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Gospel Messenger.

Devoted to the Cause of Christ in all the South and throughout the World.

Volume VIII.

Nashville, Tennessee, October 15, 1897.

Number 41.

Movements of the World.

J. W. LIGON, TRENTON, KY.

The following extract from the New York Sun probably shows the trend of political feeling in Australia toward Great Britain. Tristram Dunmaugh, a rich Australian, has recently been in New York; and while there expressed what he said was the sentiment of the Australian people. His remarks as given in the Sun concludes with this paragraph:

"I don't know how I can state the matter more briefly than by saying that even the most conservative people of Australia are looking, not without hope, for the eventual establishment in Australia of a government precisely like that of the republic of the United States in every essential feature. The temper of the Australian people is republican. I have observed for many years past the gradual diminution in volume of the chorused, 'God save the Queen at the Australian theaters, and the singers of Rule Britannia' in Australia now-a-days are generally young fellows just out from England, and perhaps three parts drunk. Australians take very great interest in American affairs. In my opinion one of the things of the future (and perhaps not the very distant future either) is first the Australian republic and then a sort of friendly alliance of the Australian republic with the republic of the United States. If the first five years of the century soon to begin do not witness at least the initial steps toward the formation of an Australian republic. I have gauged very improperly the political sentiments of the people among whom I have spent my entire life."

Mr. Debs, the distinguished labor leader, is growing more conservative than formerly. This is seen by his recent speech at St. Louis. Here are some of his words as given in the daily papers: "Strikes don't pay. All strikes are lost. They are useless. They are caused by the employing classes. When capitalists get ready or a strike they provoke them, know-

ing well their cause is won before the conflict is begun. The various labor unions of this country have all they can do to take care of their own men. Never was this better exemplified than in the recent miners' strike. Never in my experience have I seen a strike which had the sympathy of the public and even part of the employing class as this one did, and yet when an appeal was made for financial aid, less than 7 cents per striking miner was received."

The *Gospel Advocate* of Sept. 30 has an interesting letter from our dear friend and brother. J. M. McCaleb missionary in Japan. We should be glad to give our readers the letter, for it is good and true; but it is too long to reprint on this page. We have room to give only the following note appended to the letter:

"Brother McCaleb has handed me the above letter to second, which I most heartily do. Brethren ought to do more in these dark regions beyond: and if the courage of brethren is to be spent in America in showing the unscripturalness of societies, while they do nearly nothing to save the heathen idolaters, what does it profit? Excuse me if I manifest a little irritation. Brethren said to me when I was in America: 'Yes, we shall stand by those brethren who have gone trusting in the Lord without a society to back them.' They have never been heard from. The Lord wants men who will come and go, and not talk so much. The only vestige of argument against independent work or New Testament work in modern times is that those who contend for it do nothing but contend. Now, let us have practical work, and the mouths of the gainsayers will be stopped. In the name of him who died for us, O come over and help us save the blind, perishing millions! We shall work on till we die, help or no help. We want no more Demoses who will turn away. Come, and the Lord will use you.

E. SNODGRASS."

There is no doubt that Bro. Snodgrass has plainly stated the main objection that many urge against the independent plan of mission work. It just simply don't work. If the churches would do the work that they ought to do, the planless plan of missionary work would receive the approbation and support of many who work for missions through the Foreign

Society. Teach us by example as well as precept that mission work can be done better without organization than with it, or even that it can be done as well, and, so far as this end of the MESSENGER is concerned, it will be with you, heart and soul. And we believe that the entire brotherhood would do likewise. A mission board is only a means to an end; and if we can reach the end without the means so much the better. If the independent way is the "more excellent way," convince us—for, in truth, we should like to be convinced—and we shall gladly work in that way. Teach us by example as well as precept.

"At last peace in the Orient has been formally declared, and Turkey is triumphant in arms and diplomacy. The treaty was signed at Constantinople in the presence of representatives of the six powers who made such a failure in attempting to control the course of events with respect to the interminable eastern question. By the terms of the compact, Greece will pay the cost of her defeat and have her finances controlled by an international commission, which will look after the indemnity for Turkey and the interests of the European holders of Greek bonds, including those which were defaulted some years ago. This is a virtual abdication of the functions of government as the hand that holds the purse strings is the hand of power. Greece will be virtually under the tutelage of the six powers. Besides the indemnity, Turkey while evacuating the plains of Thessaly, will occupy the passes and other strategic points, which in case of war give access to and control over the plains. The possession of these passes by Greece made possible the raids into Macedonia which brought on the late war. The Cretan question remains unsettled, and the autonomy promised to the islands is still in the future. The results of the war have been to humiliate Greece, to revive Turkey as a power in Europe, and to discredit the wisdom, the righteousness and the efficiency of the boasted concert of Europe."—*Christian Standard*.

Thus ends the matter for this time; but the fire is only smothered to break out in a fresh place. There can be no permanent peace in eastern Europe till the power of Turkey is forever broken.

Original Contributions

The Character and the Work of an Evangelist.

E. M. WAITS, FULTON, KY.

2 TIMOTHY 4: 6.

The one command of Jesus after his resurrection five times emphasized was the universality of the gospel claims—Go—was the key-note, the embodiment of his religious teaching. If this message of love sympathy has blessed you go teach it to others—go pour this vial of joy and sympathy into their saddened hearts and homes. Let this break like a shower in the desert place of their life that it may bloom like the rose of Sharon and exalt itself like the Cedar of Lebanon.

The blind obedience to this one command of discipling nations was the burning desire of every Christian of the apostolic age. Their lips, like Isarob's, once touched with a coal from the altar behind the veil, they were ever on alert that they should be "living epistles known and read of all men" and from the time when the Pentecostal fires and early persecutions burned out their waiting indifference, their vices might have been heard up and down the rugged hills of Galilee; before the beautiful gate of that time honored monument of Judaism; among the crags of Samaria's mountains; by the way of Hzulus; through the length and breadth of proconsular Asia; threading itself through the mountains of Taurus to the proud capital of Syria and still onward with its stately march until the patron gods of the Ephesians and Lystrians were no more and the cultured cities of Achaia and Macedonia were bowing to the thus far unknown God; and still another advance until the proud capital of the Cæsars was bowing its head, e'er this hero of a thousand bloodless battle fields had scarcely finished the redemptive work or the eden of the angel host on Judea's hills with their "peace on earth and good will toward all men" had ceased to ring in the blue vault above.

Amid the stately march of events how thrilling to hear one whose testimony for the claims of this kingdom cost him more than all others. This death's dirge of one of earth's greatest heroes in a sublime strain of triumphant hope which is familiar to every Christian and which has nerved the heart of a myraid of martyrs: "I have fought the good fight I have finished the course I have kept the faith henceforth is laid for me a crown which the Lord the righteous judge will give me in that day. He saw before him the doom of an unjust magistrate, and a sword of a blood slained executioner but in sight of this he appealed to a higher tribunal who would soon change the fetters of a criminal into the

wreath of a conquerer. He looked beyond the transitory present to where the throne of Nero faded from sight and the vista was closed by the judgment seat of Christ—yet in view of his past life he had nothing to regret and the overture to his death's requiem was the highest tribute he could pay the master he had served. It was that his son in gospel Timothy should do as he had done—"the work of an evangelist."

The work of an evangelist here has reference to the work of those men who like Philip and Timothy carried on missionary work travelling from place to place teaching the glad tidings to these who had never heard it and it might here what will be the burden of this address that no church is either apostolic or Christian until the lesson is learned. This work of evangelism is the "one thing" to be done and success in this direction whether reaching forward from the first or backward from the nineteenth is measured by our earnest prosecution of this "one work."

Logically the subject is divided into two divisions: 1. The character of the man. 2. The work to be done. Christ Jesus come into the world to save sinners is the "creed" what must be the character of the man who can translate this doctrine into life.

I. HIS CHARACTER.

"By their fruits ye shall know them." "Like priest like people" is a declaration of Hosea. The stone will take the shape of the ideal in the artists mind: St. Peter is the mind of Michael Angelo wrought out. The oppola Belvidere that highest ideal of manly beauty wearing an expression of god-like triumph is the ideal of the unknown artist brought to a consummation. The Transfiguration of Rophall with its last touches fresh from his hand at death—"that work which as it hung above his bier drew sympathy from all hearts, and tears from all eyes" was but the prototype of that beautiful consecrated soul. So upon the character of the evangelist will depend the character of his work. He will leave his stamp "if the sculptures was the lion. The lion would be uppermost." If he has an intelligent faith he can confirm the church in an intelligent faith and establish others having the same; if he is a sensationalist his converts will be sensational and when the novelty is gone the pastor in charge will have to reconvert or convert them as the case may be; if he lacks conservation his converts will lack piety; if he preaches a half gospel and puts his converts into the possession of a half truth poor perverted creatures will follow the blind impulses of their loyalty to a half truth. If he is a locomotive of narrow gauge and has his eyes blinded to the great needs of humanity, aside from his earnest protestations he makes of being able to run on a standard gauge tracks (like the most of roads now have now-a-days.) Aside I say yea in spite of his good intentions, his "scriptural plans" his chapter

and verse hobby, his wails of recreancy to the memory of the fathers, his ultra Campbellism, his distinctions without differences, and abnormally developed consciences both they and their converts will find irrevocably side tracked irretrievably involved in an unadorned and unembellished absurdity. Now you may call me lunaticor dogmatist, yet the truth remains the same. I need not add brethren that I am not tired but very impatient yea must I say I am growing disgusted with this Aristotelian dialectics and mental gymnastics about technicality and expedient while the thousands of starving humanity are reaching forth their innocent pleading hands for spiritual bread. How long, oh how long will this continue. It is but Satan hindering the work of the Lord. Again the question appeals for an answer what must be his character.

1. A must be a man of unwavering faith.

Too many of our evangelists seem to me to oscillate between a life of faith, diversified by doubt and life of doubt diversified by faith either of these extremes is dangerous. It seems to me to be a truism that an aggressive faith is always more less tintured by an aggressive yet the magic truth remains for us to learn that the church in its onward progress must learn to march to the sound of martial music and the roar of conflict to the end of time. But the "new theology" of today calling us "back to Christ" is heard above the roar of conflict sounding the death knell to Ultra-conservatism to the ne plus Ultra of rationalism and before its power like the calaclysm of world's must go down the opinions of men yea they must fade as the stars before the rosy streaks of a new dawn. Faith knows not failure or doubt, the least in your work of evangelism is an element of weakness rather than strength and to permit to cross your threshold is to court defeat. The victims in religion no less than in temporal thing are mothers of chance hesitating half hearted man you will never amount to anything in the church or world without faith and courage. Do you see the principle glittering like immortal star when Washington stood among the dead and dying at Yorktown? I see said he "the future as the sun in the heaven we shall make this a grand and a glorious day." The war was over the victory won and a grateful nation folded him in her arms forever. It is the sublime faith we see in him, pluck this star from and you pluck the star from the night of American history. Faith is Joan of Arc as she leaves the sheepfold and her feet grow beautiful as she leads a despairing nation to victory. Faith is Lee and Jackson struck by the work with a hand of fire, yet with songs on their lips marching in the vortex of flames trusting the rest to God and on the gory sod rolling in blood triumphant. Faith Golgothe. Faith the apostle Paul struggling the wild beasts at Ephesus, enduring shipwrecks suffering stripes languishing in prisons, faith is that

Pareline spirit taking its flight from the distended jaws of a bloody Nero only to find itself sceptered robed embalmed in the heart of humanity, the virtues of that life proclaimed in story and song; climbing the steps of the sacrificial altar that out of darkness leads up to God.

2. He must sow and abide God's time for the harvest. The Psalmist says they that sow in tears shall reap in joy (126: 5.) You have sown and have waited almost ready to give up in despair. Wait a while you have gathered up the seed, you had gleaned them from barren fields, you have planted them and watered them with your tears and now you are ready to give up in despair because there has not been germination again I say wait a while, abide God's time and due season you shall reap if you faint not. What shall the harvest be? Eternity alone will answer that question for you. We have all had some of your discouragements in our respective fields. Sowing not in tears but the tears themselves over our disappointed hopes and desires, but remember each tear overflowing from a consecrated soul shall have its rewards it is a seed germ and God will not forget he guards it and will stand sponsor for the harvest, no sigh no tear inspired by God's spirit can be lost or unproductive. Like your lord you may have to see the travail of your soul and be satisfied, sown in weakness raised in power, sown in dishonor, raised in glory—these are the extremes of the diatonic scale between terrestrial and celestial music.

3. He must put his soul if he has a soul in his work. Enthusiasm begets enthusiasm, fire begets fire, pity begets pity, sympathy begets sympathy. In a congressional library at Washington above the figures of art and music is the inscription taken from the immortal pen of James Russell Lowell—"as one lamp lighteth another or becomes less dim so nobleness enkindleth nobleness." The reason that the statues of Machael Angelo and Beethoven occupy the place in this niche of the Blue domed temple of fame as representatives of their respective arts was because they influenced the world more than all others,

There were possibly other architects of greater genius, other musicians with greater songs, but we are to be judged by history not for the number but to which we put our talents one talent in hand of a consecrated man willing to glorify God is worth a dozen in the hand of a hireling who is ever ready to raise the flag of truce and compromise at the first opposition of the enemy.

(Concluded next week.)

"Self is the only prison that can ever bind the soul,
Love is the only angel who can bid the gates unroll;
And when he comes to call thee, arise and follow fast:
His way may lie through darkness, but it leads to
light at last."—Henry Van Dyke.

Evangelistic Department

Report of J. W. Gant at Paducah October 6, 1897.

Brethren and sisters of the convention: through divine providence I am permitted to submit to you my 15th annual report. As our secretary has included in his report my work as well as the work of others, giving the number of additions, congregations, and Sunday schools organized, etc., I deem it unnecessary to go into details. It has been about 16 months since our last convention, which was held at Princeton. I desire to call attention to our work in a general way. While a majority of you understand our work, I feel confident that there are others who do not, and I doubt if any others fully appreciate the importance of mission work at home, and abroad, in this and foreign lands.

PLAN OF THE WORK.

I desire to call attention briefly to our present plan of work. We have a convention once every year such as we have on this occasion. I would say to those who have never attended one of these meetings before, you have an object lesson before you. We have an executive committee that bears the same relation to our work that a building committee bears to the building of a house of worship. That committee that will be appointed without money and without price will carry out the expressed will of this convention.

What we call the general fund is raised in three ways (1) by an appeal at our annual conventions, (2) from the interest on the Smallwood estate, (3) by a canvass of the congregations. From these three sources we generally raise about \$4,000. This money is expended in three ways: (1) in paying the general evangelist (2) in supplementing mission points so that such places may have the benefit of regular preaching, and (3) in having meetings held at mission points by brethren according to their adaptability. We find one man adapted to one point and another to another. This method of work which was adopted about five years ago, has proven to be much more satisfactory than the old plan of spending all our means in the employment of regular evangelists. With this explanation I call attention to the work.

THE CANVASS.

I only state what is known to you all when I say that the raising of money in South Ky. for any purpose during the past sixteen months has been a most difficult matter. The great political excitement last fall, the loss of two tobacco crops, the severe drouth which has effected other crops together with the panic which has effected the whole coun-

try. Perhaps no section in the whole country has suffered more than the thirty-two counties which compose our territory in South-west Kentucky. These facts will serve to explain why our treasurer is not able to make a better report.

LOCAL WORK.

Bro. G. W. Dunford was located in Todd Co. where for the past year he has divided his time between four congregations. Only one of these congregations is self-supporting, the other three being supplemented by our association.

Bro. W. A. Gibson was located in Union Co. He devotes half of his time to Morganfield, and divides the remainder of his time between Union Town, and Shiloh. Morganfield and Shiloh pay Bro. Gibson for the work he does for them while we supplement him at Union Town, Morganfield and Shiloh give him some of their time to hold meetings which we take at mission points thus enabling him to remain in that field.

Bro. W. S. Payne devotes one-half of his time to Princeton for which that congregation pays him. The rest of his time is divided between Eddyville, Dawson and Lewis Town. Without the aid of our association he could not remain in his field.

Bro. W. H. Ligon is located at Hanson, and preaches for that congregation, Dixon the county seat of Webster county and Haywood Chapel in Daviers county. Bro. P. H. McGuffey held a meeting at Haywood Chapel last winter which resulted in about 20 additions. This meeting was held for the South Association.

Afterward I visited that point and preached several times, and organized a congregation, and raised the means with the aid of our association to employ Bro. Ligon for one Lord's day in each month.

Bro. H. C. Ford preaches one Lord's day in each month at each of the following places Salem and Hampton, Livingston Co., and Slaughtersville, Webster county. In this work he is aided by our association.

Bro. W. H. Finch has been located in Trigg county. He devotes one-half of his time to Cadiz for which that congregation pays him. The rest of his time is divided between Tuggleville, and Canton. Bro. W. H. Moore preaches one Lord's day each for the following congregations: Ford's Chapel, Kelley, and Petersburg, Christian county; and Maniton, Hopkins county.

In addition to the aid we have given to the above named local fields the following brethren are supplemented at the following places: T. D. Moore at Sinking Fork, Christian county; J. R. Hill at Calvert City, Marshall county; John P. Tuck at Valley Grove, Daviers Co., Kenney Berry at Seven Gums, Union Co.; D. L. Nelson at Fair Dealing, Marshall Co., and Almo, Calloway Co.

Besides, Brethren Brooks, Hardy, and others who were supplemented at other points have re-

signed, some of whom have removed to other fields. Other places have called on us for help some of which have been as deserving of help as those that are receiving aid, but for the want of means we were unable to respond to their calls for help. The brethren in these various fields above referred to have done a most successful work. If time permitted I would like to give the work done in each of these fields in detail. There are no more faithful preachers anywhere than our South Kentucky preachers. They are men of excellent ability, and character, and deserve a much more liberal support than they are receiving. In addition to the work done in these several local fields by the support of regular preaching, a number of protracted meetings have been held.

Since the last convention it appears to me that I have done more work than I ever did in the same time in my life. I don't mean that I have done my best. Have held seven meetings resulting in 110 additions. Of course the protracted meeting work only represents a small part of the work required of a man filling a position like mine.

Have done what I could to encourage the Sunday school work. Nearly all of our congregations have Sunday schools. Our association has done a most successful work along this line. Fifteen years ago when I entered this work not more than 35 per cent. of the congregations had Sunday-schools. Now not less than 90 per cent. have Sunday-schools.

Another matter I wish to call attention to: Fifteen years ago not half of our congregation met upon "the first day of the week to break bread." An overwhelming majority now observe this ordinance. I ask that our association be judged by the fruit it has borne, and is bearing. I never stop to debate with the man who opposes organized mission work except to point him to the facts. The best way to argue this question is to work and pray. The best logic is the logic of facts; the best argument is work well and faithfully done. As the result of our work in South Ky. young men have been aided and developed as preachers of the gospel, Sunday-schools have been organized, thousands have been converted to Christ, houses of worship have been erected, congregations have been established in almost every section of South Ky. This is the fruit this co-operation effort is bearing, and has borne in the past. Upon the other hand what has been accomplished by the so-called Lord's plan. I have asked through the papers, from the pulpit, and in private the following question: "Do you know of any mission point in South Kentucky that is receiving aid by any congregation or congregations not co-operating with the South Ky. Association." I cannot find such a place in the 32 counties which embraces our territory that is receiving any aid from congregations refusing to co-operate with us. May God help us to throw off any irresolution, and inactivity that

may have characterized us in the past, and go forward strengthened by greater faith, and encouraged by brighter hope, and moved by greater love to do more to rescue the perishing and save the lost than ever before. With a crushed heart that has only been comforted by the gospel of Christ, this report is respectfully submitted.

Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

Last Lord's day it was my happy privilege to preach for the splendid church in Birmingham. This I had not done for many months because of my continued absence from home in the arduous work of evangelizing the state. Birmingham is one of our best churches and is our largest congregation in Alabama.

Last week was spent at Phoenix City with the disciples assembled in their annual East Alabama convention. This was a great convention and the best one I ever attended in that district. Brother Dale, the preacher of the Phoenix City church, with his members, had the work of entertainment and of local advertising well in hand. The entertainment was perfect, the large crowds which filled their beautiful new church showed the announcements had been well-made.

The preachers present were L. A. Dale, J. A. Branch, J. L. Reeves, O. A. Moore and O. P. Spiegel, besides a goodly number of brethren and sisters from the churches in East Ala.

Much work has been done in the district the past year. Bro. Branch has labored in word and doctrine. He is Alabama's Kilby Ferguson, he having ten regular monthly appointments beside several "go betweens" as he calls them. East Ala. is one of the ripest fields in the nation.

The district and state work were united by a unanimous vote of all present, and the pledges taken were for state work. The convention recommended that the state executive committee support Bro. J. A. Branch as East Ala. evangelist, which will be done. We must move forward even more rapidly. Bro. Branch is a good man and full of the Holy Spirit. No one could find an accusation against him at one of his appointments, except their preacher, who accused him of being no grammarian. Bro. Branch replied that he was not sent to preach grammar but the gospel, and that while other folks had been studying grammar he had been studying the gospel. "If you want a man to preach grammar you have got the wrong man."

The convention will meet with the Shady Grove church Tuesday after the first Lord's day in October, 1898, by which time we hope to increase the 850 disciples in East Ala. district by several hundred.

Our tent is at Citronelle where I was to hold a September meeting, but on account of yellow fever I could neither get there nor get the tent from there. I can get it away now which I hope to do and hold a meeting at Plantersville. By that time I can go to Citronelle. During this time I have put in the time to good advantage.

When these notes are read I hope to be in Indianapolis enjoying the greatest convention of the disciples since the day of Pentecost. We will report results.

Tennessee Notes.

A. I. MYHR.

The year has closed, its work is finished—the convention is over, our record is made. It has been the best year in our history. The convention was a great success. Everybody is hopeful. The outlook is encouraging. We finished the year with a small debt, but the pledges due and payable are more than sufficient to meet it. All who have not paid what is due on last year should do so promptly. If you desire to appear paid up on last year send the amount due at once. We ought to begin the year free from embarrassments. Those who were absent from the convention missed a great spiritual feast. The inspiration and zeal produced by the speeches will be helpful to the churches as well as to the representatives at the convention. More preachers were present than at any former convention. The character and power of the ministers are remarkable. This body of young men are an honor to our state and to the church. We hope to have others at the next convention in Memphis. When the churches are supplied with competent ministers they prosper and the cause of missions is fostered. In nothing is the effect of our missionary work more manifest than in the character of our ministry. In this there has been a wonderful advancement.

Tullahoma gave us royal entertainment. The people showed us every kindness. We hope to return ere many years have past to do the work of the Lord and enjoy the generous hospitality of those people.

The speeches and speakers: Some who had agreed to come were absent. Just why men should permit their names to appear on programme and fail to be present is to me incomprehensible. Is it not a moral duty to fill an engagement? Why should people who come to our convention be disappointed? Notwithstanding this discouraging feature, we had the best speeches ever delivered at a Tennessee convention. Not a single failure was noted. The speakers were well prepared. The people were pleased. It would be difficult to mention the best, as all were worthy. We would make comparison. These are odious. We were especially proud of our young ministers.

Now we shall begin preparation for the convention at Memphis, a year hence. While at the general convention I hope to secure some men of national reputation to be with us there. We believe this will be the best year's work of our history. Let every one help to make it so.

Among the Churches.

KILBY FERGUSON.

My last closed with my visit to Farmersville and Snow Hill Christian church. In passing to Cleveland Mills (Christian church, Jeremiah Swan, elder) I passed one night at Marion on railroad between Salem and Akron. Here we have a good house, and so far as I could learn only two members, and no preaching. Circumstances did not permit of hunting up the members. Here we were once, numerically, strong. We may well pause, to enquire, what agency has wrought this lamentable change? Once we were stronger here than any other church people, financially, and numerically. Were our members actuated by too great a zeal, too much spiritually, too much devotion to the cause of Christ? The unavoidable answer is, No; because zeal, spirituality and devotion, properly guided, always lead to eminent success. Not knowing the facts in the case, I will not express, an opinion, farther than this, the remaining members are so very favorably spoken of by their neighbors that I am forced to the conclusion that their zeal was misguided.

At Cleveland Mills we have a church building and a few members, of whom Jeremiah M. Swan, Theo P. O. is one of the leading members. They have had very little, if any preaching, during the last five years. They gave me a good hearing, and exhibited a warm generous Christian spirit, and not only talked right but acted out their talk financially. Dr. Ed. Swan conveyed me, in his nice two horse vehicle, twelve miles east to Oakmulge Christian church. Here again we have a good frame house, well seated, ceiled, lighted, well located in a densely populated country.

They have scarcely had any preaching during several years last past. Again the question comes up why this decadent condition? The country is of the healthiest character, the water is of the best, and the people turned out to hear willingly the word of truth. Among the members will name Elijah Smith, an old planter whose postoffice is Oakmulge.

Have now passed 33 days in Alabama among our churches, to wit: Plantersville, New Hope, Oakmulge, Cleveland's Mills, Cambridge, Richmond, Plantersville, at each place we have church houses, at Snow Hill we use a "Union House," and at Marion a good house. At this last place I did not have time to preach. The country is healthy and a desirable one in which to live. I received a cordial

call from each place where I did preach, to come back and preach for the year 1898, beginning at New Hope, 4th Lord's day in this year.

I now start back to resume my work in Miss. beginning at Shotwell Christian church 3d Lord's day in this month. Will go via Birmingham and Memphis to Clarksdale, Miss., reaching Sumner in Tallahatchie Co. on Thursday Oct. 14, (no preventing providence) and listen to Bro. G. A. Reynolds, one of our loved ministers, who is to begin a protracted meeting there for me Oct. 13th.

Statistics.

We desire as far as possible to have accurate statistics of our people in Tennessee. Please fill out on a postal card the following facts about your congregation:

Name of congregation. _____
 Number of members, Oct. 1 _____
 Number in Sunday school _____
 Amount of money spent during the year for current expense.

Amount of money raised during the year for missions.

Name of clerk, _____. Postoffice, _____
 Value of church property, \$_____.

Please find out these facts at once and send them to me.

A. I. MYHR.

Nashville, Tenn.

The member of a certain order, whose members eschew the pomp of modern attire, reporting their visit to a certain town says: "Our quiet dress attracted universal attention." Boasting of humility is not the least common of human frailties.—Exchange.

The National Convention which meets in Indianapolis this week and which continues till the last of next week promises to be the largest in the history of our great brotherhood. Our national conventions have grown to such proportions that they now attract the attention of even the largest cities in the United States.

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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The Gospel Messenger.

NASHVILLE, TENN.

M. F. HARMON,
J. M. WATSON,
O. P. SPIEGEL. } EDITORS.

SUBSCRIPTION \$1.00 A YEAR.

NASHVILLE, TENN., OCT. 15, 1897.

The Conventions.

On last Thursday night, there closed at Paducah, Ky., and Tullahoma, Tenn., two very fine conventions. The former was not as largely attended as some previous ones, but was a fine success in every particular. The report of work done, men employed, money spent, churches established and souls saved, about which we hope to have a summary in next issue of the MESSENGER, was all very gratifying. The church in Paducah in which the convention was held, is one of our best and finest church buildings in South Kentucky, and is ably ministered to by W. H. Pinkerton. Our arrival in Paducah was at the latter part of the proverbial eleventh hour. Our train failed to make the usual connection at Nortonville, Ky., and consequently we did not get to the convention till the evening session of the last day. This was the women's part of the convention, and was a success. The women are doing a fine work in South Kentucky. At the close of their work they gave the senior editor an opportunity to speak in the interest of GOSPEL MESSENGER. The time of the convention is changed for next year to November instead of October.

The meeting at Tullahoma was the best convention in the history of our Tennessee State work. There were more preachers and business men present than at any previous meeting. There were several of those on the program who could not attend, but it was easy to fill their places. The Tullahoma church is a good one, and did finely in entertaining the convention. Of course there were many outside of the church who assisted in the entertainment. This scribe and Brother Micah Combs were handsomely entertained by Prof. Roller, a Presbyterian. He made our stay both comfortable and delightful.

Brother Myhr's report was one of the best features of the meeting. It showed that several men had been supported, either in part or in full by the State Board. It was an encouraging report. The addresses and sermons were all fine, and the spirit

of all present seemed to be the best. There were some who attended the convention for the first time for the purpose of examining it to see if they could endorse it—with the purpose of investigating it, and went home convinced that it was not an ecclesiasticism nor an *independent, outside* organization, rivaling the church, but was just simply the church doing the Lord's work in a simple sensible way. Light on the subject will always clear away the opposition to it, provided there is not so much prejudice that the light can't penetrate. Next year the convention will be held with the Linden Street Church in Memphis.

Preaching Christ.

To the Corinthians Paul said: "I determined to know nothing among you save Jesus Christ and him crucified." How different many preachers to-day! Indeed what a rarity now! Holy Ghostism, theories, speculations, philosophy, science, "higher thought," "learned dissertations"—these are a few of the many things which constitute the herculean medley poured forth from American pulpits—(some exceptions)—to-day. These things are all right in their places? Yes; but if anything is entitled to possess the pulpit, it the gospel of Jesus Christ. "The gospel is the power of God unto salvation to every one who believes." Nothing but the gospel will save the people.

But preachers, with a few exceptions, are preaching "systems" to-day. "Systems," however, will not convert the people to Christ. The world needs a personal Christ, a Christ of love, of sacrifice, and of service. Paul had no other theme; and much of his much-talked of greatness was in this sole theme of his heart. There would be more great preachers to-day, if Christ was preached more, and certainly more people would be saved. Had Paul preached science and "higher thought," he would have been a stranger to the second generation after his time. Herein is an explanation why there are so many big little preachers to-day. W.

Alabama as a Mission Field.

There are 10,000 disciples in the state. The entire population is 1,500,000, or one disciple to 150 people. According to the census of 1890, there are forty-three towns and cities of over one thousand people each. Of this number, thirteen contain congregations of disciples, while thirty are without the gospel as we preach it.

Mobile, one of our largest cities, with 40,000 inhabitants has only a few disciples. Montgomery, our capital, with 40,000 people, has a small congregation nearly one mile from the center of influence. Other cities of 10,000 are without our plea. There are 66 large counties in the state, 13 of which have no church of Christ.

There are several fields fifty miles square where we have no church. Only two churches have preaching every Lord's day; five have preaching semi-monthly; a few have preaching monthly; but the greatest number have no preaching at all regularly. The main reason for this is we have been thirty-five years under the influence of preachers, and especially of papers, who taught that regular preaching was unscriptural; co-operative missionary work was sinful; improved, up-to-date music was unlawful; and that systematic work in general was a stranger in the apostolic age. Our papers had become tyrants; our elders popes; our brethren and sisters slaves, afraid to think and act for themselves. While this state of affairs has existed, I am happy to say that we are making grand progress now. The gospel is being preached, sinners are being converted, saints are being educated to work. Thank God we can hold a grand, soul-stirring missionary convention right here in Alabama, this year at Birmingham, perhaps about the middle of December.

Alabama is a great missionary field. Money put here for missions will be repaid with compound interest in a very few years. The people are ready; yea, they are anxious, for the gospel. I can preach to thousands every day. They gladly receive the truth. It is my candid judgment that if our General Board could sustain an evangelist, second to none in the whole brotherhood, right here in these southern states to work in co-operation with our State Evangelists as his forerunners, in a very few years the largest churches, the greatest meetings, the most liberal contributions—all will be reported from the South. O. P. S.

Church Worshipers.

Some men worship the sun. Now, the sun is a good thing, in its place, and was created for man's good; but, God did not purpose that men should worship the sun or any thing else He has made.

Jesus Christ founded the church and that to bless a poor fallen world; but He did not design that men should worship the church. However, there are men in the world who have erect-

ed in their minds an "institution," an "organization" they call "the church"—a pet hobby of theirs—and it is made the idol of their hearts. They discourse eloquently about "the church" but give and do little to have the gospel preached. They have the letter of the gospel but not its spirit; better its spirit without the letter. Churchanity is a poor article and has not one redeeming feature. The church is neither "organization" nor "institutionalism" but Christ-like men and women whose mission is to preach the gospel in all the world.

It is argued that "we should do every thing in the name of the church and give the church the glory." No greater error than this obtains in the whole history of perversion. We are commanded to do every thing in the name of Christ and to give Him the glory. Disciples of Christ are "the church" and they should not glory in themselves but in the Lord, neither should they work in their own name but in the name of Christ. Those who are working "in the name of the church and giving the church the glory" are church worshipers pure and simple. Idolatry is a subtle sin and the Devil's mightiest weapon.

W.

Protestant Work at Rome.

[We take the following from the Sunday School Times, of Philadelphia, which we are sure our readers will much appreciate, as it is full of information of Protestantism in the very heart of the Roman Catholic city of the world.—ED.]

In visiting this ancient city, with its tens of thousands of priests and hundreds of Roman Catholic churches, it struck me that it might be of interest to the Sunday School Times to know what Protestants are doing.

When Victor Emmanuel, the Washington of Italy, opened the city of Rome to Protestant churches in A. D. 1870, this work began in earnest. Protestant churches in the papal reign had been held in Consulates by the English church and the American Episcopal church without the walls. The Anglican were the oldest Protestant services. The American Episcopal Church followed. The English Baptists appeared, and now hold services in two churches in the Italian language. They also have a mission. Trinity English Church is the oldest representative of that body, and has a church building where the Rev. Mr. Hoskins has been the rector. All saints, the younger English church, has an excellent church building, and is in charge of the Rev. Dr. Oxenham. The American Episcopal

church has a very pretty building, with a rectory adjoining, and Dr. Nevin has long been its rector. It dates from 1876.

The Waldensian church is a neat edifice of good size, and is assisted by the Scotch Presbyterian Church. the people are chiefly converts from Rome. The congregation is good, and evidently an intelligent class. Civil matters in Rome help to draw the people away from the papacy. At the introduction of the Waldensians, the Jesuits publicly debated with them; but the Pope stopped this, as such work was not to the advantage of the Romanists. The Rev. Gian Piccoli is the Waldensian pastor, who mainly conducts the service, though Dr. Prochet is in charge of all the Waldensian work in Italy. Mr. Piccoli preaches with much power, and is very popular, but he is about to go to Turin. He is lively in discourse, and the singing shows life and power. All the Protestant churches have Sunday schools. The American Methodists began in a room, but now have one of the finest buildings erected in modern Rome, and a male and a female college and an orphanage. The Wesleyan Methodists have built a Gothic church, and have established churches in the country, and they conduct an orphanage and an excellent Sunday school. Their church, under the Rev. Henry Piggott, is very popular, and they are doing a good work among the Italian soldiers, who worship in a chapel in the same building, in the care of Signor Cappellini. Count Cappello conducted a service in Rome in the old Catholic movement, but received such personal obstruction that he went to his country home at Arrone, where he is successfully conducting eight or nine churches, and his work is enlarged by Sunday schools. He is the bishop-elect of the Reformed National Church of Italy. He held a high position in the Vatican before leaving the Roman Church.

The Presbyterian Church, under Dr. Gray, is doing good Christian work, and is well attended. Several colporteurs sell and give Christian literature to the Italians. I noticed a place for the sale of Bibles in the rear of the Waldensian Church. A Scotch physician, Dr. Young lectures on prophecy every Saturday at his own house. Miss Winter Jones, an English lady, for over twenty years has had a Bible class, conducted by different persons, in her house on Thursday evenings, with a monthly missionary meeting. Bishop Cheetham, of the English Church, took charge of the class for a time. There are various Protestant missionary meetings.

There are Protestant nurses' homes. A German Protestant Chapel is in the German embassy, with a hospital. There were also Italian Free churches, one under the Rev. Signor Conti, being at the base of the Castle of St. Angelo. The Gould Industrial Home for Children was founded by Mrs. Gould, of the United States, and is mainly supported by Americans. The Victoria Home is an English industrial home, founded by Mrs. Edwards, and chiefly supported by the English.

The Young Men's Christian Association is doing a noble work. Mr. James Stokes, of New York, has just bought a large house for its use, and improvements are contemplated. The rooms are cheerful and pleasant, with periodicals and a library. The Young Women's Christian Association is also at work, Agide Pirazzini is the gentlemanly secretary of the Young Men's Christian Association. He is a convert from Rome, and has lived in the United States. A daily prayer meeting, of a half-hour at noon, has been conducted by Mr. Frank S. N. Dunsby, at the Young Men's Christian Association rooms with success. It is discontinued in the heated term, but is to be continued in the fall by the secretary.

The Baptist church work is under the Rev. James Wall, and his son, the Rev. Campbell Wall, is in charge of a second church. This effort began in 1871. I heard the Rev. Signor Dal Canto preach to those mainly gathered out of Roman Catholics, in the absence of the Rev. James Wall. While his language was strange to me, the people showed interest in his sermon, and the hymns were sung with good will. The preacher was full of gesture like the Waldensian preacher, whom I observed at the close of his discourse, in returning from the English church; and another Clergyman, a convert from Rome, and an evangelist, whom I also heard, in the closing of his sermon had the same feature. At the close of the sermon, in both places, the congregation uttered a word of apparent assent, which much pleased the speaker. The Rev. Mr. Spondoni and other evangelists assist the Baptist work. The Rev. Dr. Nevin's long rectorate and wise oversight has made him known far beyond his personal sphere.

The city of Rome contains a population of about four hundred and seventy thousand persons, with their thirty-five thousand Roman clergy, including the seminaries, and between four and five hundred Roman Catholic churches.—S. F. Hotchkiss, Rome, Italy.

Reports from the Churches

SOUTH KENTUCKY.

PRINCETON: The good report made at the Paducah convention can and ought to be improved upon this year. First, because there is hearty sympathy and unity in our co-operation in all our work. Second, we know each other better, know the needs of the fields better, and know how to meet the false statements in regard to the use of the funds paid into this co-operation. Without a great personal sacrifice on my part and family I could not have remained in this field, but through the supplement made to my support I have remained. As a result, at Princeton we have increased 30 members, Lewistown, 52; at other points 3, making 85 in all.

This could not have been done had not this field received a supplement. Brother Deering, of Tennessee, has just closed a week's meeting at Claxton with 8 additions; a week at Lewistown with four additions, and begins to-morrow at Cross Roads. He is doing good work. Yours,

W. S. PAYNE.

Movements of the Churches.

Brother H. C. Ford held a meeting at Grapevine, Hopkins County, beginning Sept. 19, continuing ten days, immediate results seven additions. The brethren were delighted with the preaching. I assisted my Brother, T. D. Moore, in a meeting at Sinking Fork, Christian County, beginning Sept. 13, continuing 14 days, with 4 additions.

Brother T. D. Moore assisted us in our meeting at Manitou, Hopkins County, beginning Sept. 27, continuing ten days, with five additions. We have not had an evangelistic tornado at any of these places, therefore we expect "large ingatherings" in the future.

Brother I. H. Teel filled his appointment at Nebo last Sunday, and one made the good confession. Bro. Teel is justly held in high esteem by the church at Nebo.

The present moon is hanging on its corner, and the prophets say it indicates continued dry weather, which may have some effect on the movements of the churches; "But let no man, therefore, judge you in meat, or in drink, or in respect to an holy day,

or of the new moon." Col. 2:16.

My next meeting will be at Kelly, Ky., beginning Oct. 17. We will be assisted by our General Evangelist, Brother J. W. Gant. We are expecting a feast of good things with Brother Gant to do the preaching.

Fire got out in this section last week, and swept everything before it.

Brother R. V. Omer, of Earlington, Ky., is at Liberty, Christian County, in a meeting.

We had one case of mob law in this county this year. The readers of the MESSENGER must be kept informed in regard to mobs.

Brother T. D. Moore will begin a meeting at Liberty, Todd County, next Sunday.

Brother Teel, assisted by R. L. Clark, will begin a meeting at Nebo the fifth Sunday in this month. E. C. Moore will lead the singing. The people think there is some available material at Pembroke, notwithstanding the able divines who have occupied the pulpit there.

I will hold a meeting at Cox's School House, Hopkins County, in November. Success to the MESSENGER. Fraternally, W. H. MOORE.
Earlington, Ky.

A Statement.

To My Brethren in South Kentucky: As is known, I was to have made a speech at our South Ky. Convention, on Oct. 6; but, owing to sickness, I was not able to go. I got home from my Haywood Chapel meeting, in Daviess County, on Thursday before the first Sunday in this month. I was sick when I reached Hanson, and continued to grow worse; and on Saturday before the convention, I telephoned to Dixon, Ky., that I was not able to fill my appointment at that place. When the time came to start to the convention, I was unable to be up, save for a little while at a time. I could not have made the trip to Paducah, let alone making a speech after I got there. For several reasons I sincerely regret that I was unable to attend; but such was the case, and I write this that my friends may know why I was not there. I am getting about well again, and will begin another meeting to-morrow night. Very truly,
Hanson, Ky. W. H. LIGON.

Among the Colored People.

Sept. 12 I began a meeting at Trenton, Tenn. I preached one week with good attendance throughout the meeting. There are a few colored brethren at Trenton, but they have no house of worship, neither do they have regular preaching. I went from Trenton to Yorkville, Tenn., where I preached 6 discourses, and one old man (58 years old) obeyed the gospel, and was baptized into Christ. There were several others almost persuaded to be Christians. When I came here I found only one disciple of Christ. What time I have traveled in West Kentucky and West Tennessee, I find that the gospel needs to be preached among these people; so many of them never have heard our plea, therefore they don't know what we teach. Hundreds and thousands of them would obey the gospel if they could hear it preached in its purity without mixture of human opinions. When I look at the condition of these people I see, and we all can see, that they are dying every day without a knowledge of the conditions of salvation, as it is offered to the world through Jesus Christ. Paul said the gospel is God's power unto salvation. It is the only means by which God proposes to save the world. How, then, can the world be saved without the gospel? Jesus said: "Go into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned." It has pleased God by the foolishness of preaching to save them that believe."

Brethren, are we doing what we can on this line? How long would it take to convert this nation, if all were doing their very best? We would be astonished at the rapid growth of Christ's kingdom. Jesus said of a certain woman, "She hath done what she could." Can he say this much of you and me?

I can truly say, "Here am I, send me." Hence, brother, if you cannot go, send me; I will go. There is much work to be done right here in West Kentucky and Tennessee, and but little time is given us in which to do much. We must work by day, because "the night cometh when no man can work."

J. E. ANDERSON, (col).

Hamlin, Ky.

Brother Frank Adams, of Tullahoma, has been spending several weeks this fall in Georgia, and it is about settled that he will return to Georgia soon. We hate to miss him from the state.

MISSISSIPPI.

DANVILLE: We have been turning the gospel wheels on the Danvillians since Oct. 1, and up to this date, Oct. 9, there have been fifteen additions, five of whom were from the Methodists. We will close here to-night. Will begin at Salem to-morrow. We have had a good hearing throughout the meeting.

W. H. SANDY.

Patton's Mississippi Normal Institute

Will be held at Baldwyn, Lee County, Miss, commencing Jan. 3, 1898, and continuing a term of twenty days, closing with a grand concert on the evening of Jan. 25. J. D. Patton, Principal; Miss Mamie L. Walker, Accompanist; C. S. Archer, Secretary. For circulars and other information, address the Principal at Dalton, Ga., in care of the A. J. Showalter Co., or the Secretary, at Baldwyn Miss.

ALABAMA.

Important Announcements.

Now that Alabama in general and Birmingham in particular are completely rid of smallpox, and cold weather is approaching so that yellow fever will soon have run its course, the Executive committee has fixed

October has had its full share of conventions this year. The Illinois Endeavorers held their annual convention at Chicago, Oct. 7-10. Dr. Clark and John Willis Baer were among the speaker.

TENNESSEE.

The Tullahoma Convention.

As a visitor I went to the convention at Tullahoma. It was my first. I was prepared to enjoy the good, and watchful lest I get something not sound.

I missed the first day's meeting. Found everything in working order; many preachers that I had never even heard of. The first thing that impressed me was the hospitality of Tullahoma people. They seemed glad to have their brethren, and determined to make their stay enjoyable. Next I was impressed with the happy faces of the workers themselves. No sad, long faces there, no blues, no murmurings—no nothing, but love and companionship.

I heard nothing about the division in our ranks—no show of bitterness

for those just as honest as themselves, that cannot see as they. I was somewhat surprised at this; I guess they were too busy about better things. They had much to tell about how much work each one of these preachers had done, and where; They reported meetings held, churches established, destitute places where our plea is not known, and so on. I set out to tell how I was impressed by the convention.

I found the church in Tullahoma without an organ; I heard nothing said about one. The music was led by Harmon, of Nashville, and was good. The whole drift of the talk was "Go preach the gospel." I had to leave and miss the last night, which I know was as good, or perhaps better than any other. The sermon delivered by Sheffer, of West Tennessee was grand; and it alone was enough to convince anyone that the best way to judge a thing, is to know it well. While I heard nothing about women and their place in church work, I heard a talk by a young preacher of East Tennessee on what the young ladies of his congregation had been able to do through a society known as "The Queens." I met one of these young ladies, and found her ready and willing to do any possible thing to help send out this wonderful gospel in its simplicity. I think whether you believe in sending the gospel out by co-operation or not, a stay at one of these conventions will make one wish to have a hand in helping spread the gospel, and fill you with more zeal; will make you work harder and more inclined to sacrifice; will teach you the beauty of self-reouncing; will give you more of the Christ-spirit, and that you will go away determined to work harder to do good. Then how can it be anything but a help to each and every one—the workers first, and then to the visitors, of which I was one.

VISITOR.

SPLENDID MONTHLY GAIN.

Comparing the month of Sept. '96 with the month of Sept. '97, we show the largest September gain in the history of Church Extension over the previous year. The result stands as follows:

| | |
|--------------------------|------------|
| Receipts for Sept., '97, | \$7,719.12 |
| “ “ “ ‘96, | 5,522.07 |
| Gain, | 2,197.05 |

All delinquent church offerings and payments on pledges should be sent promptly to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas Cit., Mo.

The Tennessee Centennial.

Our Tennessee Centennial is drawing to a close. It has in every sense been a decided success. So far as we have learned, this is the only exposition which has not been a financial failure, of the many like exhibitions in our country. But our Tennessee men who had the matter in charge, were men of success in their own affairs, and they planned wisely for a successful representation of the developments of this great state, and their plans have worked nicely.

The latter part of the Exposition has been the best attended, too. For the past month our city has been full of visitors; and on our special days, all trains coming into the city were simply packed. The railroads have done nobly and generously by the Exposition, by transporting people here for exceedingly cheap rates—frequently for almost half of one fare, besides giving an admittance to the Centennial grounds. This has not only helped the Fair and the railroads, but has enabled tens of thousands of people to come and see our great show and city, who otherwise could not have come. Really now is the best time to see the Centennial of any time during the year. Delightful weather, grounds beautiful, good accommodations and the cheapest rates of the season. The Centennial closes on the 30th ult. and all who expect to attend, should not delay their coming. We suggest a few dates as being the best to attend.

1. The Independent Order of Odd Fellows' Day, Oct. 19.
 2. Congress of Religions, Oct. 20-24.
 3. Director General's Day, Oct. 21.
 4. Press Convocation, Oct. 21.
- J. W. Thomas Day, Oct. 28.

There are very few men who fully achieve any great success without wondering that they were so foolish as to work so hard and so willingly to gain so little; but the surprise of Christian living will be that we worked so little and so unwillingly to gain so much—Ex.

The missing cog in all our mundane machinery is love. The superfluities of the rich would dispel the poverty of the poor, if love, the transmitter of power, was only in its place. The gratitude of the poor would be an irresistible enjoyment to the rich, if love but united the two great bodies.—The Lookout.

Brother Kilby Ferguson is now in Alabama, but will return to the Delta when quarantine regulations are withdrawn.

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[Mention this paper.]

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Christian Endeavor Department

Miss Ethel Streater, Editor. Clarksville, Tenn.

Confessing Christ.

- Oct. 18. A sinner confesses. Luke 18: 9-14
 Oct. 19. Confessing before men. Matt. 10: 32-39.
 Oct. 20. Peter's confession. Matt. 16: 13-20
 Oct. 21. Peter's denial. Matt. 26: 69-75.
 Oct. 22. Peter's confession again. Acts 2: 14-37.
 Oct. 23. Help in confessing. Mark 13: 3-13
 Oct. 24. Topic: Confessing Christ before men: why and how? John 12: 35-43. Rom. 10: 8-11.

(A meeting for especial thought of the associate members and the unconverted.)

FOR THE BLACKBOARD.

How does self-interest prompt any one to confess Christ?

What are some of the things that make it hard, at times, to confess him?

How do active members sometimes hinder associate members?

How can they best help the associate members?

Confess Christ; with the lips, because he will not confess us before the Father, unless we do.

Confess Christ; with the acts of daily life, because words without deeds have no value to God nor man.

Confess Christ; because there is no other name under heaven which can save you.

Confess Christ; because only by doing so can you help others. Example is stronger anything you can say; when people see the beauty of Christ's teaching set forth in a happy, useful life, it does not need many words to make them follow him, too.

Confess Christ; because the time will come when you must acknowledge him in fear, if not in love: then, you will not want him to turn from you with "I never knew you."

Confess Christ; because you cannot be a Christian unless you do. You may believe in him; but you cannot serve him unless you say so. "If you love me, keep my commandments:" but they cannot be kept in secret.

Confess Christ; in pleasant words, smiles, helpful deeds for all around you. He spent his life for others: shall we do less?

At the recent convention of the Christian churches in Louisiana, Rev. Claude L. Jones was chosen as State Evangelist. During the past year he edited the Louisiana Endeavorer, the organ of the Louisiana Christian Endeavor Union: now, owing to his new duties he will have no time for the

paper, which unfortunately, must be discontinued. Moreover, just at present, the rigid quarantine regulations have almost closed the mails, so that reports from state correspondents cannot be sent in. When the danger of fever is past we hope that some one else may be found, both able and willing to carry on the paper.

At the time of writing, the Christian churches of Tennessee and Pennsylvania are holding their annual conventions, at both of which sessions will be devoted to the Y. P. S. C. E. At the Tennessee convention, held in Tullahoma, Peyton Robertson, Sec'y. of the State C. E. Union, will speak on the value of the Y. P. S. C. E. to the church. At the Pennsylvania convention the C. E. session will be longer, including the report of the State Superintendent, O. H. Philips: a symposium on Lookout committee work. Five minute papers on, closer fellowship for better service: Are our societies living up to the pledge? Systematic giving; exchanging forces for individual development and social quickening; The Y. P. S. C. E. as a force in church growth and development; The Bethany C. E. reading courses.

SOME ENDEAVOR DONT'S.

Don't come to the meeting without informing yourself as to the topic and its meaning. Empty members are not always silent ones: but this is the cause of a good deal of the silence that you would make yourself believe comes from humility and diffidence.

Don't come late, and when you do come, don't take a back seat. The early comer has an opportunity to do some hand-to-hand work for Christ that he could not have otherwise. It looks as though you didn't feel any great personal responsibility for the meeting when you are habitually late. As for a back seat Endeavorer—he is enough to cool the atmosphere of the warmest sort of a meeting.

Don't let your conscience become so perverted as to make you believe that a failure to take part in the prayermeeting, so long as you have not lost your voice, or there is a moment of time unoccupied, is anything less than a falsehood. You thought it was the first time you failed to keep your promise. It is no less one because you have repeated it.

Don't whisper or mumble when you rise to take part. If a teacher in the school room or a salesman behind the counter spoke as you do his days of service would be numbered.

Don't wait for some one else to take part. I mean this for the thousands of Endeavorers who will probably read this. Suppose next Sunday night every one of you should make up your minds to take part first. Of course you couldn't all do it, but if you should all make the attempt! How some of the sleepy ones would open their eyes. The next day everybody would be talking about the wonderful prayer meeting, where there were a dozen persons trying to take part at once. But that isn't all: a revival of interest would go sweeping from church to church with a power that we have not yet witnessed.—The Lookout.

The Kentucky Christian Endeavor Union will hold its eighth annual convention in Owensboro, Oct. 29, 30, 31. A large attendance is expected. The railroads have granted a rate of one-half fare, and all delegates will be entertained by the local Endeavorers. Rev. Ira Landrith, chairman of the committee of '98, has a place on the program. All of the Young People's Societies of Owensboro have formed a union, of which Rev. R. H. Crossfield, pastor of the Christian Church, has been elected President. He will furnish any information that may be desired.

The United Society of Christian Endeavor has accepted a proposition from the council of the Epworth League of Canada to issue joint devotional topics, beginning with 1899. May this prove the forerunner to union of the Young People's Societies of Canada and the world.—The Lookout.

This is a decided step forward, and others will surely follow in time. Christian Union can never exist till Christian people put aside everything except the Bible: and when young people by the hundred thousand give their uniform study to the Bible, it cannot but bring them closer to God, and to each other.

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COMPREHENSIVE COURSE - - LESSONS FROM THE POETICAL BOOKS.

LESSON XI. JOB AND HIS TIMES.

The poetical books were written at various times, some before, and others after the historical books. The story of Job is told at the beginning and end of the book which bears his name. It opens with a picture of Job, a good man, and rich in cattle, herds of sheep, camels and asses "so that this man was the greatest of all the men of the east." Study the entire book thoroughly. It is divided into five parts.

I. The Introduction. Chapters 1 to 3. The first and second chapters are prose narrative.

II. The discussion. There are three cycles of speeches and four speakers in each cycle, Job, Eliphaz, Bildad and Zophar, except in the last cycle where Zophar fails to respond.

1. First cycle, 4 to 14.
2. Second cycle, 15 to 21.
3. Third cycle, 22 to 31.
- III. The speech of Elihu, 32 to 37.
- IV. The divine interposition, 38 to 42.
- V. A prose conclusion, 42: 7: 17.

QUESTIONS AND ORDER OF WORK.

1. Who was Job? Where was Uz?
2. Who wrote the book of Job? When?
3. Relate the story of the first two chapters.
4. How many children had Job? How much property?
5. Who was Satan?
6. Meaning of "A perfect and an upright man." 1: 8.
7. What did Satan intimate was the reason Job feared God?
8. Who were the "Sabeans?" The "Chaldeans?"
9. Meaning of "holdeth fast his integrity?" 2: 3.
10. Who was Eliphaz? Bildad? Zophar?
11. Give the substance of Job's complaint. Chapter 3.
12. Give the substance of each speech in the first cycle of the discussion, i. e. the meaning of each argument. ch. 4-14.
13. What do Job's three friends argue is the cause of his misfortune and suffering? Does Job accept their conclusion as true?
14. Meaning of "houses of clay." 4: 19.
15. What people are referred to by "the troops of Tema?" 6: 19.
16. Meaning of "my days are swifter than a weaver's shuttle." 7: 6.
17. What does Bildad say of the hypocrites hope and trust?
18. What does Bildad mean by saying that "God will not cast away a perfect man?" 8: 20.
19. What expression by Job leads to the conclusion that he was acquainted, to some extent, with astronomy?
20. Does Job seem to have any notion of the resurrection? ch. 14.
21. Give the substance of each speech in the second cycle of the discussion, ch. 15-21.
22. Meaning of ch. 16: 22. Of ch. 17: 14.
23. What evidence in Job 19th, that he be-

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lieved in the resurrection?

24. What does Zophar say of the "joy of the hypocrite?"
25. Give the substance of each speech in the third cycle of the discussion, ch. 22: 31.
26. Where was Ophis? 22: 24.
27. What conclusions do you draw from ch. 28: 1, 2?
28. Who was Elihu? Give the substance of his speech, ch. 32-37.
29. Meaning of ch. 32: 8. Of "ransom?"
30. What evidences that Elihu was acquainted with the principles of physical science?
31. Give the substance of the two addresses of the Almighty to Job, ch. 38-42.
32. How did the Lord answer Job?
33. What was "Behemoth?" 40: 15. "Leviathan?" 41: 1.
34. After the addresses of the Almighty, what did Job do?
35. Give the story of Job's restoration, ch. 42: 7-17.

REVIEW:

36. Write an essay of 600 words on each of the following subjects: 1. The forty years' wanderings. 2. The conquest of Canaan. 3. The life and times of Samson.

Note. Give this lesson at least two to four weeks faithful study.

Bro. J. F. Robinson of Crockett Mills was in town one day this week and kindly called to see us. He was on his way to the General Convention.

Obituaries.

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

ODY CLINTON BARTLEY.

Death has claimed another of our preachers. The subject of this sketch passed over the Jordan of death on Friday morning, Sept. 17, at Hickory, Miss., and is now safe in the arms of Jesus.

Ody Clinton Bartley was born near Fulton, Mo., twenty eight years ago. He went from that state to Kimberlin Heights Tenn., to study for the ministry under Broth Ashly S. Johnson. While at college he taught some of the primary branches. Leaving school, he went to Hickory, Miss., to begin his life's work. He made his home at Hickory, with that prince of good fellows, Brother F. W. Hanner, who took care of him to his dying hour without money and without price. Brother Bartley did a good work at Hickory, Antioch and Stonewall about one year when his health failed him, and he had to give up his charge and go to Citronelle, Ala., for a change of atmosphere. Thinking that he had fully regained his strength, he came back to Hickory on a visit. But that dreadful disease, consumption, began to make its inroads upon his constitution, until finally it conquered him. For one-half hour before he died he talked freely to his brother who had come from Missouri to attend his bedside. They wired the writer to come through the country and conduct the funeral service as the trains had stopped running. I wired back that I was willing to come, but a second dispatch told me not to come, owing to the quarantine restrictions. It is sad to see a Christian minister die, but sadder to see him laid in the cold earth without a word of comfort from his co-laborer. Your humble servant will preach one Sunday a month at Hickory and Antioch and continue the labors of this departed brother. Two of predecessors at Hickory have died at the post of duty. I pray God that he will strengthen my hands to do a good work for these faithful people. Your brother in Christ,

S. M. BERNARD.

Meridian, Miss.

KIRK.

Sister Felicia Kirk was born Sept. 15, 1896, and died Sept. 14, 1897. In early youth she confessed her Savior, and remained loyal to that confession to the hour of her death. She was conscious of the near approach of death, and in the full exercise of her

mental faculties, and though suffering intense pain, calmly bade her weeping husband, children and friends farewell. The large concourse of friends who followed her to her last resting place attest the esteem in which she was held by the community where she had lived from her infancy.

To the heart-broken husband, bereaved children, weeping mother, brothers, and sisters of our sister, I would say, the separation will not be long. Strive to so live that when the summons shall call you hence, you may be as ready as your beloved one, whose loss you now so deeply deplore.

W. A. CRUM.

Gospel Advocate please copy.

A GOOD WORD.

Brother W. E. Dickinson, of Talladega, Ala., in sending the subscription of a new subscriber, adds: "I am highly pleased with the MESSENGER. I consider its editors grand-minded Christian gentlemen. It is a paper that I am not ashamed to show my neighbor."

A GOOD START ON THE NEW YEAR.

Comparing the receipts for Foreign Missions for the first six days of October, with the corresponding time last year, shows the following:

| Contributing | 1896 | 1897 | Gain. |
|--------------------|----------|----------|----------|
| Churches | 5 | 8 | 3 |
| Sunday schools | 4 | 7 | 3 |
| Endeavor Societies | 2 | 20 | 18 |
| Individuals | 6 | 8 | 2 |
| Amount, | \$303.35 | \$570.50 | \$267.15 |

The new missionary year began with Oct. 1. It will be seen that we have started well. Let us see to it that there is a gain every month during the year. Our watch-word for the new year is: "\$100,000 from contributions." The number of contributing Endeavor Societies last year was about doubled. Let the Endeavorers see to it that they sustain this good record this year. Send offerings to F. M. Rains, Treas., Box 750, Cincinnati, Ohio.

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A sermon preached in the Central Christian Church, Dallas, Texas, Jan. 24, 1897. A tract of fifteen pages, embodying his reasons for leaving the Methodist Church and ministry and uniting with the Christian Church. This tract has excited much interest wherever it has been circulated. It is written in clear, convincing style, and excellent spirit, and makes an admirable document for general circulation. The first edition was soon exhausted. Second Edition now ready. Single copy 5 cents; 12 copies, 25 cents; 100 copies, \$1.50. Published and for sale by the Christian Courier Co., Dallas, Texas.

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