finished my meeting at Stewart in May and organized a church there, I could not minister to them without neglecting my Delta churches, and was fortunate in securing the services of Brother Shultz as their pastor. He has done some baptizing there since he became their minister. Brother Shultz, why not favor the readers of the Gospel Messenger with frequent news articles? KILBY FERGUSON.

**TENNESSEE.**

NASHVILLE: The writer, accompanied by Sister George H. Williams and Mrs. E. A. Ruddiman organized a Sunday school yesterday afternoon in the Chinese village at the Tennessee Centennial Exposition. We had between thirty and forty children present; we were so much interested in trying to make ourselves understood by them that it did not occur to us to either count them or to enroll them. It was a brand new experience to us, and those who have never tried to teach such children cannot know the difficulty nor the pleasure in the work. The children seemed highly pleased, and it necessarily follows that we were pleased at their delight. There were a few among them who were especially bright, and seemed to take hold of the work with a vim we had hardly expected. Altogether they are very much like "Mellican" children. Acts 17: 26. Some boys paid strict attention, while others were inclined to laugh and play just as some boys in every Sunday school I ever saw. Of course the main part of the exercises consisted of singing; and they appeared to like the singing immensely. When I said, "We will now sing a song," they said in unison, "Sing song."

"Will it do any good?" Yes; it is God's work, and as his work has always done good everywhere else, it will do good here. May the God of love give us grace, strength and wisdom to carry on this work while these people are among us. I am positive that if none of them are converted here, that they will be better fitted to hear the teaching of the missionaries when they go home. MICAH COMBS.

APPLETON: Our meeting with the Noblifts ChapAl Church began on July 11, and will close to-day with seven additions—six by primary obedience and one reclaimed. In many respects this has been a strange meeting. We had an overflowing house at the start, and held the crowd better, so the brethren say, than any man that has ever been here before, but the strange feature about it was I had to preach to the large crowd eight days before I could persuade a single one to be buried with their Lord in baptism. I mention this to get preaching brethren to see that they should not become discouraged and close these meetings because they don't have additions right at the start. I would not close this meeting now if I did not have to go to Centre Star, Ala., to commence a meeting to-morrow. July 22. W. A. SANDY.

POET OAK SPRINGS: Began a meeting at Poet Oak Springs, Tenn., July 10, and closed July 15 with two enrolling admissions. Why didn't we have more?
Simply one because we couldn't. Nearly every there, who is religiously disposed, is in the church. It is one of the largest and best country churches in the state. They have a magnificent church building. And one of its fine Sunday schools as I have been privileged to see in operation in some time. This is an old church, and the older it gets the better it gets. They have that church unity which is always essential to church happiness.

The brethren said our meeting had done the members as much good as any meeting held there in twenty-five years. It seemed that there was perfect oneness of feeling, sentiment, and co-operation. Many were the words of encouragement the writer received, and if the Lord so wills we hope to visit that noble band of Christians again. May they keep themselves in the love of God.

The Griffin Christian Church.

A Brief History and Report of Work by D. A. Brindle.

Griffin is again numbered among the churches of Georgia. For almost a half century this church has had its "ups and downs," altogether, it had more of "downs" than "ups," until it reached a point where it was no longer considered an organized congregation.

From the best information we can gather, the Griffin church first began with ten members, organized by Dr. N. B. Johnson in the year 1849. For nearly three years the services were held in a school house until 1852, when the present building—a brick structure—was completed. In the fall of the same year a co-operative meeting of the churches of this district and congregations was good from the beginning. During the month of June I preached every night and visited from house to house in the day. Prof. J. C. Ewing, of Hampton, lead the music the first three weeks and Miss Minnie Ison, of Griffin, took his place and continued until the close. At the beginning of the meeting there was no organized congregation, only a number of scattered disciples who, for more than three years, had been without a pastor and had failed to keep up the regular worship. After continuing four weeks with no other minister to take part in the services, the meeting closed with an organized church of sixty-five members. Of this number there were 19 who had their membership here, and promising their influence to the support of the work, were enrolled on the new list. After careful visiting and patient work, I succeeded in finding 26 others, who, although living in Griffin, had never moved their membership to that place. These also agreed to be faithful to the work and were enrolled as members of this church. Besides, there were 20 new members added to the church mostly by confession and baptism. Our congregations were good from the beginning, but larger the last ten days than at first. During the meeting several of the brethren made short talks and some led in prayer for the first time. A Sunday school was organized with the necessary officers and teachers and the prospects of a good attendance. Our Wednesday night prayer meeting has started off well, and we hope this will add much to the interest of the work. This meeting has taken the place of an expected visit among friends and relatives in North Carolina, but I shall never regret devoting the time to this work.

Griffin is now my home, and all the time I have from my other work the remainder of this year will be devoted to the work here. I board with the Chief of Police, who, although not a member, is doing much to support the work here. We have many friends who give us encouragement, and we hope some day they may come into the fellowship. The Griffin church has a bright future, and if the members stand by the work, it will not be long until this will be one of the leading churches in Georgia. — Griffin News.

EXCURSION TICKETS VIA THE Illinois Central R. R. TO THE TENNESSEE CENTENNIAL And International Exposition at NASHVILLE.

For the above occasion tickets will be sold by the Illinois Central Railroad at varying times, rates and limits, including a ticket on sale daily, good to return until November 7, and including tickets having limit of twenty days, fifteen days and seven days; also tickets on Tuesdays and Thursdays of each week with limit of fifteen days. For full particulars as to which of the above applies from your nearest railroad station in connection with the Illinois Central Railroad, call on or address your nearest railroad ticket agent.


A Christian Only.

Reasons for a Change of Position, By George W. Lee.

A sermon preached in the Central Christian Church, Dallas, Texas, Jan. 24, 1897, with the necessary recommendations, embodying his reasons for leaving the Methodist Church and ministry and uniting with the Christian Church. This tract has excited much interest wherever it has been circulated. It is written in clear, convincing style, and excellent spirit, and makes an admirable document for general circulation. The first edition was soon exhausted. Second Edition now ready. Single copy 5 cents; 12 copies, 25 cents; 100 copies, $1.60. Published and for sale by the Christian Courier Co., Dallas, Texas.
Collegeiate Institute, Fayetteville, Tenn.

This Institute believes in that kind of gentlemanly conduct that commends itself to people endowed with common sense. It takes no part in dude society, and holds that boys and girls suffer injustice when the opportunity of labor has not been offered them. It will not be a party to the intellectual development of the very smart untruth, know-it-all-good-for-nothing young man who disregards a mother’s love and depends on the “old man” for support in his recklessness. The Institute prepares the worthy, however humble, for real life.

Expenses are in the reach of nearly all the people, $125 will pay board, furnished room, fuel and lights, and literary tuition for an entire school year. The next session will open Monday Aug. 23, 1897; and close May 3, 1897.

Address, JAMES A. TATE.

LARGEST JEWELRY HOUSE IN THE SOUTH.

B. H. STIEF JEWELRY CO. 208 & 210 UNION STREET, NASHVILLE, TENN. HEADQUARTERS FOR

Diamonds, Watches, Fine Jewelry, Sterling Silver and Cut Glass Ware, Spectacles, Clocks, Foreign and Fancy Goods.

Send for our Latest Illustrated Catalogue. Mail orders promptly attended to.

Repairing a specialty. All work warranted.

J. B. CARR, Manager.

Caskey’s Last Book.

NOW READY.

An interesting book of about 300 pages, handsomely bound in flexible cloth cover prepaid, for ONE DOLLAR, or in paper binding prepaid for SEVENTY-FIVE CENTS. This contains, besides an interesting Auto-biography of Bro. Caskey, some of his finest productions ever before published. Order now.

MESSANGER PUB. CO.

208 College street.

Nashville, Tenn.

West Kentucky College, Mayfield, Ky.

For MALES AND FEMALES.

English and Classics.


MILTON ELLIOTT, President.

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.
BIBLE COMFORT.


(A Promise Meeting.)

"Let not your heart be troubled; ye believe in God, believe also in me." These are the words you turn to in times of trouble. The whole chapter is so full of comfort that, while you may know it all, you want to read it again with its promises of peace and the happy future for all who believe and obey. Loving and serving Jesus on earth, it is comforting to know that when all this is over, we shall be with him always. "Blessed are they that mourn, for they shall be comforted." Blessed are the happy and care-free when they find the love of Jesus keeps the heart pure and unsullied, but more blessed when sorrow has brought them to feel the need and the preciousness of his promises. Then it is that the Bible gives what nothing else can give. There is comfort in the promise of rest—rest, even while bearing life's yoke. There is comfort in knowing that God is always ready to forgive, when we stumble or disobey, if we only ask him to. Most people know these things are in the Bible; but do you know exactly where? Can you turn to them at once when you need them for your own comfort, or to help someone else? It is well to have one Bible just for those comforting places, and to mark these with red ink, or if you have only one Bible, mark these verses of comfort with a certain color so they will stand out from the others. Then, what is still better, make them your own, so you need not depend always on your Bible.

As always happens, a number of tourists took advantage of the convention rates, and went to California with the delegates. But the registration was confined very closely to the Endeavorers; and the books show, from outside of California, 11,260 delegates, and from California, 12,694; and 2,500 Juniors. That is a total of 26,454, small in comparison with previous conventions; but, when we remember the distance and expense, we must consider "San Francisco '97" as successful in point of numbers as it was in every other respect.

This is from Sec. Baer's report: "In 1881 there was one society and 57 members; in 1897 there are 50,780 societies and a total membership of 3,600,000. Of the states having more than 1,000 local societies, Pennsylvania leads with 3,443; New York has 3,046; Ohio 2,685; Illinois 2,018; Ontario 1,788; Indiana 1,387; Iowa 1,326; and Michigan 1,074. These figures do not include the Junior, Intermediate, the Senior and mothers. Pennsylvania leads the Junior societies with 1,397; New York has 1,288; Illinois 903; Ohio 970; California 551; Indiana 549; Iowa 518; and Massachusetts 517. The banner given to the state that has made the largest gains goes this year to Ohio. The second Junior banner goes from Mexico to Spain. There are 866 Intermediate societies, California leading with 61, Illinois having 44, Ohio 32, and Pennsylvania 20 and Kansas 11. Twenty-seven Senior societies have been organized—California, New Hampshire, and Pennsylvania each having three and Connecticut two.

"England has 3,655 societies, Australia 2,124, Scotland 433, Wales 311, India 250, Ireland 169, Madagascar 99, France 66, Mexico 100, Japan 77, West Indies 63, Turkey 41, China 50, Africa 52, Germany 32—in all 7,919 societies in other countries. In addition Canada has 3,390. The banner for the greatest proportionate increase in the number of societies, now held by Scotland, will go to the Endeavorers on the Emerald Isle. A missionary roll of honor contains the names of 10,468 societies that have given nearly $50,000 to missions through their own denominational missionary boards. "Christian Endeavor always stands for Christian citizenship. It is forever opposed to the saloon, the gambling den, the brothel, and every other iniquity. It stands for temperance, for law, for order, for Sunday keeping, for a pure political atmosphere; in a word for righteousness. And this it does, not by organizing a new political party, but by attempting through the quick conscience of its individual members to permeate all parties and all communities.

"During the last eleven months 25,264 of the Juniors have joined the church, and from the Young People's Societies 187,125; in all, 213,389."

For three years England has held the banner for the largest absolute in the number of societies, and will hold it for another year.

The Christian Citizenship banner, awarded to the local union on which makes the most progress, and which was won by the Cleveland union in 1896, was given this year to Indianapol.

Six months ago the Tenth Legion was unheard of; now it has about sixteen hundred members. It was the subject of an address by Amos R. Wells, in which he said: "The Lord will judge the nation, Endeavorers, not by its prayer books but by its account books. We, the salt of the earth, pay more every year for salt than for foreign missions. Yes, we spend more yearly for safes to put our money in than we take from those safes for foreign missions. We pay twice as much for the trunks for our yearly travels as to send the gospel traveling, and twice as much for umbrellas to keep off the rain as to keep the heathen from the devil's fires. Why the gloves for American hands cost twice as much as those hands put into the contribution box for foreign missions, and American pocket books cost half as much. Those pocket books give to the heathen, and the new mirrors in which Americans mirror each year at their benevolent faces, exceed in value all their gifts to foreign missions.

TENNESSEE MISSIONS.

MISSIONARY DAY: For all Christian churches in Tennessee, first Lord's day in October.

CHRISTIAN DEPOSITORY.

Give your children pure literature, and you will reap pure thoughts. Give them "light" reading, and you will reap light thoughts.

Pure Literature, Bibles, Testaments, Song Books, Bible Dictionaries, all books reviewed in this column, &c., &c., can be obtained by writing to the address below.

The Christian Sunday-School Series are the best. Write for samples—free upon application.

W. S. BROADHURST, 163-165 Fourth Ave., P. O. BOX 644, LEXINGTON, KY.
Tennessee Notes.

A. I. MYHR.

The annual meeting of the churches of Christ in the First District will be held at Milligan, Aug. 19–22. There are over forty congregations in this co-operation and over 2,500 members. Thirteen of the congregations have been organized by our missionary forces in the last seven years. F. C. Buck has been the evangelist in this district for three years. No more efficient minister could be secured. His work has been eminently successful. The new church at Milligan will be dedicated on the fourth Lord's day in August. A great multitude of people will be in attendance. Historic churches are attractive. Milligan is sacred ground to all the disciples in upper East Tennessee. That was the first organization of the Christian church in all that territory. This annual meeting should honor the memory of those who have sown in former years and from whose sowing we are now reaping.

The third Lord's day in July we attended the co-meeting of the churches in Johnson Co. All the congregations were represented. There are nine churches and 750 members in that county. The work done is not all the disciples are capable of doing, although there is hopeful advancement in church work. The young people are taking hold of work and will push it vigorously. The meeting was enthusiastic and hopeful. Bros. Wilson, Garrett, Shelburne, Jones, Garner and the writer were the preachers in attendance. Such meetings give a new inspiration to the workers in all the churches.

I am now in a meeting on Stony Creek in Carter Co. where we had a church fifty years ago, but now we have only six members. The rainy nights have hindered our attendance, but the people are listening to the plainest presentation of the gospel which I can make. I believe there are more people ready to hear and accept the truth now, than at any former time. The opportunities for us were never greater. The more intelligent are weary of creed-bound denominationalism. They are seeking the liberty which is in Christ. This is a very potent reason for our missionary work. We can do a great work, if our people will help. Never for one moment have I doubted the possibilities and power of our people when organized and aggressive. We have every reason for hopefulness. All the friends of the work in Tenn. ought to prepare to attend the State Convention in October at Tullahoma. Put off coming to the Centennial till that time and come to attend both at the same expense. We hope to have a great convention.

We desire the earnest co-operation of every disciple of Christ in Tennessee. Those who have made pledges to the missionary work either for this or any previous year should pay the same promptly. All pledges are due now. We desire to finish the year out of debt. This can easily be done if all will do their part. There are many who have not made pledges who will be glad to send a check for this work. Remember that two thousand dollars are needed by the State Convention. We must prepare for the regular offering first Lord's day in October.

Southern Christian College

NASHVILLE, - TENN

First-Glass College for Young ladies.

This school opened last September, and everything considered, made a fine showing. The buildings are in a healthy, high location, and the surroundings are the best. The course is as thorough as in any of our colleges, with many advantages not possessed by some others. Our Southern brotherhood should investigate the merits of this school before sending elsewhere.

Second year of the school opens September 14, next.
For information, write
G. L. SURBER, President
Southern Christian College,
Nashville, Tennessee.

Save Your Idea!

You will need them some day. Our filing cabinet is the best device for classifying clippings and ideas for instant reference.

Write to-day for full information.

Messenger Pub. Co.,
NASHVILLE, TENN.
208 N. College St.
Brother Robinson leaves a devoted wife and little boy, also a daughter by a former wife, and many friends to mourn their loss. The bereaved ones of our deceased brother have our deepest sympathy and prayer in their hour of sorrow.

The following are the resolutions adopted by the Sunday school:

Resolutions adopted by the Sunday school of the Church of Christ, Aniston, Ala., in loving remembrance of Brother Henry Robinson, our faithful Secretary, who was called to his eternal reward, June 27, 1897.

Whereas the hand of death has taken from us one of our best and most faithful members, be it resolved:

First. That we deeply feel the loss sustained in the death of him who had served as our efficient and faithful Secretary and Sunday school workman for a number of years. And while he had the strength to do this work, both as officer and teacher we have a worthy model to imitate.

Second. That we are poorer, but trust heaven is richer, another saint having come up through great tribulation, having his robes washed in the blood of the Lamb, and who shall stand on the right hand at the last great day.

Third. That in his death we all mourn a brother, and thus express our deep sympathy and fervent prayers to those hearts who will never recover from this separation until they shall be re-united on the other shore.

Fourth. That a copy of these resolutions be placed on our Sunday school record; that they be offered for publication, to the Gospel Messenger, and the Hot Blast, and that copies of them be presented to his family and parents.

J. E. SPIEGEL, E. E. LINTHICUM, W. A. PILKINGTON. Com.

ROBINSON.

Brother Henry Robinson, one of our deacons and trusted members, passed to his eternal reward June 27, 1897, at the age of 38 years. He obeyed the gospel at the early age of 14 years, and, so far as we know, from that day to the day of his death he lived a consistent Christian life. Consumption was the immediate cause of his death. For several years he had been a great sufferer, but in all his severe illness he was never heard to murmur or complain. Until his health was greatly impaired and his strength gone, he was one of our best members, and as an officer of both church and Sunday school, he was faithful to duty and liberal in his contributions for the support of the gospel.

OBITUARIES.

HADDIX.

Departed this life July 1, 1897, Ber- tie Haddix of Typhoid fever. She had just passed her eighteenth birthday. A dutiful loving daughter whose gentleness won the love of all. She loved the Sunday school and sought to lead others in the way of Life. In 1894, while at Hamilton College, Lexington, Ky., she obeyed the gospel, remaining faithful until death. Her ambition was to fit herself for usefulness to her parents who loved her so well.

At early morn the messenger of death came silently " with footsteps light as shadows fall, and softly pressed the weary lids on loving eyes." And ere the rosy fingers of the sun had opened wide the gates of day to us, our sister's sweet spirit took its flight to meet the Sun of Righteousness. Not with regret, but earnestly, she said: "I want to go home—to my heavenly home—make haste." And so, dear sister, may it be with us when the summons comes, that we, too, may say: "Make haste, come quickly. Even so come, Lord Jesus."

No more shall time effacing fingers Pass o'er thy soul where beauty lingers And, ever lingering, grows more bright In that fair land of love and light.

Thrice-blessed home of peace above, Where light of God's eternal love Outshines the sun's effulgent beam, Falls lightly on the crystal stream Of living waters all aglow, In that fair land of love and light.

Long though the task may be, That bloom in those immortal bowers, While it is to God and not to men that we are to give account for what we do, it is as a rule, the man that lives in the fear of God who is least afraid of the searchlight of the world. —Anon.
At the Tennessee Centennial
You may grow wearied over the wealth of wonders to be seen, but, for that wearied feeling, take a look at the world-renowned

Art Room
of the
PHILLIPS & BUTTORFF
M‘F’G. CO., Nashville, Tennessee.
Open Day and Night. [Note: not fully visible]
Warm Welcome for all.

Admission Free as the Air You Breathe.

Wait Until You Get to Nashville Before Buying
of any description. Oil, Gasoline, Alcohol, Coal, Coke or Wood, Heating or Cooking.

Glass
in daintiest forms and chaste decorations. The plain white for amateurs in large assortment.

China
of latest shapes. Each piece tested before it leaves the salesman's hands.

Bicycles
The stylish Stearns, the splendid Halladay, our own Centennial. The low-priced Juveniles.

PULLMAN PALACE SLEEPING CARS

EXCURSION TICKETS
On sale at reduced rates from all points on this line and connections to Nashville and return during the continuance of the Tennessee Centennial and International Exposition.


TENNESSEE CENTENNIAL AND INTERNATIONAL EXPOSITION
NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY.

DON'T FORGET IT!
By this line you secure the MAXIMUM of speed, safety, comfort, satisfaction, — AT THE — MINIMUM of expense, anxiety, bother, fatigue.

If you are going NORTH or WEST, be sure to take this line. Both via new Hollow Rock Route and the THROUGH SERVICE between Nashville and Memphis, allowing for perfect connection at Memphis, with all lines to and from Arkansas, Texas and South-west.

SHORTHAND, TYPEWRITING, BOOKKEEPING
TELEGRAPHY, PENCILMANNIP
AND ALL ENGLISH BRANCHES THOROUGHLY TAUGHT.

 tuition within the reach of all... Good Positions for All When Qualified.

Complete Course. Homelike Conveniences. Splendid Apartments Always Clean, Good Board at Moderate Rates. Perfect Satisfaction Given or Money Refunded.

CALL OR WRITE FOR TERMS.

W. W. KNOX, Nashville, Tenn.

Orders Received
FROM COLLEGES IN 30 Days
Special rates to Schools and Teachers. Sample copies sent for examination. Write for prices and circulars showing some of the Special Advantages, Illustrations, etc. Mention this paper. Address DRAUGHON'S Practical Business College, Nashville, Tenn., or Texarkana, Texas. "Pace, Draughon's—learn bookkeeping at home from your book, while holding a position as night telegraph operator." C. E. Leary Mill, Bookkeeper for G. Bar & Pucks, Windsor, Greens & Unidos, Ill.

From the Nashville Shorthand Institute and Tennessee Business College.

SHORTHAND, TYPEWRITING, BOOKKEEPING
TELEGRAPHY, PENCILMANNIP
AND ALL ENGLISH BRANCHES THOROUGHLY TAUGHT.

 tuition within the reach of all... Good Positions for All When Qualified.

Complete Course. Homelike Conveniences. Splendid Apartments Always Clean, Good Board at Moderate Rates. Perfect Satisfaction Given or Money Refunded.

CALL OR WRITE FOR TERMS.

ALEXANDER FALL, President.

The Nashville Shorthand Institute and Tennessee Business College.

Presbyterian Publishing House, 1101 E. Cherry Street,

Warren Bros.,

Paints, Oil and Window Glass

PHOTOGRAPHS :: Caunter Bros & Taylor :: PORTRAITS

Tennessee Centennial and International Exposition.

GOSPEL MESSNGBR

Tennessee Centennial and International Exposition.

GOSPEL MESSNGBR

Tennessee Centennial and International Exposition.