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 Movements of the World.

J. W. Ligon, Trenton, Ky.

For several months mobs have been frequent and terrible. And while they have been more plentiful in the southern states, they have, by no means, been confined to any one section of the country. Not long ago, the town of Urbana, Ohio, was the scene of a very disgraceful exhibition of the fury and lawlessness of mob violence. A man who had been duly tried according to law and sentenced to twenty years imprisonment, was forcibly taken from the officers and brutally put to death. We call to mind no such occurrence in the South. Now comes a report from Illinois that places that truly great state at the head of the list of those inflicting death by mob. In the city of Versailles, Sept. 15, five white men were taken from the jail and hanged to the same tree in the jail yard. These men were neither murderers nor worse than murderers. They had committed neither of the crimes that usually mean death to the criminal. They were accused of robbery and may or may not have been guilty. We think that it is now time for the North to quit abusing the South for not suppressing the insuppressible, and turn their attention to their own section, and suppress mob violence there. Bitter speeches and editorials against the South because mobs sometimes take the law into their own hands, will come with exceedingly bad grace from Ohio or Indiana hereafter. Let the North first suppress her own mobs, and by that teach us how we can do the same. We will gladly learn the lesson and thankfully apply it.

A dastardly attempt was made upon the life of Porfio Diaz, President of the republic of Mexico, September the 14th, and Amelio Arroyo, the anarchist who made the attempt was lynched on the next evening. Diaz ordered that the prisoner should be tried by a civil court rather than a court-martial. The prisoner was in jail, under guard, when a mob of infuriated men, chiefly of the lower class, forced an entrance into the prison and stabbed him to death. It did not appear to be an organized mob, but the spontaneous outburst of pent up indignation against the would-be murderer. In a speech the next day the President said that a careful investigation would be made and justice meted out to the guilty. Already more than twenty persons have been arrested charged with participation in the crime. The leading men of the City of Mexico say that they seriously deplore the unfortunate occurrence, as they are afraid it will be misinterpreted abroad. President Diaz is truly one of the ablest statesmen and greatest rulers of the world. The rapid progress that Mexico has made up the scale of national advancement during the last twenty years is due, in the main, to the executive ability and sagacious statesmanship of Porfio Diaz.

The appointed time will soon be here for the next annual meeting of our earnest Christian workers in the South Kentucky Convention, and there are many excellent reasons why we should have a large attendance. It has been nearly eighteen months since our last meeting on account of the change of time. The great majority of disciples in South Ky. long ago committed themselves to systematic work in spreading the gospel. There is no controversy among us about methods. We meet in convention once a year, and these annual meetings are a great benefit to us all. They do us good in many ways. There are several features of our convention that are especially helpful to all who attend, and we should strive to avail ourselves of this help.

Prominent among the helpful phases of our convention is the social feature. At these meetings we meet and greet old friends and form the acquaintance of new ones. We meet our fellow-workers from all over South Ky., from distant portions of our own state and from other states. We become acquainted with a large host of men and women whom it is an inspiration to meet. We talk with them about the affairs of the kingdom of Christ, and learn what is being done for our common cause in the various sections of our common country. We leave these conventions to return to our homes, with a better knowledge of each other, and bound together by stronger ties of love. The inspiration and enthusiasm that we imbibe enables us to do better work at home, when we return to our respective fields of work.

Another feature of great importance connected with our convention is that of education. There is much valuable information to be gained, and the cost of attending is repaid many times by the actual knowledge obtained. I attend these conventions for the same reason that I once attended school—in order that I may be benefited. I pay my expenses as cheerfully as I ever paid a cent for schooling. I do not go for frolic or fun. We hear all phases and enterprises of church work discussed by men of ability and consecration. We learn what the church is doing, and who are doing it. We have many enterprises. They must be kept before the people, or the people will lose interest in them and become indifferent to them. Generally the strongest opposers to this work are the people who know least about it. In order then, for us to have an intelligent conception of what is being done, we must see for ourselves, and not base our estimate of the work upon what we hear from the lips of others. A witness who never saw or heard to which he testifies is not reliable; and a man who never attended our Kentucky Convention is not the right man to condemn it. Such a man usually condemns the gullible. There is much to be learned in regard to the cause we all love and like to prosper at these meetings.

While the social feature is great, and the educational feature is greater, the religious feature is the greatest of all. No man or woman can listen to the soul-stirring songs, earnest prayers, and heart-searching sermons without being drawn nearer to God and into closer fellowship and deeper sympathy with the Lord Jesus Christ. Our hearts are made purer and our lives better. All of us need this help, and let us all appropriate it to ourselves. And when, on the fifth day of October, we meet with the first church in the city of Paducah, let each go with a prayer for God’s blessing upon this consecrated convocation of his people.
Oases in Life.

R. H. CROSSFIELD.

The children of Israel had traveled three days from the Red sea southward into the wilderness of Shur, and found no water except the few brackish springs, totally unfit for use, at Marah. Thirst by this time had become a raging passion. Blistering sand and burning boulders beneath, a torrid sun about, whose heat was relieved by no derelict cloud or umbrageous tree, and no sweet water to quench thirst, were conditions most favorable to cause mutiny and even rebellion against their leader, Moses.

By a miracle, Moses renders the waters of Marah wholesome. But why should Israel have murmured? The blessing so eagerly coveted was at hand. At Elim, a distance of only seven miles from Marah, was an oasis, a desert paradise consisting of twelve copious, perennial fountains, a plot of green grass and seventy palm trees, which threw down a friendly shade for the wayfarer.

Such is the journey of life. While it has its scorching deserts, barren almost entirely of comforts and joy, there are many beautiful oases that furnish pleasurable retreats, where we can pause for a season, regale the soul, receive the impetus of renewed vigor, and pass on with a lighter heart. I shall mention only a few of the many oases on which we come in this life-journey.

1. The Lord’s Day.—The Holy Spirit in leading the apostles to observe the first day of the week in a special manner knew that the constitution of man required a blessing not conferred by any other day. It is a time to go up to the house of the Lord for worship, to enjoy there the fellowship of saints, the renewing of the Holy Spirit, a communion with Christ; a season to better prepare ourselves for coming duties and dangers, and to do whatever of good that is within our possibilities. A time for prayer and meditation, consecration and resolution.

“The day of all the week the best
Emblem of eternal rest.”

2. Home.—A fit type of heaven, and a suggestion of what the world should be. Home is the place of all the earth for comfort, peace, and joy to dwell, unharmed by the gibes and javelins of an unfriendly, designing world. An oasis watered by the perennial streams of parental and filial love, shaded by the boughs of mutual felicity, perfumed by the lilies of purity and virtue, and guarded from the despoiler by the angels of God.

Dr. Johnson appropriately says in the Rambler, “To be happy at home is the ultimate result of all ambition, the end to which every enterprise and labor tends.” We may build a house, cottage or castle, but there remains the greater labor of making a home, not of materials that perish, but of beautiful souls fitly framed together. A real home is one of God’s many small temples, from whose altar there ever rises the incense of sweetest praise.

Pity the man who has never enjoyed such a home.

3. Prayer—it is indeed a sweet hour of prayer. We sometimes close behind us the closet door for prayer with hearts perturbed to the depths, and ready to exclaim with the tempest-tossed disciples, “Save, Lord; we perish.” But as we pray fervently there comes peace and hope, and ere long a calm like to that when the Master arose and rebuked the wind and the sea. How often is the victory won upon our knees, like that terrible struggle and victory in Gethsemane, when, in tears and sweat the Master prayed alone.

“Weeping may tarry for the night,
But joy cometh in the morning.”

God intends that our lives shall abound in good things, and is grieved when they do not. The fault lies with us. We have but to open the flood-gates and the blessings flow freely into our lives. Running along on the train from Yuma up through extreme Southern California, we traversed the most arid sand waste, relieved only by the sight of the snow-clad mountains in the distance to the east. After traveling for many hours in great discomfort, through the desert, we at last halted at a little station called Indi. It indeed was an oasis. The air was cool and bracing, the green trees were blooming, the green sward relieved the weary eye, while fragrant flowers opening everywhere perfumed the air like oriental musk—all this in the midst of the desert. The explanation lay in the fact that the water from the melting snow away up in the mountains had been introduced by means of water mains and canals, and after the thirsty soil and air had consumed it, the beautiful oasis appeared.

God will make many oases in our lives, if we will open up the channels through which his grace and mercy and love may flow.

The Tennessee Christian Missionary
Co-operation.

There are among the followers of Christ in all ages some loyal spirits whose supreme interest in life is the extension of the kingdom of God. The constraining love of God kindles an holy enthusiasm in their hearts, and leads them into sweet fellowship in his service. After a meeting held by the writer in Woodland Street Church, Nashville, in October, 1887, by the advice and co-operation of R. M. Giddens, some of the sisters organized a Home Mission Band. The spirit of missions was thus developed. These saw the need for aggressive effort.
in preaching the gospel to the unsaved in Tennessee. They determined to invite others to help them, and therefore addressed half a hundred letters to the elders of as many congregations, these letters stated the purpose of the effort, and asked for help to put an evangelist in the field. The only response was from the ladies of the Christian Church in Chattanooga. Two years were spent in working, praying and planning. These women believed there was a brighter day for the Christian Churches in Tennessee. In October, 1889, they invited the writer to spend a month among the churches, presenting the purpose and plan of missions. This he did, and reported: "There is a great opportunity for work in Tennessee, and the churches will contribute for missions $2,500 to $3,000 annually."

PURPOSE.

To preach the gospel in the many destitute fields in Tennessee was and is the supreme aim of this work. Doing this unselfishly develops spirituality in the church, and thus strengthens Christian life. The new and weak congregations need an infusion of new life. The annual convention creates sympathy and enthusiasm. The workers need fellowship; the humble workers need the opportunity provided by co-operation, so that their meagre contributions may be multiplied by the larger, and thus made efficient in the Master's service.

To utilize all our powers by organization; to create a closer fellowship; to help the weak and struggling churches to strength and efficiency; to develop the missionary spirit in all our churches; to preach the gospel to all the people in the state; to plant churches in important places and to help in every way to extend the kingdom of God—this is the aim of our state missionary work.

PRINCIPLES.

1. Love is the primary principle of all true missionary work. "The love of Christ constraineth me." God so loved that He gave." "Christ loved us and gave himself for us."

Love is unselfish; seeks fellowship in labor and reward.

2. Therefore, co-operation. "We are workers together with God." "I robbed other churches, taking wages of them to do your service." The church at Corinth was built up by a co-operation of churches and individuals, Paul being the preacher.

3. Economy. Love not only gives itself for another and builds fellowship in which to operate, but strives to do its work in the most economic way. It cannot tolerate waste. Congregations and individuals working together save and multiply all the small contributions made, appropriate all opportunities for efficient work, and produce the greatest results from the smallest expenditures.

4. Method. Love must express itself. It always expresses itself in the best way, when intelligent. Love expressing itself in missionary endeavor seeks the most practical, orderly and efficient method which intelligent disciples, guided by the mind of Christ, can formulate. The method adopted is the best hitherto discovered. It is the outgrowth of the spirit and principles of the gospel. All these principles are scriptural.

WHAT HAS BEEN DONE.

With the beginning of the year 1890 the sisters asked the elders of Woodland street Christian church to take charge of the work. Brothers Hall, Farrar and Corbin accepted the trust and called A. I. Myhr, of Missouri, to act as state evangelist. He accepted and began the work February 1, 1890. Since then 70 churches have been organized and reorganized; about the same number of Sunday-schools. There have been about 6,000 added to the churches; many weak congregations have been helped to efficiency and power. Four districts organized for work; new missions opened, where churches will be planted in the future; congregations have been planted in 14 county seats; meetings have been held in six others. The missionary spirit has been developed among all our people. Selfishness is dying. Souls are opening to the new life in Christ Jesus.

OUR OPPORTUNITIES.

There are 1,700,000 people in Tenn. to whom we are not preaching the gospel except through our missionaries. Sixteen counties without a Christian church; three hundred feeble congregations that need help; 80,000 disciples, doing nothing for missions, to be enlisted in the work. The spirit of liberality and fellowship must be developed. Preachers, asleep on the subject of missions, need awakening to their responsibility for the lost. A hundred towns within our state without a Christian church!

CHURCH RESOURCES.

Forty-six thousand disciples in Tennessee, consecrated to the service of God, could put one hundred men into this field next year. Thirteen men has been at work in the needy fields of our state the past year. There are one hundred and sixty ministers in the Christian church in Tennessee; these, by our simple method of co-operation, could secure a sufficient sum for one hundred missionaries in Tennessee. We believe the Christian church has the plea needed by the world. Believing this, we must speak. Silence now is suicide. In every field the plea for Christ's pre-eminence, the union of Christians, and the restoration of the primitive church, has gained glorious victories. Shall it fail on account of inefficient presentation in our own fair Tennessee? God forbid it. Reader, what are you doing to make this glorious plea successful? The coming convention and interest in it will indicate your answer. A. I. MYHR.

If the Disciples of Christ are to maintain the high place to which God in His providence has assigned them, they must know the Bible, the field, "which is the world," and themselves.—Our Young Folks.
Evangelistic Department

Steven's Paragraphs.

JOHN A. STEVENS, JACKSON, MISS.

"There is much excitement at Nettleton, Ark., over the strange actions of a religious sect known as the Sanctified Brethren of the Order of Holiness. A series of meetings was recently held there by two itinerant disciples who made many converts. Members of the sect profess to believe that they are sanctified and immuned from sin.

Two children of a convert, an undertaker named Hall, fell sick. The services of a physician were refused. The patients were anointed with "sacred oil" and strange and weird ceremonies were held in the sick-room. Both children died and the citizens are aroused and have determined to cause a judicial inquiry to be made as to the sanity of the members of the strange sect."

The above clipping is from the Dallas (Texas) Daily Notes. We saw the same in the Arkansas Gazette. We only reproduce it that we may call the people's attention to quite a bit of this sanctified tom-foolery, scattered about in the state of Mississippi. When you get the thunder clap theory of the Holy Spirit into a head whose back is heavy and whose front is light, with a shock of hair growing down his neck behind and to his eye brows in front, you have there and then a case of "sanctification through and through." I have never known a man or woman who was "sanctified through and through" who was agreeable at home or pleasant to live with. They generally, sooner or later, tack on the "faith cure" idea and take the position that every man should live exactly "three score and ten years." They say that to use natural or scientific means, such as medicine and doctors, in sickness, is to insult God and show that you do not believe in his power to save. As a result their victims all die, when sick enough to die. They get out of the butchery of their theory by saying "he did not trust." A man with two grains of sense and one good eye, should be able to see that God himself never abandoned natural measure in reaching a result until natural means in that particular case were found to be inadequate.

We have been paying some attention to the discussion going on in the Standard between Simson Ely and John Aug. Williams, over the question of Free Masonry. Bro. Ely is very mud against "the masons" and Bro. Williams defends them. We are surprised that a man like Bro. Williams will "stand in the light" and talk back to a man standing as utterly "in the dark" as Bro. Ely manifestly stands. If there is any thing on this earth that Simson Ely don't know one thing about, it is Free Masonry. Bro. Ely has always been a hobbyist but a good man withal, and it grieves us to see him expose himself before as intelligent a body of men as the Free Masons of this country.

The yellow fever scare has paralyzed nearly all efforts at evangelism in Mississippi for the present. But, we are going to the country and keep hammering away.

It is hoped that we can shove up the foreign missions offerings till $100,000 can be reached. When this is done possibly the attention of the brotherhood can be called to the Home Missionary Society—the good old hen that hatched out the foreign society. I think it is due time when we were dividing our gifts with the Home Board, the greatest power for good ever known among us.

Some great writer on the idiosyncrasies of humanity has said: "Always avoid people who constantly carry sad faces." My experience has taught me that this is not bad advice. If you will observe the lives of those who "glory in being sad" you will generally find a "bug under the chip."

Let every body get ready for the general convention at Indianapolis, Ind., Oct. 14th.

Tennessee Notes.

A. I. MYHR.

The coming state convention of the Christian churches at Tullahoma will be the more important and the more largely attended of any heretofore held by our people in Tennessee. More people have expressed a desire to attend this convention and see for themselves what we are trying to do than ever before. We crave investigation of our purposes and plans. If there is any thing not correct in our methods we desire to know it and such modifications will be made as may seem best.

Our purpose in all the work is to exalt Christ among the people and make known his gospel. We are seeking to practice among ourselves what we have been preaching to others. Unite in love and faith and work to make the Gospel known to the lost. We announced our purpose at the beginning and see for ourselves what we are trying to do than ever before. We crave investigation of our purposes and plans. If there is any thing not correct in our methods we desire to know it and such modifications will be made as may seem best.

Our purpose in all the work is to exalt Christ among the people and make known his gospel. We are seeking to practice among ourselves what we have been preaching to others. Unite in love and faith and work to make the Gospel known to the lost. This is the purpose of the convention. To this end we pay our money and ask others to unite with us. This work has "not been done in a corner." We are going to the country and keep hammering away. The results are known to the Lord and the people. Now we close the work of the eighth year and go up to the convention filled with hope for the future of this blessed work. All the friends of missions in Tennessee are cordially invited to come to Tullahoma and share with us the joy of this fellowship in the service of our Lord. The most happy person at that meeting will be that one who has sacrificed most this year for the service of Christ. What
have you done, brother, for the people of Tennessee since the last convention? What will the Master say? What do you say? Your opportunities are many and great. Many churches and preachers have promised to observe “Tennessee Day,”—first Lord’s day in October.

Bros. Ellis of Memphis; Watson, Surber and Reynolds, of Nashville; Shelburne of Rockwood; Clubb and Taylor of Chattanooga; Sheffer of Union City; Riddell of Springfield; Crystal of Dyersburg; Cave of Bell Buckle; Stuart of Harriman, Giddens and Holmes of Knoxville; Coyle of Bearden; Stockton of Johnson City; Crouch of Boom’s Creek; Bledsoe of Cardiff; Smith of Post Oak; Adams of Tullahoma; Morgan of Pittsburg; will not others follow the example of these and see that the churches for which they preach or with which they worship have a share in this fellowship. See that the envelopes sent you are distributed. If for any reason, you can not take the collection on the day mentioned above, take the first Lord’s day afterward, when a suitable offering can be made for the work. If only a few desire to have a part in the offering let those send what they can with, the prayer that God will bless it in producing large results for his glory.

We count on you reader for two things: take the offering for missions in Tennessee and come to Tullahoma to the convention. Come with an honest heart to look into the merits of the work and help push it, if found worthy. Come praying the blessing of God upon every effort to make Christ known.

Have you seen the Programme of the convention at Tullahoma. Find it in this issue and read it. It is a fine “bill of fare.” When you have read it begin the preparation for going to the convention. You can not well afford to miss hearing these men on the subjects announced. Come.

IMPORTANT NOTICE.

DEAR MR. MYHR: For the Tennessee Missionary Convention we will sell tickets for one and one-third fares to Tullahoma on Oct. 4, 5 and 6th, good returning on or before Oct. 11th, from all stations on this line in the state of Tennessee.

Yours truly, W. L. DAWLEY, G. & P. A. T.

Let every one who attends the convention carefully note the above. A. I. MYHR.

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Don’t forget that our next convention is at hand. It will be held in the first Christian church, Paducah, Oct. 5, 6 and 7. Don’t fail to attend. We desire to make this the best convention of all. When you buy your tickets get a certificate from your agent that you have paid full fare going, and you will be returned at one cent a mile. The Paducah congregation extends an earnest invitation, and will give you a most hearty welcome.

Bro. John P. Tuck of Central City has just closed a very successful meeting at Valley Grove, Daviers county which resulted in 22 additions. This congregation is the product of our South Ky. work, and is at present receiving some aid from our association. The meeting just closed will probably make the congregation in the future self-supporting.

Bro. H. C. Ford has recently held a very successful meeting at Salem Livingston county resulting in eighteen additions. We are truly glad to hear of this good work done by Brethren Ford and Tuck who are two of our most successful South Kentucky preachers.

Was much pleased with the recent Bowling Green convention. I believe it will help our work in that city, and throughout Warren county.

The question of a day to take an offering for our work ought to be decided upon at our convention.

Brethren who owe on pledges ought to pay up at once. You can send the money to Bro. J. H. Kerr at the convention. Better late than never.

Louisiana Notes.

Our convention has come and gone yet it is not gone, it lives in the hearts of all who were present. The attendance was not large, but was full of enthusiasm from start to finish. There was more work done in less time and by the smallest number that has ever been my lot to see. The convention was a perfect success could not have been otherwise with such men present as Jno. A. Stevens, Benj. L. Smith, J. C. Mason, J. B. Cole and others.

The state was organized, and will work as an auxiliary to the American Christian Missionary Society. We can all look forward to brighter days in Louisiana in the near future. W. C. Scott of Cheneyville was elected president and Linn Tanner, Cor. Sec. Bro. J. T. McKissick of Marshall, Tex. was called to the field as state evangelist. I hope he will accept the work. On account of my bronchial trouble I will leave Louisiana for a dry climate. My resignation which was kindly accepted will take effect Sept. 30th. After which I expect to go west, want to go to Texas, New Mexico, or Colorado, to some points where it rains but little.

My work in Louisiana and with her good people has been pleasant in many respects. It is only for the sake of my health that I could be induced to leave Louisiana. The state is in a prosperous condition. Good crops and a perfect harmony prevailing in all South and West Louisiana. May God’s blessing attend the efforts of all the dear friends and brethren in the state. I shall ever watch with anxious eyes on all the moves, and will ever be ready to render any assistance possible.

FRANK LANEHART.
LETTER FROM BRO. MANIRE.

DEAR MESSENGER: Here I am, and here I am likely to stay until the quarantine is raised, or at least somewhat modified. The trains having been forbidden to stop at the depots along the road, I came out from Jackson, Wednesday, with Dr. McKay in his carriage, hoping to be able to fill my appointment here and at other points by private conveyance. It was the last day on which I could have left by any kind of conveyance, as on the next morning every place was quarantined against every other place, so that I can neither get back into Jackson, nor away from Madison. Nor can I preach, as the authorities have forbidden all assemblies of every kind. Had I anticipated so strict a quarantine so soon, I would have taken the train at the quarantine station near Jackson and gone to St. Louis. As there is no work to do, and no sick to wait on, there is no bravery in staying; but as I can not get away, not even on foot, I have just made up my mind to stay awhile any how. Bro. W. A. Neal and wife took time by the forelock and left on Monday for Louisville, Ky., and I hope they arrived safe, and will have a pleasant and profitable visit. I hope his wife will fully recover health by the time they can return. Many of the citizens of Jackson had left before I came out, and many more were leaving the same day. There is no yellow fever there, and but little sickness of any kind. Indeed the city is healthier than usual at this season of the year; but this cuts no figure in a yellow fever panic. There are several cases at Edwards, but with the exception of these, I do not suppose there is a case of yellow fever nearer Jackson than New Orleans. It is a case of a little yellow fever of a mild type, and a tremendous scare all over the state. I sincerely hope that the fever will soon abate, and the panic subside. More anon. Yours Most Truly,

B. F. MANIRE

Madison Station, Mississippi.

LETTER FROM BRO. PATTERSON.

DEAR BRETHREN: On May 9th I began a tent meeting at Crawford, Miss. assisted by J. E. Wells leader of music. We continued for two weeks preaching day and night, tent full and oft times overflowing. At this place we at one time had a splendid congregation but death and removals reduced the number to four or five faithful ones. Nine were added to the Lord, church set in order, and money raised for regular preaching. We left the little church greatly encouraged. From there we went to Sardis, Miss. and began a tent meeting, which lasted two weeks. At this place I held a five days meeting last fall, which resulted in twelve additions: five more here added by baptism during our meeting, and arrangements were being made for a lot on which to build a house of worship. Crowds very large and interest intense from first to last.

At close of this meeting I completely gave down and took malarial fever. It is now thirteen weeks since I was taken and am still confined to my bed and room though am able to be up a little. I was booked for every day this year. I had my heart set on going to the Amory Convention, but could not get there. At this convention our dear Bro. Atkinson learned of me and my long illness, and has been very kind to me since I received a check from him a few days ago for $25.00. The Lord bless dear Bro. Atkinson and all others who contribute to Ministerial Relief Fund. I can now fully appreciate the need and importance of such a fund and will ever be a willing supporter of the same. Now I want to say in conclusion if there is any one that feels it in his or her heart to assist me by sending me a contribution in this hour of affliction, it will be highly appreciated. Direct all communications to N. B. Patterson, Box 3, West Point, Miss.

Yours Fraternally,

N. B. PATTERSON.

West Point, Mississippi.

LETTER FROM BRO. ANDERSON.

DEAR MESSENGER: I have just been reading the many good articles in the issue, Sept. 24th. I notice the word or name disciple used when referring to Christian brethren. Now this word disciple simply means a learner, a scholar, a pupil (Webster) one who is receiving instruction from some one. Let us say "disciples of Christ." In some places we already hear the church of Christ referred to and the name accepted by the members as the Disciple's church. Why I would just as soon have it said that I was a member of any other non-Bible name body as for it to be said that I belonged to the Disciple's church. In our country we have other disciples than those of Christ, and I desire a destination. Brethren in Christ think whither we are drifting. The denominational world are too glad for us to accept this non authorized name, and thereby admit that we are one among the number of the sects of Christendom. Let us use language and names that mean something.

Bro. F. J. Turnbin held a meeting at Marten's Chapple, a church of Christ out some twelve miles from Anniston in July with eleven additions. He preaches once each month for this church and on his visit last Sunday baptized three more, making fourteen in all.

Bro. Bird will begin a series of meetings in Oxford next week. Bro. Bird has the power of attracting and holding good audiences; and we shall expect to hear of much good from this meeting.

Anniston, Alabama. E. C. ANDERSON.

LETTER FROM DUBLIN, MISS.

DEAR MESSENGER: Seeing a letter in the-
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Standard Publishing Company,
216, 218 and 220 East Ninth St.,
Cincinnati, Ohio.
The Tullahoma Convention.

There is soon to pass into history the Eighth Annual Convention of the Tennessee Christian Missionary Society. Those who do not and cannot attend our conventions; who have never felt the holy enthusiasm which they arouse, the higher ideals which they inspire, the love and fraternal spirit which they cultivate, the enlightening and broadening influence which they exert—such brethren as these are to be sympathised with. I hold it toward this day that I am a better, broader and stronger man for having attended many of our conventions, state and national. While men may go to heaven without attending conventions upon the earth, there is no place upon the earth than one of our conventions nearer heaven.

The infidel, the agnostic, the cold man of the world who never felt the saving power of the Christ—it is those who scoff at religion; so, the men who attend our missionary convocations, who know not their happy associations, their gracious influences, their power for good—these are they who oppose conventions. But "when ignorance is bliss, 'tis folly to be wise," when it happens that ignorance is a lock to one's pocketbook, and wisdom a key that opens it.

Aside from the value of conventions in general, to that at Tullahoma attaches particular importance. It is to be composed of a people who believe that "the gospel is the power of God unto salvation to every one that believes," and who ask with Paul: "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" Our position, then, is that the salvation of the lost men and women of Tennessee is conditioned upon our carrying to them the gospel of the Son of God, and their acceptance of the same. If responsibility can be immesurable, that which this position makes us to assume is unquestionably so. To acknowledge that the eternal welfare of thousands of men and women in Tennessee rests, in a large measure, upon our shoulders, is to acknowledge a responsibility that should make us tremble before the God of heaven. Have our gifts and our efforts the past year been commensurate with our position? This is for us but one conscientious course to pursue, and that to exert all the power we possess, to contribute all the time and give the last dollar we can spare, that the gospel may be preached to the remotest corners of the state. To idly stop and argue about methods is to play the part of thoughtless and truant children, and make a mockery of the greatest work to which man was ever called. Nu answer of men, when the world began, was ever confronted with graver duties than will be that early to convene at Tullahoma. The disciples of Christ in Tenn. are not lacking in opportunities. These are abundant. There are no insurmountable obstacles in the way. More consecration and more money—these are the needs of the hour. Perhaps one of the former would suffice; the latter, more than likely will be the need. Then let us have more consecration. There are too many men who give five dollars who ought to give ten; and too many alas! who give naught. There are entire congregations in Tennessee which give not one cent to have the gospel preached to others. Such a congregation ought to wake up or die, and cease to disgrace the community with a simulated Christianity, and that bedizened with mock gravity. There are whole counties in the state where we have not a single congregation. There are no standing armies, however, to keep us out.

Too much of our army is out and standing—that is the trouble. We have no excuses, at least God will hear none when we come to judgment. The results of the eight years' cooperative work in Tennessee are gratifying indeed. Beginning at naught, it has grown to happy proportions. As the reader will learn from Brother Myr's article in this issue, many churches have been established, many weak ones strengthened, and thousands of souls have been added to the one body. Eight hundred souls, through our co-operative work during the past year, have been brought to Christ, and the same happy privileges offered to many hundreds more. The work is growing rapidly, and many who were once opposed to it, are now numbered among its staunchest friends. I state authoritatively that the expenses incident to the Tennessee Christian missionary Society, as a society, during the past year aggregate only $240. This, of course, does not include the support given to Brother Myr and other evangelists while preaching the gospel. Such expense would necessarily have been incurred under any sort of system. All talk about tremendous expense attached to the co-operative plan is unwarranted and false. Such talk, however, is calculated to prejudice the minds of some people against the work. The facts, the most dangerous opposition to co-operation and missions is an appeal to the stinginess of the people. Ory out expense, in connection with co-operative work, and there are those who will turn in horror, and flee away and pause not until they are safely ensconced in the bermuda's plan—take care of yourself, and "let evangelists trust the Lord."

The first Sunday in October is the day set apart for offerings to state work. Let us be loyal upon this occasion. Unless there is an extraordinary collection on this day, we shall close the year in debt. Let us rise up as one man, and allow no such deficit to occur. Then shall we go up to Tullahoma with clear consciences and the thought that work be enlarged the coming year, and God be glorified upon the earth.

W. South Kentucky Convention.

What is said in another article on the Tullahoma convention, applies in every way to our work in South Kentucky. The only difference is, South Kentucky work has been of another character, and by reason of age has attained a volume and solidity not yet reached by our people in Tenn. For fifteen years Bro. Gant has earnestly and faithfully pushed forward the co-operative work in the "Purchase" till today, no territory of its size in this country is so effectively worked as is this South-west Kentucky district. Beginning on the night of October the 6th, at Paducah, Kentucky, there will be gathered together one of the greatest audiences of Christian workers ever assembled in South Kentucky for religious purposes. The program is to be found on another page.

In this connection, it is as good a place as any, to meet a fallacious statement about the expensiveness of conventions, and the exultant peroration of "the money could have been spent in so much better way." From certain quarters such statements form a large part of their stock in trade. In the first place, we want to say, that those who attend conventions, regardless of their expense, are the most liberal donors to all missionary enterprises home and foreign, and to all charitable purposes at home. It costs money to educate our children. We send our daughters off to college and pay at least $250.00 a year for their education, and think it money
well spent; and so it is. Conventions are schools to educate us in giving and doing for the Lord—the best and cheapest schools in the land. The time has been, and may now be in some places, where it is thought to be a waste of time and money in educating our children. The same objection could be raised, the money could be spent to more profit. Pessimists sit down and figure up what a convention costs, and then add, "How much better use the money could be put to." Then we feel like asking these folks, what use do you put your money to? How much tobacco do you chew up or burn up in a year, that could have been put to a better use? But that's another question—Oh yes! A lady recently was objecting to endeavors or conventions, on the ground of their cost, and that too, she said, for nothing but pleasure. I told her that she was mistaken, honestly of course, about its being for pleasure only. But put it on that ground pure and simple, I said she had no kick to make. I told her of an endeavor woman who wore a hat all summer that cost only one dollar. The objecting sister would not have worn a hat costing less we will say than four dollars, for she had money. Now I said, there is a difference between the endeavor hat and the objecting hat, of three dollars. This three dollars is not a necessity but a luxury, a pleasure! How much better, I added to take that three dollars and give it to missions, or pay your way to the Paducah convention, or give to the poor, or give it to the preacher, or—yes—invest it in three copies of the Gospel Messenger, keep one for yourself and send the other two to parties who need to be cured of religious dyspepsia! That's a different thing!—hem? I said I'm not kicking understand, that three dollars belongs to you, and you have a right to spend it as you please, put it in a hat, attend a convention or give it to the poor. I closed with these thoughts: (1) Money never was spent in any good cause, but what a better use might have been made of it; and if we were to wait for the best cause to present itself, we possibly might not give at all, and (2) "Happy is the man who con-demneth not himself in that thing which he alloweth." And (3) As conventions of religious folks was a school for noble purposes, money, spent in that direction was money well spent, whether it might be better spent or not. This old stale argument (7) about money being better appropriated—has been repeated that we do not at once call to mind the same language used by Judas Iscariot, when the woman anointed the feet of Jesus: "It might have been sold for much and given to the poor." Let every reader of this paper who can attend both the Tennessee and South Kentucky conventions. Our word for it, it will be money well spent.

A. I. MYHR.

The man who wears this name is no stranger to my readers; and to the brotherhood at large is he characteristically known as "the insuperable worker in Tennessee."]

He stands about five feet and ten inches, and weighs about one hundred and fifty pounds. He is a young man, about—years old, and is unmarried. Near eight years ago the subject of this sketch, in response to a "Macedonian Cry," came to Tennessee and engaged with a few others in the organization of the "Tennessee Christian Missionary Society." From its inception this co-operative work has met with strong opposition, but, undaunted and determined, A. I. Myhr has pushed it forward and the results and prestige of the last eight years are a credit to him, a source of profound pride to our missionary brethren and a glory to that merciful God who taught us to love our neighbors as ourselves.

A. I. Myhr is a man of conviction. What he believes is a part of his very soul and to it he is unwaveringly true, even with his last dollar and the last inch of his strength. He believes that what ought to be done can and must be done. Discouraged never, he knows no obstacles, fears no opposition and falters before no enterprise which aims to carry the gospel to the lost men and women of our beloved Tennessee.

My subject is a friend to young preachers. He believes in young preachers. They have not fallen into irreformable grooves, are too young to be fossilized and have no reputation which, to protect, imagination sometimes alas! suggests a course not altogether courageous. To the young preacher he offers a heart full of sympathy and love and extols the encouragement and help within his power.

Truly may it be said that A. I. Myhr is unselfish. Out of the money given to Tennessee missions all other evangelists employed are paid first. When the books close this year whatever indebtedness remains will be to him. As yet he is largely unpaid for his year's work, and our brethren should see to it that, at the Tullahoma convention, he, as well as others, receive what is due him and what he has so faithfully earned.

A. I. Myhr's highest ambition is to raise one hundred thousand dollars and, with the interest on this sum, to preach the gospel forever to the poor of Tennessee. Certainly this is a Christ-like and noble ambition. It is just what can and ought to be done. Our brethren in this state could raise this sum and never miss it. Let us hope that our brother's ambition shall be that of us all, that the endowment shall be raised and that when we come to the judgment we shall have done all we could to render obedience to Him who said, "Go ye into all the world and preach the gospel to every creature." W.

Editorial Notes.

The hope of our race is a united church bringing the living Christ to a divided world.

This issue is made up largely of convention notes. Our South Ky, and Tennessee Conventions meet next week.

Brother F. B. Uddell, one of the elders of the Central Christian Church, St. Louis, Mo., is in the city this week on business.

Our office was honored with a call last week from Brother Hall Calhoun, of Franklin, who preaches for our church there, and also from Brother Louis Riddle, of Springfield, and his father who lives in Missouri. We were glad to have these brethren call.

Last week the senior editor put in a day with the church at Trenton, Ky., and added a large list of subs. to what we already had there. Brother Ligon, our first page editor, lives there, and is held in high esteem by the church. We don't propose keeping silence on the preachers' wives. Brother Ligon could not help being a good and useful man, with as good a wife as he has. Our day there was a pleasant one.

CHURCH EXTENSION RECEIPTS.

$1,392.75 gained the first 18 days of September.

Receipts 5d 6 days Sept. '97, $2,232.36

$1,096, 1,311.36

Gain $920.30

Illinois leads with $1,154; California is second, with $167; Ohio is third, with 142; Missouri is fourth, with $109; Indiana is fifth, Pennsylvania sixth, Iowa seventh, Kentucky eighth, and Kansas ninth. Remittances should be made to G. W. Muckle, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.
Reports from the Churches

ALABAMA.

HILLSBORO: Elder W. H. Sandy, of Miss., has been with us three days, and preached four sermons. I have never seen so much good done in so short a time. Three were restored to the fellowship of the church, and the church set in order. Two bishops and two deacons were ordained by prayer. He left the church in much better condition than he found it.

T. B. POTTER.

HILLSBORO: The Flower Hill meeting, near Hillsboro, Ala., is a thing of the past. It began on Sept. 11 and closed on Sept. 22 with 22 additions from all sources. Three preachers were with us most of the time, viz., Bros. T. B. Potter, J. L. Motes, Dr. J. P. Jones. We preached three nights at College Grove and set the church in order. Two prophets returned and promised to serve God faithfully in the future. We start home to-day to resume work in Mississippi. Will report results regularly.

W. H. SANDY.

LOUISIANA.

TOOBY'S: Brother C. W. Sadler of Garden City, Miss., and the writer came to this place on Sept. 8, and started a meeting. Brother Sadler assisted me until Sept. 11, and then went up the river to Tiffin's School House, where he has been preaching to large audiences ever since. The meeting lasted until last night at this place. The visible results are as follows: Church organized with nine charter members and fourteen added to the fellowship. Brother C. W. Sadler and I are going to continue to preach on Black River in Louisiana until December, with possibly a week or two in other places excepted. Success to the Gospel Messenger.

D. W. BROWN.

SOUTH KENTUCKY.

LEXINGTON: Meeting in Mobile postponed on account of fever.

H. C. MEYERS.

PRINCETON: Brother H. D. Smith, of Hopkinsville, has just closed a ten-days' meeting with this church. He will return to us next Tuesday and deliver before the disciples of Caldwell County in their first meeting an address on world-wide missions.

W. S. PAYNE.

MORGANFIELD: We are having good times spiritually in all our work in this county. The spirit of unity and activity pervades all sections, and the churches are beginning to reap the fruits of peace and co-operation. Evangelist E. J. Willis, through the instrumentality of the South Ky. Co-operation, conducted a volunteer meeting for the church at Unontown, which has greatly strengthened the faithful, struggling church at that place, and stirred the whole town in the interest of the gospel. There were 21 additions to the church.

W. A. GIBSON.

SOUTH KY. CONVENTION.—This is my last appearance in the Messenger before the convention, and I take this opportunity of making one more earnest appeal to those who have not yet paid their pledges. About 20 per cent. of the pledges made at the last convention, and nearly 50 per cent. of those made to the evangelists, still remain unpaid, and we need every dollar of it. Brothers and sisters, take advantage of the few remaining days, and send in your payments before the convention.

Read W. H. Pinkerton's cordial invitation in the last issue of the Messenger, and don't fail to comply with his request to send your names to him not later than Oct. 1.

Be sure to obtain railroad certificates when you buy your tickets.

Brother E. H. Crossfield is doing an excellent work for the church at Owensboro. At the last prayer meeting service there were four additions to the congregation, all of whom were "baptized the same hour of the night".

JAS. H. KRAS.

CABIN: The writer and I. H. Teel conducted a meeting at Canton, Ky., of eleven days' duration, beginning Sept. 14. I held the meeting, and Brother Teel preached to it. Brother Teel, though a young man, has a rich store of valuable information, and understands imparting the same. His sermons are clear, logical, and practical. His stay in Canton was a short one; but, by his strong efforts and earnest appeals, he did much good in the Master's cause, and won the hearts of the good people of Canton. Eight were added to the congregation, and one confessed who will be baptized at my next regular appointment, making nine in all. Religious thought and activity was awakened, brotherly love increased, and all led to appreciate more fully the church and its mission upon the earth. The Lord bless this young man who truly loves God and humanity.

W. H. FANCIL.

OWENSBORO: Last Wednesday evening our prayer meeting was especially interesting. 150 were present. After the discussion of the question, "What Must I Do to be Saved?" four responded to the invitation of the gospel. All were adults—a mother, two sons and a daughter. The sons are well known and highly respected railroad men. They requested that they might be baptized "the same hour of the night;" and, as they preferred the river to the baptistry, we went at once to the landing nearby; and, in the presence of 250 or more, immersed them into the name of the Holy Three. A happy family, a happy church, a happy preacher.

I go out in a suburb of the city next Thursday night and preach at the Methodist Mission, in order that a very old lady may obey Christ. Success to the Messenger. Fraternally,

R. H. CROSSFIELD.

TEENNESSEE.

CLARKSVILLE: Two added to church Sept. 26.

A. M. GROWDEN.

DRISKILL: I have just closed a good meeting at Antioch in Cooke county. Had nine additions. Lovingly yours in Christ,

E. C. BUCK.

CHATTANOOGA: Two additions to the Walnut street church yesterday. We are preparing for the offering for State work to be taken next Lord's day. Preachers and churches, let us make next Lord's day a grand day for State Missions. Take the collection—take it!

M. D. CLURE.

Passed the $100,000 Mark.

Comparing the receipts for Foreign Missions for the week ending Sept. 22, with the corresponding time last year, shows the following:

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<th>Description</th>
<th>Last Year</th>
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The receipts to date amount to $106,349.66. Thousands will rejoice to know that the $100,000 has been
reached. Let it be announced in every pulpit next Lord's day. The Lord be praised that he has touched the hearts of our people to respond so well. "O let the nations be glad and sing for joy." "Let the people praise thee, O God; let all the people praise thee," "God shall bless us, and all the ends of the earth shall fear him." Remember the books close Sept. 30 for the current missionary year.

Send to F. M. Balms, Treas., Box 750, Cincinnati, Ohio.

Obituaries.

Obituary notices of 100 words inserted free: one cent a word charged above that number. Send remittance with notice.

DUNLAP.

Elder R. W. Dunlap, the popular citizen and beloved minister, died Wednesday afternoon at his home in Paris, of a complication resulting from an attack of hay fever, from which he had been a sufferer for years. His remains were interred in the City Cemetery Thursday afternoon, with services at the Christian church, and grave, by T. J. Newell, Elder M. Ball and H. L. Calhoun. The deceased gentleman was the youngest child of John H. Dunlap, esq., and his wife, Marrietta Beachamp, and was born November 30, 1851, in the Conway house at the corner of Washington and Brewer streets, then the family residence and was brought up in the town of which he became so useful and member for years to come, when overthrown by his fatal malady. His loved ones have the sincere sympathy of his friends, and on his departure the citizens presented him with elegant gifts, a token of respect entertained for him. He served one term as superintendent of public instruction for Henry county, and no man did more to sustain and support the educational interest of the county. Both as an official, and afterwards as a private citizen, he labored untringly for the advancement of the cause of education.

His success in the ministry was circumscribed by his attachment for the people of the place of his birth, but his services to them can never be fully estimated. His influence with the young was remarkable, always ready to give comfort and advice. No man was too friendly and degraded for his assistance and kindly offices. Thus did his Christian duty and earned, above the love of his fellows, the reward that awaits the faithful above.

A genial pleasant companion, a gentleman, a sincere man with a cultured mind and strong constitution, he seemed destined to serve his generation for years to come, when overtaken by his fatal malady. His loved ones have the sincere sympathy of all, but it is not alone their loss. The public loses a man that the coming years will fail to reproduce in all the strength and kindness of his nature. His death would be a source of ceaseless regret but for the promise held out to one of his life and deeds.

PROGRAM

OF THE EIGHTH ANNUAL CONVENTION OF THE CHURCHES OF CHRIST IN TENNESSEE, TO BE HELD AT TULLAHOMA, TENN., OCT. 5-7TH, 1897.

TUESDAY MORNING.

10:00. Address of Welcome, F. L. Adams.
10:30. Address, "What are we here for?" J. E. Sinard.
Discussion: (Five minute speeches.)

TUESDAY AFTERNOON.

2:00. Devotions, J. P. Holmes.
2:15. Appointment on Committees.

TUESDAY NIGHT.

7:00. Devotions, G. C. Stocker.

WEDNESDAY MORNING.

9:00. Devotions, J. E. Terry.
9:15. Appointment on Committees.

WEDNESDAY AFTERNOON.

2:00. Devotions, H. B. Easterly.

WEDNESDAY NIGHT.

7:00. Devotions, E. G. Buck.

THURSDAY MORNING.

9:00. Devotions, E. P. Maeks.
10:00. Address, "The prayer-meeting" discussion, L. D. Riddle.
10:45. Paper, "Ladies' Aid Society, value to the church," T. A. Reynolds.

THURSDAY AFTERNOON.

2:00. Devotions, E. L. Crystal.
"How I manage my school?" Victor Smith.
Address, "Wisdom in soul Winning," R. F. Davis.
4:00. Report of Committees.

THURSDAY NIGHT.

7:00. Devotions, M. D. Clubb.
7:30. Sermon, R. Lin Cave, Lexington, Ky.

You are cordially invited to attend the convention.
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J. B. CARR, Manager.

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A. C. KUYKENDALL, Sec., Manager Boys' Department.

West Kentucky College.

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Christian Endeavor Department

Miss Bihl Streete, Editor, Clarksville, Tenn.

HARDSHIPS.

Oct. 6. The apostle. 1 Cor. 4:6-12.
Oct. 7. Joy in hardship. 2 Cor. 7:1-16.

Anything worth having must be worked for. We do not value that which costs us nothing. Character is not given to any man; he must build and develop it for himself, encouraging this tendency, suppressing that; he must avoid mistakes in the future by remembering those of the past; each victory over selfishness or evil makes us stronger, just as the muscles are developed by exercise. There was never yet a life without its trials, and never will be; and, as they cannot be avoided, the question is, how to bear them. To endure them for Christ's sake means to be patient in the midst of annoyance; to be brave when the future looks dark, and the only comfort is in remembering when we have done our best to please God, all things will prove to be the best for us; it means to be cheerful in trouble. not rebellious; it means to be strong in temptation. These things are not easy, but they are less hard if we remember that Jesus has been through with all that we can ever have to bear, and knows just how hard we must struggle if we would win. Perhaps the most important lesson in this topic is to endure cheerfully. Fretting spoils any service; complaining spoils any sacrifice. Endurance must be just as willing as aggressive work.

When God sends hardships, it is because they are needed; but sometimes bring trouble on themselves. Sickness will follow imprudence, weakness will follow extravagance or carelessness. When that is the case, endurance is not a virtue. The best thing is to remove the cause, and to be more careful in the future. It is never right to neglect the talents God has given, whether they be health or money or genius.

This topic may be very appropriately used in connection with Forefathers' Day, in considering the real hardships of many kinds which were borne by the brave men who dared to disregard all that was not in harmony with the Bible.

The collection for Home Missions is a feature that should not be overlooked. Let it have a place on the program, even if the contributions must be small. Every society ought to have a well arranged program for this day: it would be a helpful idea to ask the pastor for a brief talk, perhaps on the life of one of the "forefathers," or on the influence of our church, or kindred subjects, in keeping with the chief theme.

Amos R. Wells, in the Golden Rule, writes of a practical Bible: "Is it not evident, then, Endeavorer, that the only practical reading of the Bible is one that stores it away in the memory and stores it away so systematically that any needed portion can be found just when it is needed? Of what use is a spade if it can be found only when raking is in order? What is the advantage of a handful of keys if the particular key that fits the case is lacking? It is not how much you read, but the manner of your reading that counts. A single Bible verse, digested each day and made a part of your spiritual organism, would mean in the course of the year 365 verses; some twenty chapters. It would be easy to get the essence of the entire Bible into those 365 verses."

He then suggests a plan for Bible reading, simple and not novel, but which has been tried, and found to be good. "It merely consists in writing, after each Bible text you come across that is likely to be helpful, the initial of the circumstance under which it is likely to be of use: For instance, after all passages treating of death—all passages, I mean, that appeal especially to you as you read them—print neatly the letter D. When you meet with verses that seem to you likely to be encouraging in seasons of disappointment, print after them the contraction Dep. You are often worried. Place a big W after the many verses that help to make men cheerful. A W will distinguish for you the passages that will tend to make you a better workman.

"This is to be a very real affair all through, so I urge you never to mark a verse that does not at the time impress itself on you with its beauty and force.

And, finally, but most important of all, review. A marked Bible is no better than an unmarked Bible unless its owner is entirely familiar with the marked passages, and can turn to any one of them whenever he pleases. And so, as soon as you begin to thus emphasize passages, begin to review them. At first, glance over day by day every verse you have marked. Later, when the number of verses becomes larger, select each day only a single category of them, such as those marked with a c for "contentment." Review them, and review them, until you are perfectly familiar with every verse you have marked that bears on this subject, and then, the next time you feel the cold mists of covetousness or envy settling down over your life, you will know where to go for the sunshine."

Endeavorers who have enrolled their names in the Tenth Legion will not find it hard to contribute when the time comes; for they will know just how much they have to give to the Lord's work directly. Systematic giving ought to be a part of every Christian worship.

The time for our great convention in Indianapolis is very near. An unusually large number of delegates from the Christian Endeavor societies is expected. To attend this gathering will be to come into closer touch with the men and women of our church: to know more of the work that has been done and is being done. It will be an education in many ways. The program can only suggest the good things in store for those who go: still it is inspiring to read the names of those who will speak. How much more so it will be to attend!

"Little minds are tamed and subdued by misfortune, but great minds rise above it."—Washington Irving.

"No man or woman can really be strong, pure and good without the world being better for it."—Phillips Brooks.

CHRISTIAN DEPOSITORY.

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

Christ committed the extension of his kingdom to his disciples, and the endeavor of every Christ-filled heart is to enthrone him in every life as Lord and Master. The commission reads: "Go ye into all the world and preach the gospel to every creature." The "Go" is a direct command; the world is the limit; every Christian is included; to preach is the mission; the gospel is the message; and salvation is the end of every one that believeth and is baptized. As a commandment it brings personal responsibility for the salvation of every unsaved person in all the world, limited by ability and opportunity. In view of such obligations, how sad it must be for that Christian who neglects to help in this ministration of life to the lost. Should our brother in the flesh fall sick, no opportunity would be neglected to heal him; should he die by our neglect, if we loved him, how bitter would be our anguish. Then, how anxiously should we watch for the sick souls of our prodigal brethren; how zealously should we bring to them the Great Physician, especially so since their lives will be demanded at our hands in the judgment. We must be missionary or be lost. Our opportunity in Tennessee is now at hand. One million and seven hundred thousand people who have never heard our plea are here in our own Tennessee. Have we given commensurate with our ability? We must not fail now. Let every brave-hearted Christian do his best, and give as the Lord has prospered him, and soon Tennessee will be for Christ. Give we must, lest we be castaways.

Mississippi Letter.

My meeting closed at Eupora, Sept. 24. There are 5 members living in the town and a few in the country nearby. Sickness interfered with the attendance to some extent. I am sure the meeting will result in much good beyond the now visible results. There were more than a half-dozen men and women who have never heard our plea are here in our own Tennessee. Have we given commensurate with our ability? We must not fail now. Let every brave-hearted Christian do his best, and give as the Lord has prospered him, and soon Tennessee will be for Christ. Give we must, lest we be castaways.

Sister Eva Crowder rendered valuable service in music during the meeting. She did her part of the work nobly. My home was in the family of Brother Dr. Wiggins, and right royally was I entertained. I am under many obligations to him and Sister Wiggins. It was my pleasure, during the meeting, to visit a number of families, not members of the Christian Church, and enjoy their hospitality. Their kindness will never be forgotten.

Miss Esther Boyes was organist during the meeting, and was punctual, never missing a service.
PROGRAM

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

THURSDAY MORNING.
10:00. Address, W. C. Payne.
10:30. Message of the Board of Missions.
11:00. General discussion.
11:30. Adjournment.

THURSDAY AFTERNOON.
2:00. Devotional exercises.
2:30. Reports: Committee on organizations, 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. C. Moore.
(c) In the Endeavor Society, J. H. Brooks.
4:00. Adjournment.

WEDNESDAY MORNING.
7:30. Song Service.
8:00. Address and appeal for pledges, H. D. Smith.
8:30. Reports of committees.
9:30. Devotional service.
10:00. Response, J. A. Branch.
10:15. Appointment of Committees.
10:30. The needs of the East Alabama field, J. A. Branch.
11:00. General discussion.

AFTERNOON.
2:00. Devotional services, Eld. J. C. Tibby.
2:15. The Sunday-school as a factor in missions, Miss H. Wadkins.
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.

EVENING.
7:30. Devotional Service.
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 God to 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 Plea," O. P. Spiegel.

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