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Movements of the World.

J. W. LIGON, TRENTON, KY.

Just at this time Europe is brought face to face with a great and grave question. There is a young lady in Holland who is just reaching that age when most girls begin to think about getting married; and while she does not appear to be unduly exercised about the matter, the whole continent seems to be alive with speculation and wonder as to whom she will marry. This little woman bears the euphonic name of Wilhelmina, and Chance, Fate or Fortune has made her queen of the land. Of course, like all other young ladies, she wants to marry, and would like to have something to say in the selection of the individual who is to be her husband; but, as such things are usually considered nothing more than strokes of political policy and triumphs of statesmanship, it is highly probable that she will have to marry the man that the royal families assign to her. It is quite likely that the next royal marriage beyond the Atlantic will be between this highly accomplished and tender-hearted young queen and the man of other people's choice. The papers may be full of alluogy, and both hemispheres vocal with her praises, but at that time her own true heart may be breaking with sorrow at being practically forced to marry a man whom she does not and cannot love. Such things frequently occur among the "royal."

General Azcarrago, Prime Minister to Spain, has written a letter to prominent Spaniards in Havana in regard to the American attitude toward Cuba. One can almost smell the fire and brimstone of deadly battle as he reads some of the great man's utterances. He declares that Spain will resent even unto war all attempts of the United States to interfere with her sacred rights in Cuba. But for all that, let us not yet leave off the active duties of life and devote our time to the unpleasant work of fear and trembling in view of our impending doom! If Spain should land an army on our shores, and we should learn for certain that she had done so, we might then see fit to protect our sweet potato patches from their inroads, and not allow them to pull up the vines as they have so wantonly done in Cuba. General Weyler has declared that in order to quell the rebellion in that island, the sweet potato must first be exterminated. This seems to be a new feature in military matters, but let us learn the lesson. Let it be adopted and taught at West Point; and, in the future, should we ever want to conquer a nation, we would be able to strike the first blow at their sweet potato patches, and then overpowering the people would be a small matter! Thanks to Weyler for this valuable point! Let Azcarraga understand that we propose to defend our potato patches to the bitter end.

News comes from Juneau that rich gold fields than those of the Klondike country have been found elsewhere in Alaska. A prospector got lost beyond Lake Teslin and remained there all winter. His supplies were exhausted and he was almost starved when an Indian found him and gave him such information as he needed. He passed down the bed of a creek and picked up eleven pounds of gold nuggets that had been caught in the crevices of the banks while the water was high. He saw a peculiar gravel bed and upon picking some of it up he found it heavy with gold. This new discovery will call for a still greater sacrifice of health and life, happiness and heaven for gold.

Those notes are written at Sebree, Ky. I came here last Friday. On that day an excursion from Mt. Vernon, Ind., came over to the noted spring at this place for a day's outing. There were many from neighboring churches present and all had a good time. The preachers present were Brethren Larimore, Omer, Berry, Ford, and the writer. I understood that there were one or two Baptist preachers in the large crowd present, but did not meet them. Brother Larimore delivered an excellent speech, and all went home happy.

On the morning of the first Lord's day in September Brother Larimore began a meeting in Sebree. Our church edifice is rather small, and the Methodistas kindly tendered the use of theirs for the meeting. They showed us the same kindness when Brother Larimore was here last year. We all confidently expect a good meeting. I expect to leave soon and return to work at Trenton, but am sorry that I cannot be here all the time during the meeting.

We clip the following valuable information from the Hanson (Ky.) Exchange:

At the present rate of increase the population of the United States will be about 77 million, and the round 100 million will be attained very soon after the decennial census of 1910, says the Kansas City Star. The natural increase in population from excess of births over deaths, without including immigration, is about 1,200,000 a year, or 16 for each 1,000 inhabitants, and the increase from immigration has averaged 466,000 per year for the past ten years, ranging from 260,000 in 1885 to 623,000 in 1892. The increase from immigration is smaller now than it was during the decade from 1880 to 1890, but the natural growth from births is larger now than during that period. The natural increase in a single decade is greater now than the entire population of the country in 1830.

The growth of the United States in population and in wealth has been so much greater than that of any other country that has ever played a part in the history of the world that adequate comparisons are impossible, and there is no reason to doubt that this marvelous development will continue for many years to come until the population of the United States will rival that of the ancient and densely settled nation of Asia.
Annul Address of
C. LEE CROII, PRES.,
M. C. M. C., delievered at Anory, Miss., Aug. 26.

WE SHOULD GIVE LIBERALLY.
(Conclusion.)
We, as a people, do not give as liberally as we should. This, I believe, is largely due to the fact that our preachers—some of them—dwell upon and emphasize that the gospel is free, and misapply the free part of it. The gospel came to each one of us free, because someone sent it to us, and if it continues to be a free gospel to others we must help send it to them. Others may often refrain from impressing their congregations with the great importance and virtue of giving, through a false modesty, or fear that it might be thought that they were setting from mercenary motives. Neither of these reasons should deter a preacher from teaching the virtue and necessity of giving liberally to the work of the Lord.

OUR PROGRESS—OTHER EVANGELISTS NEEDED.
In our own beloved state, within the last year, we have made rapid progress in the work of saving sinners, organizing congregations of Christians for a crusade against sin and edifying the church. Many sinners have been converted, new congregations have been organized for more effective work, and old congregations have been revived, strengthened and encouraged to work with renewed energy and fidelity for the spread of the primitive religion of the apostles. As a sequence a number of church houses have been erected in the state in which we can more comfortably worship, including this neat edifice we now occupy. I do not mention these successes that we may boast thereof, for it is to God that we owe it all; but I mention the accelerated speed by which we are developing that I may impress upon each of you the great importance of taking advantage of the impetus of this great movement, so that we may accomplish greater results in the work of uniting all Christians upon a non-sectarian, scriptural basis and fighting the devil by a united front under the leadership of Jesus and him alone. In view of this great progress spoken of, it becomes necessary, that our progress may not be retarded, to increase our forces to our greatest possible capacity, and to a more just proportion to the demand for work. We have but one evangelist who goes out under the auspices of this convention. To him and others of our ministers much credit is due for the progress spoken of. But I believe if our state were divided into three districts, with the proper evangelist chosen for each and one for the state at large, that our work would be greatly improved. Our state evangelist cannot give the needed attention to all destitute places and cannot be as thorough in his canvas for funds as is necessary. This would be somewhat remedied had we an evangelist in each of the three districts to co-operate with the state evangelist. I recommend that some action as indicated be taken by this convention.

BUSINESS METHODS SHOULD BE OBSERVED.
That this convention may continue to command the respectful attention and confidence of all business men and thereby procure from them a continuation of such donations for missionary purposes as they may feel inclined to make, I recommend that in the management of the funds of this body that the most rigid business methods and precautions be observed. This is of greater importance today than ever before, because the church in the state, as shown by the size of this convention, has assumed greater proportions, and as the work progresses the observance of strict established business methods in the accounting and distribution of the money becomes more important. To the credit of our efficient secretary and treasurer, and the other officers of the convention, it should be remarked that no complaint has ever been made.

OUR DEAD.
Since our last meeting some of our members and co-laborers have died. Death to the wicked may seem a "grim monster," but to them it was the passing from off the ocean of billows into a haven of eternal safety and delight. Among them was the saintly wife of our beloved Manire. Suitable mention should be made of them all by this convention.

CONCLUSION.
I crave the co-operation and approval of every member of this convention while I attempt to discharge the duties of presiding over this body. I shall attempt to discharge the duties impartially and upon established rules of parliamentary procedure. If in this I should fail I assure you it shall result from an error of the head and not the heart. I do not hope to rise above the just criticisms of some of you, but I do hope that all your criticisms will be tempered with a spirit of forbearance becoming the followers of Christ; and may the deliberations of this body be marked by an ability and seriousness becoming a body in league with Jesus for the redemption of mankind, and I do pray that we may be enabled, as a result of this meeting, to better carry out the parting injunction of Christ, "Go . . . preach the gospel to every creature."

I now declare this convention open and ready for the transaction of any business that may properly come before it.
Some men are able to preach the gospel, and yet not live it. It is absolutely impossible though for any one to live the gospel without preaching it.

"By their fruits ye shall know them."

Nearly every congregation has in it one or more "chronic kickers," who complain and grumble about everything, and especially do they "grumble and kick" when asked to contribute to the support of the congregation. Such a one should remember that a man's property is never thought to be worth more than he is willing to pay for it. So also his religion.

We sometimes hear it said that "what men need now-a-days is not to be taught about Christ, who lived eighteen hundred years ago, but about "nineteenth century Christianity." This is a great mistake. The churches are being "afflicted", with too much of that "species of theology" already. Human nature is the same everywhere and at all times. This age is not different from any other age, when it comes to a question of what men need to be saved. He needs not a philosophy but a man; not new ideas about socialism, but a Savior; not a theory, but a pattern." This latter day so-called Christianity does not attract men—does not touch their hearts; but, "I, if I be lifted up will draw men unto me."

No man liveth to himself, and it is certain no man dieth to himself. Every one exerts some influence—

"Our very words, the thoughts that we have thought. They go out from among us—thronging every hour, And in them oft is folded up a power, That on the earth doth move them to and fro; And many are the marvels they have wrought In the souls we know not and may never know."

In a certain sense we are each his brother's keeper, and have no right to do what is even safe for us, if it is dangerous for others. Taking care of self, with no thought of others, is not often the gospel of Jesus Christ. We cannot have the love of Christ in our hearts, unless we love others. "Love worketh no ill to his neighbor." If we would at all times remember this it would help us decide whether some things which have been puzzling us are right or wrong.

What a happy world this would be if everyone in it would live up to his promise! How often we meet men (church members too) who, when we present a bill to them for payment, will promise to pay us at a certain time "just as sure as he is living." Time rolls on and so does his account, until finally we conclude that he must be dead, when suddenly he "bobs up" again on the street and renews the promise, and—dies again. How much better it would be in every way if he would come up like a live man and either pay at the specified time or make some satisfactory explanation to his creditor, instead of making promises from time to time what he knows he will not fulfill. It is bad enough to be poor, but disgraceful to be dishonest.


The day for our state offering, 1st Lord's day in Oct., is near at hand, and there should be no failure in using every opportunity to secure a worthy offering. The appeals must be stronger, the responses more ready, and the efforts more liberal and united, because the needs and opportunities are greater.

Every high and worthy motive can be given to enlist every Christian in this ministration of preaching Christ in our own beloved Tennessee. The love of Christ, love for humanity, love for the truth, its conquests, our own spiritual enlargement, patriotism and the opportunities for Christ in Tennessee, which is our homeland and base of supply, should constrain us to nobler efforts and deeper sacrifice. But the ministers largely hold it in their power to say what offering shall be made. Brother pastor, do you appreciate that you have such an influence and that neglect on your part is criminal, a crime against the church and against the unsaved?

The lost will cry out against us if we neglect this heaven-born privilege.

Then preach on the co-operative state work. Show what has been done, what we can do, and give them a missionary conscience by thus acquainting them with the facts.

Put the Gospel Messenger into every home and insist on it being read. Announce for several Lord's days previous, the regular day for offering to the work and see that the day is observed. Expect and undertake great things by personal solicitation and personal solicitations.

Have each member to appreciate that the measure of his love is what he gives, and that he should give as to the Lord in person.

With this understanding of the relation of a preacher to his congregation let no one fail to use every means to make it a telling day for Tennessee missions and our reports will be larger and will give new impetus to the work.

W. J. Shelbyun.
The American Christian Missionary Society has backed Mississippi till she has reached her present degree of success. True she has helped us but a very little each year but that little sure money has been the bridge over which we have walked to success. Now poor Louisiana with but 500 scattered disciples looks to the general board for help. Benj. L. Smith that combination of business and power from Cincinnati went down to where it was said that "mosquitoes were as big as chickens," and granted the necessary aid and organized the work. Louisiana is happy.

Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

Several days last week were spent with the New Decatur disciples. Their lovely new house of worship was dedicated on Sunday morning, Sept. 5th. The house was packed to its utmost capacity, and yet the people could not all be seated. Many visiting disciples were in attendance. The preachers were Prof. W. H. Windes, M. F. Harmon, O. P., J. E. and S. P. Spiegel. The disciples there deserve great credit for what they have done. They have built, with very little outside help, one of the most beautiful houses of worship in the state. They lack only about $200.00 of having all indebtedness paid. Too much cannot be said to the praise of S. P. Spiegel who has sacrificed to build the house. He and I held a tent meeting, one year ago last July, on the lot where the house now stands. After the meeting he was invited to remain with them and help in building the house. This work has been successfully done, and today New Decatur disciples have a church home. With the right man now to lead them on, as S. P. has resigned, they have but to co-operate in love to become a strong hold for the disciples in North Alabama. Some excellent Christians are in the membership of that church.

Mrs. Spiegel and I were handsomely entertained in the hospitable home of Sister Frazier who is a genuine Kentuckian, having come from Ashland to New Decatur.

Saturday and Sunday we had a convention of the disciples in North Ala. at New Decatur. As the house was undergoing its finishing touches, and we wanted it completed for Sunday, we did not make as much out of our convention as is usual. Yet several churches were represented: Cedar Plains, Hartelle, Moulton, Athens, Mooresville, Madison and others.

The Octographic Review opposes conventions, yet it has had, for at least two issues, a column announcing: "the ninth annual meeting of the church of Christ;" "mass meeting;" "a basket meeting, or general assembly;" "an old-fashioned mass meeting;" "county meeting," etc. If they have Bible authority for such meetings as these, and will kind-
ly give us chapter and verses, we shall scratch round in the same chapter and see if we cannot find authority for 'co-operative meetings,' 'conventions,' and 'state meetings.'

One L. P. Whaley of Alabama informs the 'legal brethren' through the Octographic Review that G. A. Reynolds of Mississippi who asked aid to buy a tent so that he might preach the Gospel to the destitute is a progressive and for that reason is not worthy of the fellowship of the loyal brethren and sisters. I could make a lengthy comment upon this boy Whaley and his narrow views, but I hope as he grows older he will grow wiser and better.

Tennessee Notes.

A. I. MYHR.

The mass meeting in Knox Co. was held with the Third church in Knoxville. Bro. J. P. Holmes is the pastor of this young congregation. Last September, after careful planning and consultation by Bro. Giddens and myself, J. L. Haddock was sent there. He spent six weeks in the tent meeting and a church was organized. Bro. Holmes chosen as pastor and after a year's work he has been called for the second year. The more I know of him, the better I like him. His energy and devotion will bring him great success in the Master's work. The church numbers now about 140 members. Bro. Haddock spent four months in that city this summer and of the seventy-two added the greater part united with the Third church. They are aggressive. They propose to raise $1,700 this year to purchase a lot and build a house for the Lord and pay the pastor. I have asked the 'Queens' to pay for the work done in Knoxville. Will they do it. This work would be a splendid monument of their labor. It will require $250. to pay for it. Will all the 'Queens' do their best and secure help from others—as many dollars as possible by Oct. 1st, and report to me. 250 young ladies can send that amount without the least embarrassment. 'The Queens' have paid so far for this year $115.00. We need $135. more. Will not our young women secure this money by October? I believe they will report as follows when you remit to me: "The Queens"

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The preachers present at the meeting of the Knox Co. churches were R. M. Giddens, J. P. Holmes, Jno. Coyle, A. K. Adcock, A. I. Myhr and some young preachers whose names have passed from my memory. It was a good meeting. All the churches were represented. We have about 575 members in Knox Co. and five congregations, and four preachers giving their time to the ministry. We have over $30,000 worth of church property. The territory around Knox Co. of which Knoxville is the centre has a population of 300,000 in which we have only 600 members. Do you, kind reader discover a field for missionary work? Here it is, and open to us. We can have 25 congregations in this field in less than five years, if we can secure competent preachers for the work. This is the work we are trying to do—help us. Can not every one expend a dollar every year to preach the gospel to these people? Send one or one hundred dollars, for this work now.

The envelopes 10,000—have been sent to the churches. See that these are distributed. Ask every one for an offering. Preach on the subject. Interest others in it. On the first Lord's day in October take the offerings. Or if that day is not convenient attend to it some other day. Attend to it! We need $2000. to clear as of debt. Let this amount be sent in by the convention. We want to begin a more aggressive work next year, but can not well undertake to enlarge our operations unless we come out of debt. If any reader has not received envelopes and is willing to distribute them and raise a collection privately or publicly, let me know by first mail and the envelopes shall be sent you. Those to whom we have sent letters and programmes—please read the same to the church and acquaint the people with the facts. We must do quickly what remains to be done before the convention.

We will have the greatest convention at Tullahoma our people ever have had in the south. Many are coming to it who have never attended before. Let us come in the spirit of Christ and do his work with holy enthusiasm. His business requires haste. Our days are few.

"R. W. Dunlap is dead." This was the sad news with which I was greeted as I returned from Knoxville. I can not realize that he has left us. No truer, purer man was ever in the ranks of the ministry. He was a Christian gentleman. I loved him as brother and he responded to that love most devotedly. He was one of the most ardent friends of our missionary work. Soon we shall join you my brother beloved, beyond the shadows. You lived a beautiful life and your memory is precious.

Read the programme and determine to attend the convention in Tullahoma Oct. 5-7. All those who have not paid their pledges for this year should send the money at once. We ask every church, S. S., Endeavor Society, Ladies' Aid Society and individual Christian to send an offering to this work by Oct. 5th.

Mississippi Hill News.

KILBY FERGUSON.

Your correspondent left Webb, Tallahatchie Co., Miss., in the Delta on Tuesday, Aug. 17, '97 at 6 A.M. on Loup line of southern R. W. for Car-
rollton, Miss., in the hills, via Itta Bena and Greenwood, to points noted for Artesian wells, water good and pure. J. S. McDonald of the "Old Union" Christian church P. O. Jefferson, Carroll Co., Miss., with his usual promptitude had planned for my transportation to and fro.

The annual protracted meeting began, at "Old Union," attendance good from start to finish. Three old people responded at the first two sermons and were baptized, ages 62-66 and 70 years respectively.

Meeting lasted 6 days, total additions, seven. My last act was baptizing these. With Bro. J. S. McDonald, we drove rapidly to Carrollton, in time for train. Bought ticket to West Point, Miss., bound for our state convention at Amory, Miss. We found the large new Christian church building filled, and everything lively and lovely. I was assigned to a Christian home with G. A. Reynolds (minister) as my roommate.

'Tis useless to enumerate names of those who were there. Joy was manifest in every face. At the end of one and one-half days I left for Stewart, Miss., to hold a ten-days' meeting. Stewart, 101 miles of Greenville, Miss., is the place where I went from the Delta last March and built up and organized a church membership of 24, and secured for them R. D. Shults as preacher.

Meeting began the fifth Lord's day in August, house crowded, had one to confess Christ. At night two more came forward, and on Monday (second day) another confessed. Their baptism took place at 3 p.m. Last night three more came forward, one from the Primitive Baptists and two from the Missionary Baptists.

Meeting will continue ten days—then, no preventing Providence, I will go to Plantersville, Ala., to hold some meetings, staying about 30 days. Then I will return to the Delta churches at Lost Lake and Shotwell, Mattson, Shelby, Jonestown, Sumner, etc.

I have secured the services of G. A. Reynolds to hold a protracted meeting for me at Sumner, Tallahatchie county, Miss., beginning on Tuesday night after the second Lord's day in Oct., to extend ten days.

I have secured the promise of Eld. Coleston, of West Point, Miss., an able minister, that he will visit Greenwich and Old Union, and try to arrange and take that work.

I have no minister as yet in sight for the second group, to wit: Lamont, Friars Point, Coahoma, and Davis Chapel, but hope soon to have.

The preacher for the third group is in sight, to wit, the writer, embracing Lost Lake, Shotwell, Mattson, Sumner, Shelby and Jonestown.

The meeting at Stewart, Montgomery county, Miss., 101 miles east of Greenville, now 8 days old, der the blessings of God, is still moving grandly along—thirty-three additions to this date with more to follow. Seven additions last night.

Our house seats about 250 people. At least 100 could not gain entrance.

This has been the great headquarters of Hardshellism. They have dominated the surrounding country for the last 50 years. This meeting has made a break in their hitherto invulnerable ranks.

We now number fifty-seven members in Stewart and vicinity, and great responsibility now presents itself, to wit: to train up the membership in daily Christian life. They are all new laborers in Christ. I will point them first to 1 Tim. 2: 1-8, and teach daily prayer—secret vs in Matt. 6: 6, 7; and Matt. 5: 16; and public family prayer to let their light shine in the family household. As under the Old Testament and the New Testament all parents are under obligations to teach God's word to their children, as read in Deut. 6: 7; Prov. 22: 6; Ephp. 6: 4; and Deut. 12: 32 was binding on fathers and mothers under the Old Testament, under all the penalties that were attached to disobeying God's laws in any and every particular. Read 1 Sam. 15: 22, 23; Gen. 19: 17-26.

Under the new Testament Eph. 6: 4 is binding on all Christian parents, and not to obey is sin. 1 John 3: 4: "Sin is the transgression of the law." And as God is no respecter of persons, all who continue to sin after they get the light, knowledge of God's will, and do not try to do his will, they surely imperil their own final salvation. We should love our children well enough to want to anchor them in Christ while we have the chance. To do this, if we are true to Christ, we will at our own firesides train our selves and the family (here read Neh. 8: 1-3) to offer thanks at the family table, each in turn, and the same way in family prayer.

From here I go to Plantersville, Ala., to reach them on Saturday before the second Lord's day in September.

Have had 70 additions during the last 38 days. Have been very busy all the time, and my health is of the best, and my voice is in no wise impaired by my constant public speaking. For all of which I thank God.

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

This evening (13 inst) finds me at Princeton on route home from Calvert City where I spent 12 days. Brother J. R. Hill, who preaches monthly for this little congregation, was with me this morning, and rendered valuable aid. Brother Hill is among the best preachers in South Ky., and deservedly has a warm place in the hearts of the Calvert City people. Brother D. W. Gilliam came Friday evening and preached a good, practical sermon for us Saturday morning. I took something
I did not want to take, and that was a chill, and Brother Hill preached Saturday and Lord's day evenings. At the time of my leaving this afternoon, there had been 18 additions to the congregation, and the brethren appeared to be much encouraged over the result of the meeting. Brother Hill will preach tonight, and may continue longer. Would like to say a good deal about the Calvert City people, and their kindness to me during my stay among them, but time for bids, as it is nearly train time.

Brethren J. W. McCarroll and G. W. Davis recently held a meeting at Cross Roads, near Princeton, resulting in 20 additions.

Brother H. D. Smith is aiding Brother W. S. Payne in a meeting at this place. Brother Payne will report results when the meeting closes.

I take pleasure in saying amen to Brother Kerr's proposition in regard to having a day for South Ky. missions. Will write more along that line when I have time.

Were Christ On Earth.

Were the "Man of Sorrows" on the earth and should deign to read religious newspapers, I think he would turn and read, first, "Reports from the Field." I doubt whether he would be much interested in "articles" and "editorials." What men are doing to save the world, their sacrifices, their successes—these would find a loving, tender interest in his heart. W.

Can You Deny?

The church is the Lord's body. There is no salvation outside of the Lord's body. Therefore, there is no salvation outside of the church. Somebody will have to rewrite the Bible ere this truth can be overcome.

But in this Protestant day there are churches galore. Not any one of these denominations, however, is the church, for not any one of them includes all Christians. The saved of all the earth constitute the church, the Lord's body. Denominationalism is confusion, disruption and sin. W.

Revival Choir No. 2.

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

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NASHVILLE, TENN.
M. F. HARMON, J. M. WATSON, O. F. SPIEGEL, Editors.

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NASHVILLE, TENN., Sept. 17, 1897.

Sowing and Reaping.
In the Firm Foundation of September 3rd, there is a lengthy letter from Bro. Westtellison, of Texas, in which he is bewailing his misfortunes and hardships in the ministry for fifteen months, and adds that he is "going to quit." He says:

"After the third Lord's day in September I will bid adieu to preaching; not that I want to quit, but I am compelled to do so. I have been trying to preach the truth since June 7, 1896. Up to that time I was as much of you know, a Free Will Baptist, and in those fourteen months no one has given me one cent, and as the evidence of poverty I have the house and pick cotton and work and feed your wife and children, I must go."

This statement is a sad comment upon both the preacher and those to whom he preached. Upon the preacher he should so long neglect his family and labor for nothing, and upon those to whom he preached, that they would not divide with the preacher at least a part of their bread and meat, if they had no money. In this case, it is worse than it used to be where the preacher would get always a few pairs of socks, a ham of meat and a few pounds of tobacco for his labor.

The word of God is very plain on the Christian's duty to support the ministry, and is also very severe on the man, preacher or no, who fails to provide for his family. But this brother proposes to do this from this on, and I don't blame him. He should not cease to preach, but should preach to those who will appreciate it, and part of his preaching should consist in teaching a christian's duty to give. Possibly, a failure to do this is the reason Bro. Westtellison has never received a compensation for his work. If he has drank deep into the spirit of the Firm Foundation, the paper to which he makes known his woes, he has most likely put in a good deal of his time preaching against the "hired, or salaried pastor," instead of preaching the gospel, and by this denouncing everybody and everything, educated the people in a narrow, stingy, disposition, and thereby cut off his own supplies. Some preachers think they are not doing God's service when they go out to preach, if they do not denounce a whole lot of men and measures, it makes no difference if the men and methods are a thousand miles off, they must be denounced. We suspect that if this matter were sifted down, we would find that this preacher had been converted from the Free Baptists to some things not much better, by a man who was lambasting "salaried preacher" or "high priced State evangelist." If he was not, he is running with that kind of a crowd when he gets under the hovering wing of the F. P., and we would say in conclusion to this preacher, that if he has not thus far learned, he will learn sooner or later, that "as a man sow's, so shall he reap."

The National Convention.
This grand meeting of the people of God will convene in Indianapolis, Ind., on the 15th to 22nd of October. It is confidently hoped and expected that this will be the largest gathering of the kind in our history. A rate of one-half fare will be made for all attending, and entertainment during the Convention for all visitors. We hope to see a large crowd from Tennessee in attendance.

Our Responsibility.
It is estimated that a copy of the ordinary religious paper or journal, in this country, is read, upon an average, by five people. This estimate is perhaps too low; but, counting four readers to each copy of the Gospel Messenger, we then have, each week, an audience of ten thousand souls. What an array of people! In this little host there is every age, every condition of life.
Five hundred preachers are a large audience for the average preacher. Who stands before such an audience has resting upon him no small responsibility. But how much greater is the responsibility resting upon the Messengers—ten thousand listeners! And, then, what a man reads usually impresses him more than what he hears. It is usually in calm, tranquil hours that a man reads, when truth and thought sink deepest into the heart and become a very part of life.

The Messenger is not insensible to the responsibility resting upon it. It seeks to be each week, a pleasant, helpful message—a message full of love, of good news and of healthy, holy thoughts to its many readers. To do good, to bless the hearts of its readers, to preach and honor a loving Christ, to hasten the reign of righteousness in the world—these sum up the Messenger's ambition, no more and no less, and to this end it will ever honorably struggle.

J. M. W.

Bro. Stevens is Right.
We trust all our Mississippi readers, now numbering between 700 and 1,000, will turn and read again Bro. Stevens' paragraphs of last week. What he says about one of our Southern States being able to support a State paper constantly true. It has been tried in Mississippi several times and proved to be unremunerative—not able to live. Alabama and Georgia have experimented time and again, and lost money every time. To make a success of a paper of any kind requires at least two things. (1) A sufficient field to draw from to give a large circulation, and (2) a man or men whose time is wholly given to that purpose. In these two respects the Gospel Messenger is solid. The first two names at head of editorial columns, are giving their entire time to the editing and pushing forward of this paper. If our growth keeps pace with the next year with that of the past, the end of 1898 will find us with a list of 5,000 subscribers. We have the field to draw from; our time and energies are bent in that direction.

Now Bro. Stevens promises to be heard through the paper that reaches the Mississippi brethren, as well as the remainder of the Southern brotherhood, provided we reach the people by Saturday. We are mailing now Thursday morning, and if after a month's trial, the paper should not get to the great body of its subscribers by Saturday, then we will mail on Wednesday. We earnestly request every preacher in Mississippi, as well as in Southern Kentucky, Tennessee, and Alabama, to send us regularly brief letters, full of facts for our church reports.

Love and Christianity.
John says, "God is love." Paul says, "Christ is the image of God!"—"The express image of his person." The life of Christ, in every word and deed, is one beautiful, glorious expression of love—God's image. To fill men with love is to make them godlike. "Whosoever loveth not God is not known of God." Paul teaches that Christ is as a looking-glass in which we see the image of the Father, and that by such vision we are transformed into the same image. Christ says, "If I be lifted up I will draw all men unto me." John says, "We love him because he first loved us."
The religion of Christ is love—love in living expression. A religion that has in its sectarianism, prejudice, bigotry, etc., is not the religion of Christ—it is severely the reverse. Remember that the devil himself may copy the New Testament church, its ordinances, its government, its order of officers, etc.; and, while prating about “church identity,” now discord, hate and venom in the hearts of men. Christianity is not a system of dogma, though it has a doctrinal expression, but it is an active, sacrificing, godlike love—a love that makes us die daily.”

J. M. W.

Sending in Reports.

For the common good of all concerned, we want to give a little more free advice to our scribblers. We want your reports, we need your reports, but please observe the following:

1. Leave out as much as possible of time, and matter of minor importance. For instance, it is not necessary to tell everybody, even in a incidental way, how well you preached. Then this one is especially concerned about how you got to your appointment, whether you went in a Pullman car, on a day coach, bus, back, mule-back, or on foot, but this is concerned about your preaching, the gospel and baptizing the people. State these facts. When you state the fact of having preached, it is understood that you “got there” somehow, and as for the preaching, everyone knows that it was good—most generally.

2. Be original. Don’t tell about the prejudice “broken down.” Every preacher before you, remember, has put that in. The fact is, while you may have “broken down” prejudice in one quarter, you may have stirred up whole nests of it in other quarters. I believe that the faithful preacher is as liable to build up some prejudice some times as he is to break it down all the time.

3. It is not necessary to itemize your additions unless called upon to do it. Itemizing your converts, so

many from Baptists, so many from Methodists, etc., will build up as much prejudice as your successor can break down in the next meeting.

4. Facts are always interesting to people. Even facts that we don’t like to hear are interesting. Give us facts.

5. While we need your report, remember that we want the report of many others. To get all in they must necessarily be brief. Report.

Going Back to Jerusalem.

Bro. Wright, of Texas, in a sermon preached at the Woodland Street Church last Sunday evening, said: “There is but one kind of a sermon I can preach to you. If I preach the gospel, and that is a missionary sermon.” Very true. He said, also, quoting from someone at the Dallas convention: “There is but one way for a Christian to go back to Jerusalem, and that is through Mexico, through China, India and the Islands of the sea.” True again, and well said. The New Testament tells us that the disciples in Jerusalem were overlooking with Christian charity and gave liberally to the poor, so that seven men had to be appointed to take charge of these gifts to the end there might be an equitable distribution. Again, the disciples, scattered abroad from Jerusalem, went everywhere preaching the word—even the women preached. What missionary zeal was this!

All talk about “going back to Jerusalem” and arriving there without missionary zeal and effort—well, if this be “Our Plea,” then woe be unto it, for the Lord will not bless it, and it will be an ignominious failure.

Perhaps there are those who consider, when men and women were scattered abroad and went everywhere preaching the word, that then occurred the “departure from Jerusalem,” that these “apostasy.” Really, to whom was the Jerusalem church a returned, one which put forth no missionary effort, and was content to “take care of the heathens at home,” or to the one which God had scattered over the world to preach the gospel to every creature—which? If to the former, then God will either scatter us abroad and teach us better, or He will raise up a people who are brave and unselfish enough to carry out the great commission.

J. M. W.

Elder W. H. Wright, of Dallas, Texas, was in the city last week on business, and preached Sunday night for the Woodland Street Church. His sermon was fine and took well.

Editorial Notes.

How do you like this issue?

Bro. Kilby Ferguson sends us in a list of 22 new subscribers in one mail. He is the “Swamp Angel” you know.

The Southern Christian College, this city, opened up last Tuesday the 14th, with increased attendance and interest over that of last session.

Let no one fail to remember the Tennessee Convention which meets in Tullahoma from 5th to 7th of next month. Everything points to the largest and best Convention in the history of our Tennessee co-operation work.

The first Sunday in October is the day our churches in Tennessee are asked to contribute to State Missions. We should make a fine showing on that day.

That was a fine report from W. H. Sheffer, of Union City, in last week’s paper. Near $1,000 raised to lift their parsonage debt, which accomplished that purpose and more too. There is no better church of its size anywhere than the Union City church.

Bro. Stevens is now home in Texarkana, with a high fever. He has had fever ever since the Convention. We trust that he may soon be up again and at his work.

This paper is put in the postoffice in Nashville, Thursday morning this week, and will be mailed on Thursday morning from this time on.

We mail GOSPEL MESSENGER Thursday a.m.

The senior editor attended the County Co-operation of the Christian churches of Warren County, held in Bowling Green, Ky., Tuesday and Wednesday of this week. Report of it next week.

Our club offer of five copies of the GOSPEL MESSENGER from now till November 31st for $1.00, is taking rapid. We got several large clubs help us push this. We ask our friends to offer this trial offer on this trial offer.

South Kentucky Convention October 5th to 7th at Paducah. Reduced rates. Good eating. Good time. Spiritual uplift. Let all go.

We learn to our sorrow of the death at Paris, Tenn., a few days ago, of Bro. R. W. Dunlap. We look for a more extended notice later.
REPORTS FROM THE CHURCHES

ALABAMA.

At the East Alabama Convention held with the Sand Hill church last December, the pastor opened the meeting by stating that he had made several trips to our district work by the churches of the district. He let all remember that every pledge should be paid in full by the meeting of the convention in Phoenix City, October 6th. Our workers should be paid every cent due them at that time, but this cannot be done unless all pledges are paid. Some good brethren have asked me if money paid by churches to preachers for meetings held to these churches will be received by the convention as a payment on the pledge to district work, and I answered that I am only one man and one worker in this field, and, therefore, I cannot say what the convention may do, but will say, "Let surey, in my judgment, the convention will consider that money paid for meetings by churches, can take the place of money that was pledged for missionary work in the East Alabama field. What has been paid to brethren over the district for prottracted meetings, unless paid for the purpose of a meeting in a destitute place, cannot, with propriety, be credited on our pledges to district work; otherwise every church, in paying for its own meeting at its own church, would pay its pledge, and, therefore, our pledge would be in vain, and our convention a nullity.

L. A. DALE.

MISSISSIPPI.

FAYETTE.—After a long rest we have started work here again. It was quite a sad trial to our congregation to do without service so long, but the faithful have never deserted. We have great hopes for the future.

W. W. PBARES.

NETTLETON.—Our camp meeting, four miles south of Hickory, lasted about nine days, resulting in ten additions to the church. I am now in a few days' meeting at this place. I go from here to Emporia, Miss., to hold a tent meeting. Yours fraternally.

G. A. REECE.

JACINTO.—Afterwards, to the point, did baptized one. I came first, for Miss., and joined Brother Copeland in a meeting which closed Thursday night, with three baptisms. I am now at Flower Hill, near Hillsboro, Ala.; have only preached twice, to large and attentive audiences. The brethren think we will have a good meeting.

W. H. SANDY.

VERONA.—Brothers J. L. Smart and W. A. White began a meeting at Bethel church, three miles from Col., on the fifth Sunday in August, and closed on the first Sunday in September, which was quite a success in many ways. There were three additions to a church organized and in good order, with fourteen members, and with good prospects for more in the near future. The Presbyterian and others have had preaching there until of late, but it has been thrown out and there is no preaching there at present, except Brother White once a month; therefore, we think there are bright prospects for us to build up the church at this place. Many were set to thinking and studying, and no doubt they will see that we teach what the Bible teaches to say the least.

Yours in Christ,

MINNIE HALL.

JACKSON.—By the 15th all of our home preachers will have returned from their summer vacations, and we trust greatly strengthened in mind and body. With one exception, I have been on the ground longer than any preacher in the city. It has been my purpose, first, to know the people by name and for them to know me; second, and my present purpose is to lead every man, woman, and child out of darkness into light by a "closer walk with God" myself, and by telling them the story of the gospel, which is God's power to save them that believe. Too long God's messengers have kept themselves "unsanctified" from the world. They ought to be found "spotless" every nook and corner of the earth with the love of God, the light of Christ and the salvation of men. What we need and what the world needs is not more money, but more men, not more knowledge, but more power. More churches, but more "river-sides" and "upper chambers," where men fellowship, pray, and sing; where the Holy Spirit is felt in unhindered power, and men declare we are "witnesses," and at times the men declare we are "witnesses," and at times "the world, the flesh, and the devil" have greater respect for it and tremble in its presence. Let us then believe and declare the resurrection of Christ with such oneness and power that men can but believe. If he is left in the tomb, hope disappears in this age; the light that lights our pathway falls into the chasm of death, the horizon lowers about our mortal spirit, and "we are of all men, most miserable."

WALTER A. NEAL.

COLUMBUS.—In my notes to your dear paper last week I stated that the Baptists should not "stand by" they would force us to close our doors." I was on this subject I was misinformed, for Elder Joe Stevens, who seems to bear the burden of the church, went to the gentleman whom report said had made the statement and asked him about it. They all positively denied it, and one of them told Mr. Stevens he could not say anything against the Christian Church, because he was more a Christian than a Baptist. I am among a strong set of people; I wrote was told me by members of the Christian Church, and also by members of the denominations. But as I try to be a Christian and do all that is required of a Christian, when I find I have even unintentionally done wrong or made a wrong statement, I try to make reparation by correcting it. Brother Brooks, of Hickman, Ky., preached for us last evening on "Brotherly Love," and he most assuredly did show us that we could not save ourselves unless we had brotherly love, a Godly love in our hearts. Brother Brooks is a most pleasing and attractive speaker, and a man whose whole soul is in his work. I think any church is blessed who has him as a pastor. Brother Harbin preached two grand sermons for us on last Lord's day; in the morning on "A Scientific View of Eternal Life," and in the evening on "The Plan of Salvation." He then held camp-meeting good-bye to take up his work in a new field. The next letter I write you will be from the dear little "Band" of earnest, Godly workers in New Orleans where my membership is. Until then good-bye.

VERBATIM.

SOUTH KENTUCKY.

WYOMING.—Brothers Benbrook and WilIard preached in a very interesting meeting at this place. Six have been added to the church, and 60 auditors were present every night. Fraternally,

M. A. HART.

STANTONVILLE.—The gospel is still the power of God unto salvation. Our meeting embraced the third Lord's day in August. Brother R. T. Meeks did the preaching; forty added to the one body. Brother Meeks is dearly beloved by us. He did some plain gospel preaching. He is an earnest worker for the Lord, Clear Creek being the home of his childhood. His father who has passed his 83d summer, is with us yet; has done a great deal of good; hope he may live many more years. We thank God for every benefit.

J. M. CHAPMAN.

BOWLING GREEN.—Have just returned from Daviess, Ky., where we had an excellent meeting. G. W. Dunford is the best preacher I have heard; he impressed me as being a good man, and rendered valuable help in the
meeting. Dayville is one of the places where I did some of my first preaching. They have listened to many a sermon that would not have done credit to布伦特 and others. You see they are patient people. Preached fourteen sermons; had fourteen additions, thirteen by confession and baptism. I go next to Georgetown, Boman County. D. J. COCHMAN.

CENTRAL CITY.—On Aug. 29 Bro. R. H. Crossfield, of Owenboro, Ky., began a meeting at Bethel, Hopkins County, and for twelve days he preached the glorious gospel of Christ to the largest audiences that ever assembled at this old church for worship. I have never seen a larger audience so profoundly impressed as at the close of the meeting. Two stalwart men and one noble woman came forward and made the good confession while saints shed tears of joy. There were eight additions and one restored, but eternity alone can tell the good this meeting has done. The preaching was all that the old church could want. I have never been more benefited spiritually by a protracted meeting. May God bless the dear man of God, as he goes forth like his Master, doing good. Christianly yours,

I. H. TEEL.

DIXON SPRINGS: On the last night that the tent was in town, I had a very successful meeting at Dixon Springs, Pope County, Ill. This place is an old summer resort, and, like most such places, well hardened in sin. However, there are many most excellent people in that part of the country. We have a good church there. The visible results were thirteen additions to the congregation, eleven by baptism, one a fine singer from the Baptists, and one by statement. There was great interest in the meeting. I was bidden that the meeting should have lasted two weeks longer, but owing to other engagements, we had to close. I regard it as a great pity that we often have to set limits to a meeting beforehand; yet it is so when we go on our tent, there seems to be no help for it. One visitant man and his wife from Golconda, who were watering at the springs, obeyed the gospel, and now they want me to hold a meeting in their town. I may go there in November—I don't know yet. Brother J. W. Ligon held the meeting at Dixon Springs two years ago, which resulted in building an elegant new church house. I held the meeting last year and this year, and we have expressed the desire that either one or the other of us must hold the meeting next year. Very Truly,

W. H. LIGON.

MAYFIELD.—On August 1 I began a meeting at Mayfield. I preached ten discourses. I had very good attendance. I had to hold services under an arbor, as we could not get a tent. I had no additions this week, but we sowed the seed of the kingdom which is the word of God. There is room for us to build up the cause of Christ at Mayfield, Ky., among the colored people. The word of God needs to be preached there, in its purity, and without addition or subtraction. Sectarianism has its grasp on the minds of men at this place, but the word of God, if faithfully preached, will certainly find its way to the hearts of those who are not only honest and who are willing to accept the gospel. There are only four colored disciples in Mayfield. The white Christian Church, which is missionary in spirit, assisted us financially. From Mayfield I went to Bowling Green, Ky., where I preached on fourth Lord's day two sermons to good audiences. From Almo I went to Fortunto, Ky., where I preached seven discourses; results were four additions to the one body, Fortunto is nine miles east of Mayfield. This is another good place to organize a church among the colored people, and if our white brethren who are able will assist us financially I am certain we can organize congregations at those places. I ask you what can we do in this grand work? I think not. There are some who say they don't believe in foreign missions, but I do. I believe in both home and foreign missionary work. Brother, where would you have been to-day had not the gospel been sent to you? Your brother,

J. E. ANDERSON (col.),

TENNESSEE.

CHATTANOOGA.—Thirty-one additions is the result of a series of twenty-one sermons, preached at the Arichington church, near McMinnville—25 by baptism. Baptized one lady 86 years old. One man and wife were buried at once in baptism. One ceremony, one immersion, two souls in Christ. Brothcrs Geo. Cartwright and Houston Smith are the most efficient preachers here; and there are two of the best men I ever saw, and they know how to succeed in the work of the Lord. Frendmally,

W. M. TAYLOR.

MORRIS CHAPEL.—Brother Huddock closed the best meeting ever held in HARDin County last Monday night at Morris Chapel. Brother Huddock came here two weeks ago with his tent, and during the first sermon he has preached to large audiences. Twenty-five were sealed to the church. The attention during the entire meeting was almost perfect. Both brethren and the general public were well pleased with the meeting as one of the best ever held in this section. We have no church organization here, but the brethren are going to organize soon, in order to do more efficient work and to spread the gospel farther and farther. The audiences at the meetings were variously estimated at 1,200, 1,200, and 1,500. The skill and ability with which Brother Huddock presented the truth, the earnestness manifested by him in his exhortation to devotion to the great cause, which he so clearly and ably represents, cause him to have the respect of all truth-loving people and the prayers of all Christians. He will be

in a tent meeting at Adamsville in November. I conducted the singing at the last week at Morris Chapel and will be with him in Adamsville.

HORR Y HODGES.

SPRINGFIELD.—I closed a meeting at Sadlers, Tenn., last week, with six additions by confession and baptism. This was a most successful meeting. Large crowds attended every service. Old men in that community told me that our plea had not been presented there in thirty years. What a privilege to preach the gospel where it has not been heard! We know in some sections there is a suitable place for meetings. I was assisted in this work by Brother S. O. Murphy, one of our Springfield members, who most efficiently conducted the music. Brother R. L. Crystal just closed a most successful meeting near Springfield, with seven additions. This makes four meetings in this county within the last six weeks, resulting in twenty-five additions. The people of this county know nothing about our plea and we have determined to give them an opportunity of hearing us. The faithful little band at Springfield has given the last appeal to the conscience of the county; and we all feel amply repaid for our services. We are now getting extending our work for the State work. Though we have made a noble effort at mission work, we have only scratched the surface. Our people are just beginning to feel the joy of preaching the simple gospel to those who have never heard it. Would that our people throughout the State could know with what joy and gladness our grand plea is heard in new and destitute fields. I am sure we could raise a company of evangelists in every district in the State. We do not realize our ability, our strength, for we feel that the Lord has called us and that he has a work for us to do, then "we can do all things through Christ who strengthens us." Let us do our best to close the year out of debt, that we may undertake greater things for the Master next year. Yours in Christ,

LOUIS D. RIDDELL.

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FRAINS LEAVE UNION DEPOT, NASHVILLE, ON FRIDAYS, 10:55 AM.

A trip to the beautiful Centennial Exposition in Nashville, Tenn., will last but a few days.

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ly displays at the Exposition, and should be seen by every visitor. It consists of an artistically arranged
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DONT FAIL TO SEE IT.
Eternity.

Oct. 3. Eternal Home. 2 Cor. 5:1-10.

Eternity is a word whose meaning is hard to appreciate. We know it means to live through endless time, but the human understanding alone cannot grasp anything without an end; it takes faith to do that. And faith makes it impossible to forget that here we are only getting ready for the endless life to come. "The eternal God is thy refuge." We think of God as all-powerful and all-loving, and all-merciful; and yet, perhaps, we do not think enough of him as changeless, unchangeable—the eternal God. He will never forget us, and "as thy days, so shall thy strength be."

"The wages of sin is death," said Paul. Satan has no right to any man's service; to secure it he offers what often seems to be large, brilliant rewards; but in the end he can only give death—everlastmg punishment.

On the other hand, God has every right to expect that every life be given to him, for he has given to men all they have, or ever can have; and for loving obedience he has promised eternal life. There is the choice which lies before every one, and which every one must make.

It is appalling to see how many keep putting off the time when they shall take their places on the Lord's side. They know their need of him, and many intend to obey him. So did Felix, but for him the convenient season never came. There are others who seem to think that having once confessed Christ, we have done all that is needful; and yet they have only taken the first step. They forget that so much of the Bible is to tell us how to live, and that life is a constant battle.

Every day brings its own trials and its own strength; a failure yesterday makes it harder to succeed to-day; success to-day will make to-morrow a work easier.

A certain city lies on either side of a river: the connecting bridge is daily crossed by thousands of people. At one end of the bridge is a simple sign which may be either a reminder or a warning, "Where shall I spend eternity?" At the other end is another sign with the words, "choose ye this day whom ye will serve." They are appropriately placed, for only the strength of the slender bridge is between the people who cross and death. The yellow water and rocky banks below make the warning more impressive. Where will you spend eternity? Where will your brother spend it? And remember, his choice may depend on your example.

The Lookout gives a letter from our national Superintendent of C. E., J. Z. Tyler, which is full of helpful hints for Forefather's Day. He says: "Pastors and Presidents of our C. E. Societies should begin at once to plan for its proper and profitable observance. The day may be made one, not only of benefit to our young people and of help to the American Christian Missionary Society, but of great interest and profit to our churches and the communities by which they are surrounded. In not a few of our churches there is need of a clear, strong presentation of our peculiar mission and our special message. To aid in wise preparation for Fore Fathers' Days, venture to make the following suggestions to our Christian Endeavor Societies, and to all whom it may concern:

1. Have the Missionary Committee, or a special committee, begin to arrange at once to secure offerings on that day from all the members; these offerings to be sent to Benj. L. Smith, Y. M. C. A. Building, Cincinnati, Ohio. He is Corresponding Secretary of the American Christian Missionary Society.

2. Take for your subject in the C. E. prayer meeting, Sunday, Oct. 10, 'Forefather's Day: Its Lessons and Its Call.' The topic-list published by the United Society makes this a missionary day, and names 'Enduring Hardships for Christ's Sake' as its subject. This easily gives us opportunity to speak of the sacrifices and labors of our forefathers.

3. Have at least three five-minute biographical sketches of our prominent pioneers prepared and read in the C. E. meeting by members of the society. The pastor will cheerfully aid his young people in preparing these sketches. I suggest, as suitable subjects, the Campbells, Stone, Scott, Rogers and Smith.

"Should some such plan as the foregoing be followed, I am sure the observance of Forefathers' Day will prove very happy and helpful. Let all our Christian Endeavor Societies take this matter in hand at once, with their characteristic enthusiasm, and let all pastors and church officers give them encouragement and cordial support. In every aspect of it Forefather's Day merits a prominent place.

"Ask your pastor to preach that day (Oct. 10) on 'The Bless Our Fathers Made.' This sermon should be given at the regular church service, either morning or evening, and the young people should make a special effort to secure a large attendance.

From a Convention Notebook.

The strong points of the pledge are praying and trusting.

What breath is to the body, prayer is to the Christian.

The pleasantest colors give back most of the light they receive; the heart spends its whole time sending the blood over the body; the lily gives back in perfume what it receives from the air, and in beauty what it receives from the earth; the spirit of Christian Endeavor is in "scatter the sunshine." Long faces have no place in Christianity.

The example of an indifferent Christian is worse than that of an infidel.

Let the Lookout Committee keep a roll of honor of members who have not been absent during the month, to be read at the consecration meeting.

"Pledges grow to be pleasures when matured by prayer." A promise made to man is solemn; made to God it is doubly so.

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

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LOUISVILLE, KY.
Lesson VIII. Offerings, consecration of priests, and bodily purity.

The book of Leviticus contains the laws and ceremonies regulating the services of the tabernacle by the sacred tribe of Levi. The laws enacted are civil, ceremonial, moral and religious, and were delivered to Moses on Mt. Sinai, and through him to the people.

1. Scriptures to be studied:
   1. The first 16 chapters of Leviticus, with parallel passages in Exodus, Numbers and Deuteronomy.
   2. Also study thoroughly the book of Hebrews.

II. The various sacrifices looked forward to. Christ the Lamb of God.

Questions and order of work.

1. Did the Lord now address Moses from the mount?
2. How were Exodus and Leviticus connected.
3. Give in detail the various types of offerings with the laws of the same. Lev. 1 to 7.
4. What was a burnt sacrifice? From whence taken?
5. Difference between a burnt offering and a meat offering?
6. What is an oblation?
7. Which offerings were bloody and which unbloody?
8. What portion of each belonged to Aaron and his sons?
9. What was to be done with the fat of the sacrifice? Why?
10. Why was the offering to be without blemish?
11. Why were the elders to lay their hands upon the head of the bullock, if the whole congregation had sinned?
12. Give a full description of the consecration of Aaron and his sons by Moses. How many sacrifices were offered?
13. What was done with the blood of the ram of consecration? What did it signify?
14. Describe next, in order, the first offerings of Aaron for himself and the people. How many sacrifices were offered?
15. What was the cause of the deaths of Nadab and Abihu?
16. Why were Aaron and his sons forbidden wine when they went into the tabernacle?
17. What was the law of eating the holy things?
18. What beasts may, and what may not be eaten? Why?
19. Which water animals may, and which may not be eaten?
20. Which of the fowls may not be eaten?
21. Which of the "flying, creeping things" may be eaten?
22. For what was a person regarded "unclean"? What was he required to do?
23. Give the law for the purifying of women after childbirth.
24. Give the law by which the priest was to be guided in discerning the leprosy?
25. What is the law of the plague of leprosy in a garment of woolen or linen?
26. Give the law in detail for cleansing the leper.
27. What were the signs of leprosy in a house?
28. What of men and women who were unclean in their issues? How were they to be cleansed?
29. How was the high priest required to enter into the holy place? How often? Where?
30. What was the sin offering for himself? How was it to be offered?
31. What was the sin offering for the people, and how was it to be offered?
32. What was the "scapegoat"? What was done with it? What did this signify?
33. After this, what was Aaron commanded to do?
34. What does Paul say concerning this yearly atonement under the Levitical priesthood?
35. Of what was this typical?

Review:

37. Write an essay of 1,000 words on:
   The Deliverance of the Jews from Egyptian Bondage.
38. Give directions and distances of the following places from Jerusalem:
   Note—For distances, calculate with scale of miles on the map.

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For information, write
G. L. SURBER, President
Southern Christian College, Nashville, Tennessee.
PROGRAMME OF THE SOUTH KY. CHRISTIAN CONVENTION, PADUCAH, KY., OCT. 5, 6 AND 7, '97.

TUESDAY EVENING.
7:30. Devotional exercises.
7:45. Welcome Address, W. H. Pikerton. Response by Chairman.
8:05. Address, "World-wide Missions," A. McLean.
Announcements and adjournment.

WEDNESDAY MORNING.
10:00. Announcement of committees.
10:30. Address, "How can we best enlist the churches in our South Kentucky work?" W. H. Ligon.
11:00. Discussion, led by W. A. Gibson.
11:30. Announcements and adjournment.

WEDNESDAY AFTERNOON.
2:00. Devotional exercises.
2:30. Reports: Committee on nominations, committee on future work, executive committee.
3:00. "Training our children for Christ."
(a) In the home, W. S. Payne
(b) In the Sunday-school, C. E. Moore.
(c) In the Endeavor Society, J. H. Brooks.
4:00. Adjournment.

WEDNESDAY EVENING.
7:30. Song Service.
8:00. Address and appeal for pledges, H. D. Smith.
Announcements and adjournment.

THURSDAY MORNING.
10:00. Reports: Committees on obituary, committee on time and place, Treas.
11:00. Adjournment.

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. Report of Treasurer.
THURSDAY EVENING.
7:30. Song Services.
Reports of Committees on Resolutions. Closing remarks and adjournment.

WHARTON'S INK.


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