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9-10-1897

**Gospel-Messenger-8-36-September-10-1897**

Marion F. Harmon

James M. Watson

Oscar P. Spiegel

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Movements of the World.

J. W. Ligon, Trenton, KY.

Some weeks ago we made reference on this page to an attempt upon the life of President Borda, of the Republic of Uruguay. That attempt failed, but a second one was successful. Aug. 25 is a national holiday in that land. It is the anniversary of their national independence, and is to them what the fourth of July is to us. The day was celebrated in great splendor in the city of Montevideo. The President and his party, attended by a military escort, attended religious services at the Cathedral. The service being ended, the President, accompanied by his military guard, started on his way to review a body of soldiers. He had not gone far from the cathedral when a man stepped forward out of the crowd and raised a pistol, and before anyone could interfere, fired two shots. The first shot missed its mark, but the second struck the President in the left breast and inflicted a mortal wound. He fell backward, and Bishop Soler who was near him lowered him to the ground. He was removed to the City Palace where he died a few minutes later. The name of the assassin is Avelino Arredondo. He is a native of Uruguay and is an officer in the regular army, and in his military career, he has committed other crimes. He says that there is no conspiracy behind his foul crime. He denies that he killed the President because of the personal hatred he had for him, that he alone is responsible for the crime, and that he is willing to abide by the consequences. Jos. Cuestas, president of the Senate, was nominated for President by the Chamber of Deputies.

The alliance between France and Russia is well pleasing to England. For some years Germany has been trying to get ahead of England, and throw her out of the leadership of European international affairs; but this alliance has made it impossible for Germany to become the leader of the other nations. The Triple Alliance, composed of Germany, Austria, and Italy, is a monument to Bismarck's statesmanship. After the Franco-Prussian war, which resulted in the French Republic and the German Empire, Bismarck's policy was to cut France off from the rest of Europe, and thus render her powerless in war. To do this, he effected the Triple Alliance. Germany is easily the strongest nation in the alliance, and doubtless her leaders thought that she could be made the leading power of Europe. England may lose her position at the head of the class, but she is glad to know that Germany will not take it. France has an old grudge against Germany, and will not be satisfied until it is settled. Germany annexed to her domain two French provinces in 1870, and this is probably the first move on the part of France to take them back. The reason that England is so well pleased is that she thinks this alliance is aimed directly at Germany. France and Russia make a stronger combine than the Triple Alliance. This will probably render France the most important nation on the European continent once more. She occupied that place for centuries.

While people are going from here to Alaska after gold, people are coming from Alaska here for something infinitely better. Six Indian girls have left that country and come to Pennsylvania to be educated at the Carlisle Indian School. After completing their studies, they will enter the missionary service. Thus little by little the leaven is working. God's word will not return unto him void. The assembly was called together to consider the present distressed condition of the miners who are very busily engaged in a strike. This is truly a distressing time for them and their families, but we seriously fear that the remedy proposed at St. Louis is the wrong one. Mr. Deb was chief speaker. He said that the day was not far off when there would be a tremendous uprising of the people, when the Supreme Courts would be abolished, Congress dispersed, and the sacred rights of American Citizenship and American freedom be enshrined. Just the kind of government that we would have without the legislative and judicial departments, the orator did not say. Nothing but the executive branch would remain, and then we would have an absolute monarchy. We were made sorry to read that speech. It gives us a glance behind the curtain where we see the red hand of anarchy lifted against the government. It is the Christian man's duty to submit to the powers that be, to those that rule over us.

Disciples of Christ, who, for quite a century, have advocated a return to New Testament Christianity, have talked and argued no little about "church identity." In this advocacy however we should be careful to recognize, above all things else, this one thing, that a church which is wanting in the missionary spirit, in whatever else it may abound, cannot be the church of the New Testament. But the whole truth has not been uttered yet, it is that if a church turns from the apostolic standard and travel until it shall traverse the very domains of the opposite pole it will find there enshrined as king and as the arch-heretic before heaven the anti-missionary spirit. In other words, the most unscriptural and anti-scriptural church on earth is the anti-missionary church. Such a church is so destitute of the spirit of Christ, so useless as an instrumentality in the salvation of fallen humanity and such a stumbling-block in a community that any pretension, upon its part, to "church identity" is a huge and merciless burlesque on Christianity. "Go, teach all nations!" —in this will be found the rule of church identity which Jesus uttered, and which will measure us in the day of judgment.

J. M. W.
South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Last Monday was spent in Hopkinsville with the editor in trying to extend the circulation of the Messenger.

Tuesday was spent in Henderson with Bro. Jas. H. Kerr our secretary and treasurer in comparing books, and talking over our work, and the coming convention.

Spent Tuesday night with Bro. W. A. Gibson at Morganfield. Bro. and Sister Gibson appear to be doing a most excellent work in that growing town. Not only is Bro. G. succeeding in Morganfield, but by his earnest, and purdent work he has succeeded remarkably well at his other preaching points, Union Town and Shiloh. Very successful meetings have been held at Morganfield and Shiloh, and Bro. Gibson and Bro. Willis of Parkland are at this writing engaged in a meeting at Union Town. Was very much pleased to meet Bro. Willis, who is, I learn, one of the most efficient young preachers in the state. As an evidence of that fact he has spent several years with the Parkland congregation, and has done a most successful work there. He says he would like to locate in South Kentucky. We stand ready to bid all such men a hearty welcome to this section of the state.

I also, learn that Bro. J. C. Keith of California would like to locate in South Ky. where he was born, and reared. I know that all of his old friends would be glad to see him back in South Ky. This scholarly and talented servant of God needs no introduction from me. Any of his friends who may desire to write him will address him at Crofton, Ky.

I began a meeting here (Calvert City) last Wednesday evening. At this writing we have only had three services, and to-day (Saturday) is primary election day which is not a very good thing for a protracted meeting. Will report success or failure as the case may be later, the chances being in favor of the latter report.

Am in receipt of a letter from Bro. A. R. Lawson of Bowling Green requesting me to be present and make a speech on "the field" at a county convention to be held in that city the 14 and 15 inst. The Lord willing, I expect to be on hand. I believe that a meeting of this character is much needed in Warren county, and it is to be hoped that it will be well attended.

To the preachers of South Ky.

Dear Brethren: Will you please report to me at Elkton any missionary work that is being done in South Kentucky by congregations not co-operating with the South Kentucky Association. Let me hear from you whether you know of any such work or not. It will not require much time to answer this question. You certainly can find time at least to write a postal card.

Prepare to come to the Paducah convention Oct. 5, 6, & 7. Send all moneys to Jas. H. Kerr, Henderson, Ky.

Bro. R. L. Clark so well and favorably known in South Kentucky writes me from Bowling Green under recent date that he became sick and has come back home. Any one on the look out for a preacher either to hold meetings or do regular work for congregations will do well to write Bro. Clark at Bowling Green, Ky.

Tennessee Notes.

A. I. MYHR.

The Roane county meeting was a great success. There were nine preachers present and the discussions of practical subjects were helpful, able and exacting. The entertainment was as charming and gracious a large southern people can it. The Rockwood church cared beautifully for all who attended the convention. The new church with its elegant furniture is beautiful and inviting, a splendid monument of the liberality of the congregation at Rockwood. The audiences were large, attentive and enthusiastic. This good convention was due largely to the ample and energetic preparation made for it by Bro. Shelburne and his faithful helpers. The Lord will reward them for their labor, in a richer and more abundant spiritual life. Sacrifice develops life.

The writer was entertained by Mayor Coffman and family at their new and elegant home. No man was ever more kindly treated or royally entertained than was I, by this cultured family. The memory of my visit with them will be as permanent as it is delightful.

W. J. Shelburne is the pastor at Rockwood. He is just entering upon his second year with these people. He has already done a splendid work and the future is full of promise for him and the church. This in some respects is the best church in East Tennessee and he is developing its power for good. We hope he may continue with them permanently. If I mistake not he will make one of the best preachers and pastors among us. Such men are invaluable to the ministry in Tennessee.

N. G. Jacks of Augusta, Ga. was with us. He stopped to visit some friends of earlier years and attended the convention. His visit was greatly appreciated by us all. He brings good reports from the fields of Georgia, especially from Augusta where he ministers to the second church. I remain in Tennessee some weeks.
I have preached four sermons in a new place in Greene county and baptized four persons where we have never had any sermons preached before and where we had no members. H. B. Easterly, whom I mentioned in my last "notes" was at home and having made arrangements for the school house as a meeting place, we began on last Monday night. This is now a good mission point in one of the best communities in the county and we hope to have a good congregation organized before the year ends. We made arrangements for two or three meetings to be held in the near future. Thus God is opening doors for us through which we may enter and possess this great state. Will we heed these evidences of his graciousness and respond to his calls? Let every disciple in Tennessee prepare to answer this question the first Lord's day in October when the offering for state missions will be made. Every preacher is earnestly requested to prepare for this most important occasion to the cause in Tennessee. Envelopes will be sent to all churches. See that these are distributed at least two weeks before. Let proper announcements be made and urge all to make a liberal offering.

Bro. Buck continued at Bethel after the convention and in five days had nine confessions. When last heard from he was trying to turn the whole community to Christ. He had the people greatly concerned. He has done the best years work of his life and is growing stronger every year. The Lord spare him many years to labor for his cause.

Relation of the Church to Young Men.

ADAM B. COUCH.

(Continued from last issue.)

I believe that every member of the church can give something to the work of the Lord. It matters not how small the offering may be if it is only given with a willing mind in the spirit of sacrifice. Paul said: "And if there first be a willing mind, it is acceptable with God according to that a man hath, and not according to that he hath not." Christ said unto the disciples when the widow threw in her mite: "Verily hath she thrown in more than they all." If every member would give something, the cause of Christ would soon take the world.

That the church of Christ needs a more liberal and systematic band of givers is very evident. The growth of the church since its restoration has been marvellous. With a small amount of money our cause has been firmly established in many places. Today the fields are white unto the harvest and the Lord is calling for more reapers. He has commanded us to "go into all the world and preach the gospel unto every creature." He has given us the great mission of restoring the primitive faith unto the world and exalting Christ above every thing. Will we give this glorious message of salvation un-
Christian Endeavor movement fill this need. The first part of the pledge "trusted in the Lord Jesus Christ for strength," I promise that I will do whatever he would have me do. What greater consecration can there be than this? Trusting Christ implicitly and striving to do his commandments. The second need was a greater knowledge of the Scriptures. Every endeavorer pledges himself to read the Bible every day, thereby learning the way of the Lord and his will concerning the children of men.

Again the endeavor pledges himself to support the church in every way possible, thereby educating himself to be a liberal and systematic giver, not only to the local work but also to Home and Foreign Missions. The last need of the church that the endeavor movement is satisfying to a certain extent is that of Christian Union. No religious organization has gone so far in this direction as the endeavor movement. It asks no creed, no dogma, no opinion; only the New Testament and it simply. Dr. F. E. Clark, the President of the United Society of Christian Endeavor, and a Congregationalist, says that the endeavor movement and the movement known as the "current Reformation," as inaugurated by the Campbells are twin movements, because they are both pleading for Christian Union. If there is a church in the world today that should embrace the endeavor movement it is the church of Christ, for it is doing more to bring about a realization of one of its grandest pleas than any other agency in the world to-day.

On the other hand to say that the needs of the young men are satisfied to a great degree by this movement is useless, for the fact is too apparent. The great ideal and example is given in the very first clause of the pledge "trusted in the Lord Jesus Christ for strength." And where can loftier principles and greater courage be inculcated in a young man's life than under the influence of the church with all of its associations and with all of its helps. By the agencies of prayer and Bible reading the young man is strengthened and armored against the darts of the evil one. In a word, when the young man enters the Y. P. S. C. E. he pledges himself to pray; to read the Bible every day; to attend church; to look to Christ for help and in every way to strive to lead a Christian life.

I believe that the great problem of how to interest and train young people in the church has been solved if only the church will grasp its opportunity. This work is as yet only in its infancy and is very imperfectly organized, but I believe it is to be the means of solving one of the greatest problems that has ever confronted the church. I believe that the young people that form this great endeavor movement to-day is only the vanguard of the hosts that shall move forward in the work of enlisting the world for Christ, in the future. I do not believe that the time is far distant when the church will be moving forward with greater momentum in the great work for which it was placed in the world under the valiant efforts of the consecrated young hearts who under the influence of the Y. P. S. C. E., Sunday-school and the different young peoples organizations have been induced to give their time, talents and their lives for the cause of Christ and for the spreading of his kingdom in the world.

Young men, where can you spend your time as profitably as in the church? You cannot live truly and grandly outside of the church and without the blessed companionship of Christ. You cannot live outside of the church while you are young, without forfeiting your happiness in this world in after years, and endangering your eternal welfare.

Listen to the words of Solomon: "Remember now thy creator in the days of thy youth, while the evil days come not, and the days draw nigh when thou shalt say I have no pleasure in them. Again he says: "But oh young man, if thou wilt rejoice in thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, know thou that for all these things God will bring thee into judgment."

Young men, if you have already entered the fold of Christ and become a member of the church, let me in conclusion exhort you to strive the harder in order that the church may be built up, and that in the end you may receive a crown of unfading glory.

If you are without the kingdom of Christ, let me beseech you to enter before the evil days draw nigh. Accept Christ as your Savior and in him recognize God as your father and say: "Henceforth, wilt thou not be the guide of my youth?"

Christ reaches out to you in all your varied and sinful ways, a pierced hand, that he may lead you on and up to bliss and immortality. Let me conclude in the words of the poet:

"Come while the morning of thy life is glowing, Ere the dim phantoms thou art chasing die; Ere the gay spell earth around thee is throwing, Fades like the sunset of a summer sky."

"Life has but shadows, save a promise given, That lights the future with a fadeless ray; Oh, touch the sceptre, win a hope in heaven, Come, turn thy spirit from the world away."

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Annual Address of

C. Lee Crum, Pres.,
M. C. M. C., delivered at Amory, Miss., Aug. 26.

The hour of 10 o'clock A. M. having arrived Mr. Crum, as president of the convention, addressed it as follows:

Ladies and Gentlemen of the Convention: Through the kind providence of our heavenly Father, we are again permitted to meet in the capacity of a Christian Missionary Convention, which is but
another name for saying, this is a mass meeting of the Christians of Mississippi.

CHRIST'S MISSION AND THE PART WE PERFORM.

After the world's Savior, Jesus, had lived a life doing good, had conquered death by his resurrection, he consummated his work on earth by telling his disciples "Go ye into all the world and preach the gospel to every creature." It was for the salvation of fallen man that Jesus left the shining portals of heaven, lived and died on earth and appeared to his disciples after his resurrection; and he made it necessary for his disciples, the executors of his will, to go "preach" this gospel to "every creature" in order that this salvation might be general. A person may make his will; but without the faithful services of the executors thereof, after the death of the testator, the intended legatees will not be benefited by the bequests it may contain. Christ made his will, but we execute it; and unless we, the executors of the testament of Jesus, go preach this gospel as he bids us do the heavens light of the Bethlehemic Star will be shut out from fallen man and become ineffective and the richest legacy to the human family will be lost to it forever. The intention of the Supreme Testator is remarkable in this, that the instant a person complies with the pre-requisites of heir-ship he, by virtue thereof, becomes a co-executor with this same injunction, preach the gospel to every creature. Thus it is intended that we shall co-operate, individually and collectively, with Jesus in saving the world; and he has made our work so important and essential that without it the entire scheme for human redemption will fall short of accomplishing its grand and beneficial purpose and amount to but an empty theory. A bird can as well fly without wings as can a man be saved unless some one carries him the gospel, for it is the power of God unto salvation to those who believe it. Then how serious a responsibility is this work of carrying the gospel—no less important than the great work our dear Jesus did himself! Had you, my brother, so thought of it! Let the impression be deep and as lasting as time that you are in partnership with Jesus to redeem the world; supplant misery and crime with happiness and virtue and without a contribution by you of your part of the capital the object of the partnership must fail and the world be lost in eternal darkness.

WE SHOULD BE GRATEFUL.

We as a nation and church have many things for which we should feel devoutly thankful. While war and famine, disease and persecutions have been visited upon other people and other countries, we are permitted to vie before the God of heaven in peace and plenty, health and freedom; being specially protected by our government, the greatest civil institution on the globe, in the work of spreading the glad tidings of a risen Savior. No other nation has so excellent an opportunity of advancing the cause of Christ; and if it be true, as taught by the holy scriptures that our accountability is commensurate with our ability, what a great work of saving souls God must require of us as a nation!

OUR CHURCH IN MISSISSIPPI.

But coming down to our own church in Mississippi, I desire to praise and congratulate you as members thereof for your unity in the faith. In some states, those who claim to be characterized as workers to accomplish that for which Christ prayed—the unity of all Christians—are divided between themselves over matters of detail considered of so little importance by the Holy Spirit that we are committed to no particular plan by the Scriptures. I refer especially to the contest over the means to be employed to get money to our missionaries. In Mississippi, I thank God, we are practically a united brotherhood in agreeing with Jesus that the important part is to "Go... preach the gospel." Let this continue to be our motto till every creature hears it, and God forbid that we may ever stop to quarrel between ourselves over who shall carry the means to go on; thereby enabling Satan to gain strength from our divided and weakened forces. For divisions among Christians are sinful and demoralizing to the church, and he who divides Christians over matters of expediency about which the Scriptures are silent is an arch sinner who strikes at the life of Christianity. It must appear to a logical and fair mind that there is as much Scriptural authority for all the Christians of a state to meet in our congregation and worship God by sending out missionaries and otherwise as there is for the Christians of a sub-division thereof to meet as a congregation and do the same thing; and the person who finds authority in the scriptures for the use of a tuning fork or note book as necessary means in singing psalms, hymns and spiritual songs, making melody to the Lord, ought not stumble over the use of an organ as a necessary means in bringing him music. The man who is afraid of unpopularity is a great power for God. The bark that is driven by the winds of gospel will find no resting place.—Gospel Advocate.
The Mississippi Convention at Amory was a cool hundred per cent. in the advance of all former conventions in this state. Everything come up out of debt with between $300. and $400. in the treasury. Another evangelist was put into the field at once and the writer continued as usual.

The writer took a big fever in connection with nervous prostration and had to take his bed the second day of convention. This was a great loss of pleasure to him but the convention went on undisturbed. The terms "deliberations" "devising ways and means, etc" are not used in Mississippi conventions. God devised the "ways" and the "means" are in the people's pockets and can not be "devised" out, but must be punched out by the point of the "sword of the spirit."

Bro. Harmon in his report of the Amory convention makes nearly every thing too small. 175 instead of 125, as stated by him is nearer the truth. He gives in our meeting at Amory at "fifty additions" when it was 86 additions. But 'tis good to be conservative.

Tour to East Alabama.

I returned on yesterday from a month's tour in East Alabama. Bro. Branch wrote me about the 14th of July that he wanted me to be at Yarbrough's school-house on the 18th to assist him in a meeting. This called me in haste to East Ala. a week earlier than I expected to go. I went and found the field "white unto the harvest" as is the cars everywhere that J. A. Branch is in the work. He is a hustler, and no mistake. I spent nearly five weeks in that field, preaching twice per day the most of the time. There were about forty additions to the churches where I went, and still the harvest is white. I preached at three of Brother Branch's points, where he has built up churches within the last twelve months, and about a week at each place, (a preacher's week) including one Lord's day and three or four or five other days, and at the first I received $2.40 at the second $6.50 and at the third $3.75. I paid my expenses on the railroads 260 miles and back to do this work, actual cost $13.66 actual pay from these churches $12.65, one dollar short in cash, and three weeks' work. It was said that the time was a very scarce time for money. Well if that is so, they did wrong to call on me to work for them at that time. But I noticed that the brethren could afford to chew tobacco, and puff the pipe or cigars, and the sisters had plenty of snuff. I am not sorry that I went and did the work. I am ready to go again, "the Lord will provide." May he help me to be as faithful as I ought to be.

A. C. Henry.
The Paducah Convention.

The programs are printed and ready for distribution, and the Secretary is sending them out as rapidly as he can. Should any one be overlooked in the distribution just write me a postal card and call my attention to it.

There are 27 congregations represented on our list of pledges made at the last convention, and of this number 14 have paid their pledges in full. They are Central City, Clinton, Corydon, Dixon, Elkton, Fairdealing, Hopkinsville, Morgantown, Murray, Nebo, Pembroke, Peedee, Sutherland and Wallonia.

There are 71 congregations that made pledges to the evangelists since the convention, and the following have paid up in full: Wickliffe, Hickman, Guthrie, Pleasant Valley, (Daviess Co.,) Haywood Chapel, Hampton, Lewistown and Rich. I would be glad to report all paid up at the convention.

Don’t fail to send your names to W. H. Pinkerton or J. K. Bondurant if you expect to attend the convention; and don’t fail to get a certificate when you buy R. R. ticket.

J. H. Kerr, Sec.

South Kentucky Day.

Now that the annual convention is so near at hand. I am inclined to think it would be well for the members of the Executive Committee or the Committee on Future Work to be giving some consideration in advance to the establishment of a day on which to take a collection for South Kentucky missions. By thinking along this line now, we will have our minds pretty well made up by the time the convention meets. Other missionary enterprises have their regular collection days, and unless we adopt something of the kind my own opinion is that South Ky. missions will become a matter of secondary consideration among the churches down this way, and in a measure be lost sight of. Let’s have a South Ky. day, and there appears to me no better time than the first Sunday in November.

Jas. H. Kerr.

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 260 songs, adapted to church and S. S. purposes.

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CINCINNATI, OHIO.
A Personal.

To-day I have the pleasure of entering the Messenger work. Custom would ask of me now a "bow." But I do not feel obligated to observe any custom that may obtain. Much less do I feel inclined to attempt the stereotyped "valedictory"—a worn-out sentiment. Such things belong to the formalism and ponderosity of the past, certainly not to the brevity and pith of the present. That truths are eternal and hold in subordination all ages needs but an affirmation. That the expression and representation of principle may be varied at will is known to some, if stoutly opposed by others. Ruts may be of use to the simple minded—who unfortunately emphasize the rut more than what travels in them—but they have no place in the lives of those who have a little bit of native strength. If to the latter I may belong, I am happy.

Really I prefer that an introduction shall precede a bow, and that a long, vehement pull for the Gospel Messenger; honest, business-like dealings with its patrons and friends; an unflagging zeal in behalf of the restoration of New Testament Christianity, not alone in form, but in spirit as well—I prefer that these shall constitute my introduction to the Messenger readers.

In this "personal" I must be permitted to say, that it was not some peculiar caprice of chance, not some accidental opportunity, nor indeed, a temporary notion suddenly put into execution, but long cherished plans and purposes that placed me in the field of labor in which I now agreeably find myself. It should be expected of me, therefore, that I have entered this work to stay; that I have carefully surveyed the field, recognized stern facts, and counted the cost; and that I have estimated the obstacles that must be met, the burdens that must be borne and the labor that must be performed, if the Gospel Messenger ever attain that success to which it should determinately aspire.

The Messenger, however, has no acquaintance with failure. I bare record that it was a healthy child from the beginning. It came of good parentage, and was born upon soil more noble than which lies not upon the earth. From another soil, however, though not less noble, it now operates, and essays to reach a larger territory than formerly.

I make so bold as to believe that if the cause of religious reform in the south ever attain that success which it deserves—and which it has achieved in other sections—it will not be without the aid of a publishing house and a paper. I doubt whether, in a dearth of literature, any cause could maintain a low ebb of life, much less grow. A weekly journal that will be read by all of our people, that will cultivate a mental acquaintance, bring hearts closer together, stir to deeper sympathies, inspire to a more telling unity—this I believe to be, in the south, one of the greatest needs of the hour.

Of course, it is not enough that we have a paper—that it be read by all of our people, even. Much necessarily depends upon the paper's character. We need a neat, newsy journal, full of good subject matter and telling unity—this I believe to be, in the south, one of the greatest needs of the hour.

The Sunday School and Endeavor Society Again.

In the Gospel Advocate of Aug. 26, there is a query from Brother William Sobel with a lengthy answer by Brother David Lipscomb, on the Sunday School. Because of the fulness and satisfaction of Brother Lipscomb's answer, I here notice some of the points he made. It is a well known fact that some disciples oppose Sunday schools along with other methods of church work commonly called societies. Brother Lipscomb endorses and supports the Sunday school, and publishes Sunday school literature.

I want to take the arguments which he makes to uphold the Sunday school and show by them that the Endeavor Society rests upon precisely the same foundation. If, therefore, the Sunday school be right, the Endeavor Society is right. I shall use some italics or small caps for emphasis.

Brother Lipscomb says: "Jesus died on the cross, sacrificed his fleshly body to build up his spiritual body. To tear asunder and divide the church of the living God, the spiritual body of Christ, is as cruel and sinful as to crucify the fleshly body. He gave his fleshly body a willing sacrifice that his spiritual body might be one united whole.

Paul found high crimes in the churches in his day, but nevertheless advised separation, division. It would be well for some of the 'come-out-ers,' who are endeavoring to divide the church of God, to notice the above declaration. It sounds to me very much like scripture.

'These brethren [objectors to Sunday school work] are in danger of putting their zeal for the cause of religious reform above the ground on which they stand. This is the spirit of Christ or the apostles in such
teach the young ones (Titus 2:4, 5) 

women must teach. They are not to do so in the meeting of the church." I do not understand this last sentence. He speaks a little further on of "the chief meeting." He may mean the meeting for communion. If so, I shall not disagree with him as to women teaching at this special meeting, and yet I hardly see how we can distinguish between these meetings.

"Correct the wrongs for both meetings and preserve the good." I heartily agree with him in what he says, and see not why we cannot also apply this language to "both" the S. S. and Y. P. S. C. E.

"The question of difference is: May Christians meet together at other than the chief meeting and teach one another and others the word of God in classes arranged according to advancement and knowledge?" Bro. Lipscomb would answer this question in the affirmative. So would I. Hence I believe in both the Sunday School and Endeavor Society as "other" meetings.

"To add prohibitory laws is as great sin as to add laws permissive. Let God's law stand as he left it; neither add nor take from." To all of this I say a loud Amen.

In other words, Bros. Sobel and Barnes add a prohibitory commandment to God's word, and say to Brother Lipscomb and the rest of us: "Thou shalt not have a Sunday school." Brother Lipscomb speaks for us, with our endorsement, "I see no scripture violating it." This is right.

But another says to some of us who are just as honest in our humble efforts to serve the Lord: "Thou shalt not have an Endeavor Society." I should so rejoice to have Brother Lipscomb join me in saying, "I see no scripture violating it." We can all say this truthfully.

If it be said that the Endeavor Society has a convention feature, I answer that the Sunday School has also. If it be said that the C. E. has denominational Literature; I answer, So has the S. S. Each church should have its own Sunday-school and its own C. E. under the supervision of its own eldership, and with the co-operation of its entire membership. Then, "Correct the wrongs for both meetings, and preserve this good."

I have written the above in the kindliest spirit, and commend it to the thoughtful and prayerful attention of our many readers.

O. P. S.
ALABAMA.

PHOENIX CITY: I had a fine meeting at Old Harmony this month with two additions.

L. A. DALLAS.

MISSISSIPPI.

SHERMAN: From the convention in Amory I went to hold a protracted meeting in the Green Leaf neighborhood, Tate County, Miss. The meeting continued six days, resulting in 7 baptisms. These were grown people except one. The meeting was a success. This was the first meeting my brethren ever held there.

It was suggested by one of the parties baptized that they build a church house, by donating the ground and build the house; the other members to put the material on the ground. I believe they will do so. They had me to promise another meeting there next summer. I will be at Nettleton a few days, then at Escatawpa in a tent meeting. Sister Eva Crowder will assist in the song service. Truly, G. A. REYNOLDS.

Palo Alto: I began a meeting at Corinth Miss., Aug. 10, closing Aug. 24. One made the good confusion. Large crowds every night and perfect attention throughout the whole meeting. Their Bible school is well attended. The Christian Endeavor, conducted by Mrs. Decie Burge, is doing good work; in fact, it is the life of the Sunday school and prayer meeting. The Junior G.E., conducted by Miss Minnie Flippen, is rapidly growing. Miss Minnie is the right person in the right place, and the Juniors show their training. The work at Abbott is moving on nicely. Have been out at Montpelier, Miss., a few days with Brother B. D. Shults in a meeting. Can't tell just yet what the results may be. I will write again later. Yours in Christ.

JOHN M. TALLY.

SOUTH KENTUCKY.

MATSONVILLE: Eiders Crossfield and Teel, of the Christian Church, are engaged in conducting a protracted meeting at Bethel church, east of Matsonville. The meeting commenced last Monday, and it is already attracting some attention on account of the excellent sermons that are being delivered by these men of God. Meeting will likely continue for some time.

HOPKINSVILLE: In August I assisted my brother, W. H. Moore, in a meeting at Ford's Chapel, eight miles north of Hopkinsville, which continued fourteen days, and resulted in twenty-nine additions to the church.

Brother H. D. Smith was with me in a meeting the last week in August at Roaring Springs. He was greeted every night by a good audience, and the preaching was first class in every respect. Those who heard him were greatly benefited and edified; but we had no additions to the church.

At my regular appointment last Sunday at Pembroke, two were added to the congregation; one by statement and one by confession and baptism.

George Washington Cayce, the oldest member of Liberty congregation, died July 29, after being confined to his room about one year. He was ninety-two years, two months, and fourteen days old, being born May 15, 1807. His funeral was attended by a large crowd of relatives, brethren and neighbors, who tenderly laid his poor body to rest in the family burying ground.

The wife of Brother J. M. Cayce, a member of Liberty church, died Aug. 2, 1897, in her 39th year. Brother Cayce was her third husband, and she was his third wife. She was a Christian lady of many excellent qualities, being faithful in every good work.

T. D. MOORE.

SOUTH LAND: The co-operation meeting at Beech Grove, McLean Co., came off Aug. 14, 15. On Saturday the 15th there were not more than 50 present, but on Sunday there were, I suppose, about 300 present. The program was carried out as nearly as could be. Some few of the speakers were not present, but others were selected to fill their places. The meeting was intended to work up an enthusiasm among the brethren of various congregations, and therefore but few ministers were placed on the program. This was the third annual co-operation meeting held in our part of the state. We have no particular boundary; all who were convenient were invited. We expect to have another meeting next year, and hope by that time the brethren will better understand the object of such meetings, and will heartily fall in line with their assistance. The Christian people of Beech Grove deserve the gratitude of the visitors for their hospitality toward them. Yours in Christ,

J. H. WILHITE.

TENNESSEE.

TUSSULUM: I am now in Second District. Just closed a fine meeting at Limestone with 14 additions. The field is white to harvest. There are calls for the Bread of Life on every side. It pains me that I cannot heed them all. I have never known the people so ready to receive the gospel as now. Lovingly yours in Christ,

E. C. BUCK.

SPRINGFIELD: Bro. E. L. Crystal of Lexington, Ky. closed a very interesting meeting near Kinneys Sta. this (Roberson) Co. on Aug. 31st, with five additions. All things considered the meeting was a success. The preaching was good. The audiences as large as the house would accommodate. Splendid attention, and we believe Bro. Crystal lodged the truth in many hearts that will not hold it in unrighteousness. Yours in Christ,

D. C. MITCHELL.

ROCKWOOD: The annual Roane County Mass-meeting of the Christian Church convened at Rockwood Sept. 3-5. In enthusiasm, spirit and attendance it was the best in the history of the church in this county, and will tell for the name of our Lord both local and state.

The ministers present were N. G. Jacks, F. P. Smith, R. M. Giddens, J. E. Stuart, J. H. Denton, A. L. Myhre, W. J. Shelburne, Sidney Bleckoe and H. B. Easterly. The educational interests were represented by Prof. J. F. McConnell, of Milligan College.

The convention gave as a thank-offering for State work $12.25. The work of the county was permanently organized with J. E. Stuart, of Harriman as Pres., W. J. Shelburne, of Rockwood as Sec., and C. C. Taylor, of Post Oak Springs, as Treasurer. Delegates were chosen for the State Convention.

The next meeting will be with Harriman church. We are going to expect, pray and work for greater things for the church in Roane county and our state. Brethren, pray for us and the work here, for the harvest is ripe but the laborers are few.

W. J. SHELBURNE, Sec.

UNION CITY: We had a grand meeting at the First church last night.

The house was packed, extra chairs used, and standing room in demand. We had met to dispose of our mortgage debt. We have had this debt on hand for several years. The Ladies Aid Society has been paying the interest, and at times a part of the principal. Yesterday the debt was $795. Last night, at the proper time in our meeting, I announced that I wanted, at
least $800, and more if possible; and
that the surplus would be used in
making some needed repairs on the
parsonage. Many thought this a useless
task, and indicated it by their
actions. I began taking pledges,
ranging from $200 down to one dollar,
payable in ninety days. After
taking these, we passed the basket
will be to build a new and larger
church. You can see we are pro-
gressive.

W. H. Sheffer.

MORRIS CHAPEL: Brother J. L.
Haddock's tent meeting at this place
has been in progress hardly two
weeks, resulting in twenty additions
to the Lord. Our brethren here are
few, but these few are imbued with
intense missionary zeal, and are ear-
nest, consecrated, and true, making
every sacriifice conceivable for the
spread of the gospel.

The audiences are very large—ap-
proximated at from 500 to 1,500 per-
sons. Brother Haddock's sermons,
being delivered in his own characteris-
tic way, are strong, clear, logical
and forceful, yet pathetic and persua-
sive. His denunciations of sin are
often terrible.

Brother Haddock's many friends
have watched his career during the
last eight years with inexpressible
satisfaction and increasing
hopes. They have followed him
through the cold nights of winter as
the sleet fell and the water froze, and
he broke the ice and baptized twenty
or more in a single day. They have
watched him in the scorching days of
summer, when the missiles of parse-
tlel, and spring water, one-half
half miles of the square, ~

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PROGRAMME
OF THE
SOUTH KY. CHRISTIAN CONVENTION,
PADUCAH, KY., OCT. 5, 6 and 7, '97.

THURSDAY AFTERNOON.
Meeting of C. W. B. M. of South Ky.
2:00. Devotional Exercises.
2:15. Paper.
2:25. Reports of Auxiliaries and
Bands.
3:00. Reports of Treasurer.
Announcements and adjournment.
THURSDAY EVENING.
7:30. Song Services.
Reports of Committee on Re-
solutions. Closing remarks
and adjournment.

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That IT IS TRUE, is attested by men and
women of the very highest character.
A trial will convince the most skil-
ful doctors that this is the only thing
that will cure their patients.

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CABINET to any chronic case, no matter
how bad they may be, and relieve them
at once, and cure them in a little time, and
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LOOSING AND FINDING LIFE.

Sept. 18. Losing-Like Pilate. Matt. 27:


Life is so precious that Christ said the greatest love is shown when a man is willing to lay down his own life for his friends; it is so precious that to preserve it is instinctive. And yet many people do not seem to realize that the years spent in work for selfish benefit and pleasure are lost years. In living for self only, they do not know the pleasure in living for others. The rich man in the parable thought only of filling his barns; but when the summons came, he had to leave his barns, with their wealth of grain, and go, all unprepared, to give an account of his life. It is only love for God and for man, in all its beautiful strength, that "wasteeth not her own." Or as Paul said: "I beseech you therefore, brethren, that ye present your bodies alive, sacrifice, holy, acceptable unto God, which is your reasonable service." That is the kind of losing that Christ meant when he spoke of the corn that must die to bring forth fruit—a life so hidden in Him and devoted to His work that it is only love that preserves it.

The Highland Presbyterian Endeavorers, of Louisville, Ky., have certainly struck a new and useful idea. They appoint a committee of three masculine members, whose business is to see that the young women of the society are safely escorted to their homes after the meetings of their local union. Many of the members live in the suburbs at some distance from the city, and the girls and young women cannot attend the meetings unless for some reason enough to have a brother or a friend who can go with them. This society, under the new rule, will be well represented always at the union meetings. The committee will be changed, of course, from time to time, so that all young men may have a chance at the pleasant service.

Christian Depository.

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

Christian Endeavor.

Endeavor societies everywhere are showing a marvelous power of arousing zeal among its members and awakening interest in the ranks of outsiders. It has shown to large numbers of young men and women an earnestness and a sense of moral responsibility which were almost unknown in the youth of a former generation, and by inspiring their minds and hearts of goodness, has fitted them to perform a work of no ordinary magnitude and nobility.

"It has for its object the welfare of mankind, and seeks to achieve that by the moral improvement of the individual man. The fact that so many young men and women, busily engaged in the ordinary work of life should be willing to devote a large portion of their leisure hours to advance such a cause is itself a proof that the world is better than it was in times past. It is also an assurance that through their efforts largely it will be better in time to come."
Lesson VII. The Giving of the Law, and the Erection of the Tabernacle.

The patriarchal dispensation has terminated, and the law now begins. The theocracy is inaugurated, and we henceforth have the history, not of families and tribes, but of a nation.

I. Scriptures to be studied:
1. Exodus from the 19th chapter to the close of the book, with parallel passages in Lev., Num., and Deut.
2. Also study faithfully the following New Testament passages: Matt. 5: 17-48; 2 Cor. 3; Gal. 3; Acts 7: 53; Eph. 2: 15; Col. 2: 14-17; Heb. 7 to 10; 12: 18-26.

II. Conditions are given by which Israel is to become a holy nation.
1. Commandments are given for their social, political and religious life.
2. And directions are given for the establishment of a sanctuary and priesthood.

Questions and Order of Work.
1. How long after the convenant with Abraham till the law was given at Sinai?
2. How long after the Exodus till the law was given?
3. Were angels employed in giving the law?
4. What does Paul say was the design of the law?
5. Take up the 19th chapter of Exodus and relate the preparations, in full, for the giving of the law.
6. Who were the "elders," v. 7?
7. What occurred on the third day?
8. What does Paul say about this?
9. Why was the "Urim and Thummim" used?
10. Where has "God recorded His name?"
11. What did Moses receive while in the mount, and how long did he remain there?

Incense, and the Ark of the Covenant, showing where each was located?
25. What typical lessons from each of these pieces of furniture? from the Holy Place? the Holy of Holies?
26. Describe in detail the investiture and consecration of Aaron and his sons to the priesthood.
27. What was the "atonement money?"
Ex. 30: 16?
28. What was the holy anointing oil? How was it made?
29. What was the composition of the perfume?
30. Who were called to make the tabernacle?
31. How were they qualified for this work?
32. Give full particulars of making and worshiping the golden calf, and the results. Ex. 32 to 34.
33. How much gold and silver was used in constructing the tabernacle?
34. How long after the Exodus till the tabernacle was reared up?
35. When the finished work was delivered to Moses, and the tabernacle was erected, what occurred?
36. What was the "Urim and Thummim?" Where worn?
37. How much was a "gerah"? a "shekel?" a "talent?" a "hin?"

Review:
37. Write an essay of 500 words on each of the following subjects: (1) The life and times of Isaac. (2) Of Jacob. (3) Of Joseph. (4) Of Moses.
38. Mention 17 of the most noted mountains of Old Testament history, and tell for what each is noted, giving scripture references.
39. Mention 14 of the most noted rivers of the Old Testament, and tell for what each is noted, giving scripture references.

Note: Study each lesson thoroughly. Answer each question fully. Do not hurry over the work. Write a plain, deliberate hand.

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PROGRAM

OF THE EAST ALABAMA DISTRICT CONVENTION, PHOENIX CITY, ALA., OCT. 5-7TH.

TUESDAY EVENING.

7:30. Social service.

WEDNESDAY MORNING.

10:00. Response, J. A. Branch.
10:15. Appointment of Committees.
10:30. The needs of the East Ala. field, J. A. Branch.
11:00. General discussion.

AFTERNOON.

1:15. Devotional services, Eld. J. O. Tilliby.
2:15. The Sunday-school as a factor in missions, Miss H. Waterkins.
2:30. General discussion.
2:45. The mid-week prayer meeting as a factor in missions, Mrs. L. A. Dale.
3:00. General discussion.
3:15. Reports of our evangelists.
3:45. Reports of committees.

TUESDAY EVENING.

8:00. The Lord's plain of missionary work, L. A. Dale.

THURSDAY MORNING.

9:30. Business meeting, planning for future work.
10:30. The gospel the power of dedication, J. A. Branch.
11:00. General discussion.

AFTERNOON.

2:00. Devotional service.
2:15. Consecration to the Lord's work—a symposium.
2:45. How much shall I give to missions next year, a symposium.
3:15. Pledges for the new year.
3:45. Election of officers, selection of time and place for next convention.

EVENING.

7:30. Devotional service.
8:00. "Our Pias," O. P. Spiegel.

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