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Marion F. Harmon
James M. Watson
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 Movements of the World.

J. W. Ligon, Trenton, Ky.

All should be highly gratified at the large receipts reported by our Foreign Missionary Society. There has been a healthy growth in contribution to this work, though times have been hard and finances tight. Between September 30, 1896 and September 30, 1897, considerable gains were made. The gain is seen in the following items furnished us by Bro. F. M. Rains: In the number of churches contributing there is a gain of 197; in the Sunday schools, a gain of 205; in the Endeavor Societies, a gain of 268; there was also a gain of 206 individual contributors. The total amount collected was $106,222.10. This shows a clear gain of $12,354.39 during the year. This is truly a great gain considering the financial depression through which we have just passed. We make a prediction now that the receipts to be reported September 30, 1898 will reach $125,000. The church seems to be waking up as never before, to the great duty of preaching the gospel to all nations.

Martin Luther's idea of education was far in advance of the views of most men of his time. Though a profound scholar himself, he strongly advocated what we would call a practical education. Late in life he wrote: "I do not ask for the establishment of such schools as we have had hither-to, where our young men have spent twenty or thirty years over Donatus or Alexander, and yet have learned nothing at all. We have now another world, and things are done after a different pattern." And again he says: "Alas! How often do I lament my own case, in that I read so few of the poets and historians when I was young, and that there was no one to direct me to them. But in their place, I was compelled to flounder in all manner vain philosophies and scholastic trash, true serbouian bogs of the devil, and with much cost and care, and a vast detriment beside, so that I have had enough to do ever since in undoing what harm they did me."

The long-expected event has finally come to pass in Cuba. It is not peace and independence for the island. No one expects that for a while yet. Weyler, that Captain-General of the Spanish forces has been removed. This act upon the part of Spain is one of the logical results of the recent death of Canovas, the Prime Minister. He was somewhat of a tyrant himself, and was in deep sympathy with Weyler, in his inhuman butcheries. Weyler, overrash he succeeded Campos, has acted the part of the Vandal, the Turk and the savage. But his military head has been cut off and Cuba rejoices with exceeding great joy. He has truly formed a bloody spot upon the page of Cuban history; and should his name find a permanent place in the history of the world, it will be placed in the same catalogue with Attila, king of the Huns, and the notorious Jack the Ripper. Weyler's successor is General Blanco who has had charge of the Spanish army in the Philippines until quite recently. He is said to be a very kind and human man. It seems that extremes follow each other in all things. What effect this change will have upon the insurgents is not known.

There is much excitement now among politicians over the coming election in Greater New York. The interest is in the election of a mayor. Not only does this campaign in our metropolis attract the attention of American statesmen and editors, but even conservative England has had about as much to say concerning it as she usually does our presidential elections. The London speaker of October 9, says: "Never since the days of Imperial Athens or Republican Rome, has a municipal contest involved such important issues. Many a king has not had as much power as the mayor of Greater New York will have."

Our most needed blessings are often near us, if we but knew how to appropriate them to our use. Hagar laid her son, the suffering Ishmael down upon the ground to die of thirst, and retired a short distance in order that she might not see him die. Oh, the intense mental anguish she must have experienced! She had given up all hope and sat weeping and heartbroken. An angel of God spoke to her in her despondency and she opened her tearful eyes, and lo! there was a well of pure water. She and her only son would have died of thirst hard by the unseen well of water, had not the angel pointed her to it. Blessings unappropriated and unused do us no good. She could have seen the well, had she opened her eyes and looked instead of closing them to keep from looking. Nearly a century ago an old Indian man frequently went to one of our frontier forts to beg for food and clothing. He was usually clothed in tatters and rage. He kept up his visits through many years, and was always treated kindly by the soldiers. He always wore a small locket tied about his neck with a string. One day a soldier asked permission to examine the locket, and when he opened it, a small slip of parchment fell out. The soldier picked it up and found it to be a Revolutionary pension bearing the signature of George Washington. This entitled him to a comfortable competence for the remainder of his life. He had not known it. Is it not a fact that our own ignorance often prevents us from recognizing our blessing when they come?

The writer of these notes held a short meeting for Pleasant Grove church near Trenton recently. We had a good interest from the start. Five additions resulted from the meeting. We were glad to become acquainted with the good people of Pleasant Grove. The church has no regular preacher, but several men of good speaking ability hold membership in the congregation.

There comes peril to us when we do not live in accordance with our beliefs. We are trifling with ourselves when we presume to act thus. Not to do what we believe and know to be a duty is to commit spiritual suicide.—Ex.
The Character and the Work of an Evangelist.

E. M. WAITS, FULTON, KY.

2 TIMOTHY 4: 6.

(Concluded from last week.)

II. THE WORK.


Evangelization, whether viewed from the standpoint of the community, or the world, must meet with its discouragements and shortcomings. “Wherever God erects his house of prayer the devil also builds a chapel there.” The world is full of people ready to sneer at your propositions whenever you talk of evangelizing either the world or a very great part of it. But as Canon Farrar says, when there is not the willingness to help is a thing so cheap and easy to do that it has always been the fashion of Cynics, but no work has God so blessed, and to speak to-day of evangelization as being a failure is at once to speak as an ignorant and faithless man. The truth is that the magnitude of the work demands some means, and when the evangelist comes to make an appeal we shrug up our shoulders with a coldness that would freeze up the fountains of eloquence in an apologist or cool the ardor of an apostle Paul. But despite our indifference and the small amount, we are the outlook, in the words of Judson is as bright as the promise of God. It is: “So I am with you to the end of the world.”

2. Then there remains but one question more to be discussed. How shall we help these men to carry on this work? A legend is told of the disciples of the ancient schools of philosophy that they were wont to bring presents to their instructors on the commencement day of each session. When the pupils of Socrates had come one by one casting their handsome gifts at his feet, a youth who was poor, yet noble and studious, stood back until all were done, then, with tears in his eyes, he went forward and threw himself at his master’s feet, saying, here, Socrates, I bring myself, it is all I have to give. So we must be willing to come with such gifts as we have, and from hills of Judea will be heard the words of commendation, “Inasmuch as you have done unto the least of these, my brethren, you have done unto me.”

In this work there is a place for every man, woman and child. My last and greatest lesson in evangelism was learned a few weeks ago and will be given in conclusion.

Not long since I found myself on the steamer Essex, one of the great vessels of the Merchants and Miners’ Line, plying between Baltimore and Boston. I was bound for New England, the land where the Pilgrims of long ago found a sweet haven of rest, whose landing at Plymouth meant the rising into life of an era of religious freedom to New England, made sacred by the memories of our Revolutionary forefathers whose first gun sounding at Lexington and Concord meant death to English imperialism: to New England made sacred by the lives of her noble sons where Webster and Everett touched the heart strings of human eloquence to make them vibrate in unison, where Longfellow song his evangelistic to rest, where Lowell reclined near the shades of Elmwood, where Osgood wandered amid nature, while Chauncard Philippus Brooks told the story of the cross, what a picture of the hearts ideal of enjoyment, how such memories touch thrill the listening heart and make a thousand memories start from valleys slumber bound? yet between me and my ideal there lay a mighty waste of waters Slowly, slowly the glimmering landscape fades from sight. The gentle moon beams kiss into life a scene never to be forgotten but as the poetry faded reason sat enthroned and inquired how this mammoth establishment was compelled, my ears were attracted by a sound steadily it goes on it is the sound of the stoked away down amid the dirt and heat feeding the fiery furnaces eight in number, still lured on I wind my way into its cavernous depths and gaze upon such a sight as my eyes had never fallen on before. The men looked like fierce demons with their darkened faces and bleared eyes shovelling as I was told many tons of coal in a single day. And for what purpose? To produce heat they were, as necessary the ships economy as the captain in his cloth. I turned away for reflection a wiser I trust a better man. Brethren this ship is the church on its great missions of evangelizing the world. New England with its sacred associations is the part in view. The transformation of the kingdoms of this world into the kingdom of the Lord and his Christ. But before that can be done there are yet many things to be overcome the broad wastes of indifference to be crossed the ships will never outside the waves and distance the haven will never be reached until we have the necessary amount of heat. Are you willing to mark mid dust and heat or any other place you may be called upon to mark? There must be captains, there must be pilots, there must be stewards to feed the hungry, there must be a merchants and miners company to back all. Let us be willing to work in whatever capacity God calls us whether it be as pilot, captain or stoker mid dirt and heat. Putting one hand in Christ’s and with other reaching out for humanity with your time, your money, your influence extended to them, then Pray as Did Dr. Bethene Lord forgive what I have been, sanctify what I am and order, what I shall be and thine will be the honor and the eternal salvation through Christ Jesus, our Lord. Amen.
Preachers and Boys.

Preachers, how do you treat boys who carry you to town?

In my rambles I find some boys and men who have very little use for preachers. On inquiry, I usually learn that this distaste, or prejudice, has its origin in some supposed slight, or unmindfulness of boyish dignity or importance. The preacher meant no disrespect, or slight, or offense. He was absorbed in some great theme, in a meeting past or future, and did not feel called or to talk to his young friend about dogs, guns, horses, squirrels, coons, girls, &c. Still the boy expected attention, and felt slighted and neglected, and will never perhaps forget, or forgive. A hint to the wise should be sufficient. I illustrate and emphasize this by three cases that have occurred on the same road, some fifteen miles in length:

No. 1. An emergency arose which called the preacher to go in haste. It fell to the lot of another preacher's son to drive the evangelist to his train. The boy's horse was noted for safety and bottom for speed. So the minister consumed fifteen miles in roundly abusing the trifling, slow old horse! That boy may forget many things, but he will never suffer much to carry another preacher to his train.

No. 2. A very able preacher was taken over the same route by a bright, pleasant boy of 13 or 14 years. The only remark made by the great man was: "Drive up that horse, boy!"

No. 3. A minister of fine ability and wide usefulness, was driven to town by a nice, intelligent boy of 15 or 16 years. The noted preacher did not abuse the horse, or tell the boy 'to drive up the mule,' but preserved absolute silence for the space of over fifteen miles.

I give these incidents for the consideration of all persons who receive favors from boys. We can not be too careful and considerate in our dealings with our embryonic men and women. Their eyes and ears are wide open and their feelings are very sensitive. In attention, slights or any failure or our part to appreciate their presence and services will be rarely forgotten or forgiven.

Yazoo Pass, Miss. J. W. Harris.

Report of Negro Education.

The collection day for the Board of Negro Education and Evangelization is the first Lord's day in November—Nov. 7. If the work of raising funds for the Home Board and the Board of N. E. E. is consolidated at the General Convention, this is the last separate collection which will be taken for this cause. The report of the Board of N. E. E. is to be found in one issue of the "Home Missionary." It is the most complete and in every way the most satisfactory report ever made by this Board.

Every preacher in the whole brotherhood study carefully the report of the Board of Negro Education—yes, study it. There is now no excuse for not preaching on this subject because of lack of information. We have raised in cash, for the support of this cause during the past year, $7,530.68; we had in the treasury at the beginning of the year, $755.15. So that we had for the work of the past year, $8,105.77. We have a real estate fund of over $3,800.00. In addition to this, our schools raised, for self-support, from tuition, boards, rents, etc., $3,255.11, and our evangelists raised for self-support, etc., $758.47, which made a total of money raised during the past year of $11,364.30, by the Corresponding Secretary and those under his employ.

At the Southern Christian Institute, our industrial school near Edwards, Mississippi, we have eight instructors and one hundred and twenty pupils besides many laborers.

On the plantation, surrounding the school, we raise produce for the table, corn and hay for stock, sugar cane from which molasses is made, broom corn which is made into brooms in a small broom factory there and cotton for sale. Then enough land is rented to bring in to the school a revenue of nearly eight hundred dollars a year.

A new school building which would cost $6,000 built in the north is being erected here, by student labor, at a cost of $2,000. All material being furnished at or below cost by the southern people. The railroads gave on lumber one-half freight rates.

We are now shut off from the S. C. I., by the quarantine at Edwards, on account of yellow fever. The last word received was that those there were well and busily at work on the new building.

Robert Brooks has a fine normal school at Lumberton, Alabama. Three teachers and 110 pupils. The school is now being held in the new building, which they have erected themselves with the aid of one hundred dollars. This school now costs us $300 a year. It is surprising how many of the scholars are well advanced in their studies. Yet this school building is not yet ceiled nor have they proper school furniture, heaters nor many things needful.

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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"or dozen by express prepaid"

rags by our missionary brethren, it makes me feel a little like turning anti for a little while just to beg for the poor truthless, belabored creature on the bottom. Let's, let them rest, lest we should excite sympathy in favor of their errors.

The writer hopes to pass through Nashville on Saturday evening the 16th on his way to the General Convention. We will be in Nashville two or three hours.

South Kentucky Field Notes.
J. W. Gant, Elkton, Ky.

In my report which was published in last week's Messenger, I am made by the printer to say one of the most ridiculous things I ever saw in print. I refer to the following language: "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 etc." The last sentence ought to read, "I don't mean that I have done any great things, but I have done my best."

The following synopsis of the work of last year is taken from our Secretary's report: Sermons on South Ky. work, 81. This does not include sermons preached by myself. Other sermons 2527, total additions 1032, congregations organized 9, Sunday-schools organized 19, churches aided 68. Some of these were only aided for a part of the year. Money raised for all purposes $5,706.09.

I take the following statement from our treasurer's report which will show our financial condition: Cash on hand $405.53; due from Smallwood estate $815.09; due on last year's pledges $449.55. Total, $1,670.57. Liabilities: due J. W. Gant, $814.54; due on supplements, $293.52. Total, $1,108.06.

If we could collect all due on old pledges which we cannot hope to do it would leave us with a surplus of $562.51. Not counting the old pledges we still have a surplus of $112.96. This leaves us in pretty good shape to begin the new year. This is the smallest surplus that we have had at the close of any year for several years. But it must be remembered that with only one canvass we had to defray the expenses of 16 months. This grew out of the fact as in generally known, to the change of the time of holding our convention, making sixteen months between the Princeton and Paducah conventions.

At the recent convention I was made corresponding secretary, and financial agent, Bro. Jas H. Kerr recording secretary, and Bro. Geo. P. Street, of Elkton, treasurer. All moneys hereafter will be sent to Bro. Street.
A brief history of the South Ky. work from its organization will be published in tract form in the near future. In this tract we will give a fuller report of the work of last year.

At the Paducah convention it was decided to adopt the 3d Lord's day in November as the time to take an offering for the South Ky. work. We want the offering taken between the 3d Lord's day in November, and the 3d Lord's day in December. This will give brethren who preach for four congregations time to present the matter to all of their churches. We are anxious to know as soon as possible what we can depend on. Without a knowledge of what to expect from the field, the committee will not know what to do in the way of allowing supplements for another year.

Nearly all the preachers at the convention agreed to canvass their congregations for our work. We would like to hear from those who were not in attendance. Let me hear from brethren.

As regards supplements for another year, that matter will be decided by the Ex. Com. as herefore.

Alabama Notes.

E. V. Spicer, Selma.

On last Lord's day, Oct. 10th we had the pleasure of having with us Bro. O. P. Spiegel, our State Evangelist. He preached two excellent sermons at both services, telling us the needs of the field and the bright prospects for the cause of Primitive Christianity in the state, and the co-operation on the part of many of the churches to push the work into the destitute places. Never before has the cause of Christ been so prosperous in the state and it is principally due to the persistent efforts of our Evangelist. At the night service we took pledges to aid our consecrated evangelist in the state work to the amount of $115.50 and we feel that there are many other churches that would like to contribute to this missionary work. Now is the time my brethren. We should not wait for Bro. Spiegel to come to exhort us to assist him, but we should send him of our means as liberally and as soon as possible. We must remember that he is carrying the gospel to the destitute places and the glad tidings of salvation to the souls that are in darkness. He has labored earnestly and faithfully and made a tremendous sacrifice to do the Master's work in his native state and yet he has not murmured or complained, but has ever lovingly, and cheerfully gave where duty called him. Since July 1st, '94 he has preached over 1,500 sermons, baptized over 500 persons, established a dozen churches, and encouraged the brethren to build nearly as many houses of worship. This is a magnificent record when we consider the many disadvantages under which he has labored. Brethren such a man should be supported. We must remember that the workman is worthy of his hire, and those who preach the gospel shall live of the gospel," and I know that every true and faithful disciple of Christ will rally to his support and assist him in carrying on this great work to the honor and glory of God.

We have been somewhat hindered in our work on account of the yellow fever and smallpox scare in certain portions of the state and it has debared us from having our convention at Birmingham at the time appointed but this should not discourage us or lessen our zeal for the cause we all love; for we hope to have our convention yet, as soon as it turns cool and all quarantines are raised. Let us remember that our evangelistic year closed with August, and if we have not sent Bro. Spiegel any money since that date to do so at the very earliest opportunity, even if the amount is very small, God will bless it in the spreading of the kingdom.

East Ala. Convention.

HELD AT PHOENIX CITY CHURCH, OCT. 5-7.

Delegates present.


CHURCH PLEDGES TO STATE WORK.

Harmony, $10.00
Phoenix City, $10.00
Sand Hill, $20.00

INDIVIDUAL PLEDGES.

J C Tillery, $1; E S Dennis, 1; J W Yarbrough, 1; O A Moore, 5; B G Peterson, 1; S T Glass, 2.50; W T Ray, 1; J A Branch, 5; J L Reeves, 5; Sallie Floyd, 1; Barbrie Bran, 1; M A Screws, 1; M E Ray, 1.

EXECUTIVE COMMITTEE.

Phoenix, W T Ray; Harmony, J C Tillery; Shady Grove, B G Peterson; Lebanon, M P Pittman; Corinth, O A Sloughter, Sand Hill, A S Story, Yarbrough School-house, S J Whitman; Bethel, Ga., O A Moore; River View, J L Reeves; Simmons X Roads, Joes Simmons.

Preaching brethren present, OP Spiegel, State Evangelist, J A Branch, District Evangelist, L A Dale, Assistant Evangelist, O A Moore and J L Reeves. The convention was harmonious. All promised to do more work and better work. Hence
our meeting will be styled the district mass meeting. Bro L A Dale was elected President. S T Glass, Secretary. The meeting adjourned to meet in Shady Grove church, Tuesday after the first Sunday in October, 1898.

E. S. COLLIER, President.
S. T. GLASS, Secretary.

Dots on my Vacation.

On July 29th at 8:30 p. m. I united in marriage Mr. Coleman Hill and Miss Emma Sadler and at 4 o'clock Friday morning July 30th boarded the train for my old home at Carrollton, Ky. I stopped a day at Nashville Exposition to "see the sights" and could but admire the thrift and industry of the Tennesseans and wonder at the vast resources of their state. As I passed through Louisville I met many of my old friends and formed the acquaintance of several new ones among the number was Bro. H. K. Pendleton and his good wife who are now the hustling editors of the Christian Guide. It was quite a pleasure to meet this consecrated man of God, whose soul is on fire with the missionary spirit and whose love for the cause knows no bound. On reaching my home the following day, as I approached singing "Jesus lover of my soul" while yet a great way off my good mother heard my voice and recognized it, and all met me with open arms and loving hearts. It is such a pleasure to be with the old folks at home,—to view again the scenes of early childhood and kneel again with father, mother, sisters and brothers around the old hearthstone where in early days we learned to lisp the words "now I lay me down to sleep." I went home not to "lounge around" but to change from that of a busy minister, who is servant of all, to the happy farmer, who is the proud Autocrat of his race. So doddling my preacher garb and donning a rustic suit, I follow again the old furrows and trace the paths to the fields. I love the old farm with her waving fields of golden grass, her singing forests and woodland pastures. Here I enjoyed for four short weeks living over again my boyhood days. While in Kentucky I had the pleasure of meeting many of my old friends among the preachers. Bros. H. Pinkerton, Paducah; G. M. Anderson, Carrollton, R. L. Cartwright, Ghent; T. T. Sharard, Standford and R. D Harding, Newport. All report the work prospering in their respective fields. On my return I stopped a few hours at Lexington and saw several of the boys coming in ready for school and all anxious to greet the new president of the University, our beloved Bro. Cave of Nashville. I was informed that the outlook for a large attendance at the University this year was very flattering. During my two days' stay at Danville among friends I also enjoyed the association of our beloved Bro. J. S. Kendrick (whose first charge after his graduation was the church with which I am laboring) whose life is all sunshine and whose cheerful spirit drives away all clouds. The Danville church has prospered greatly under his ministry and he began last Sunday his seventh year with them. My next stop was at Chattanooga, Tenn. with my old classmate Bro. M. D. Clubb, pastor of the Walnut St. church. Here I enjoyed the hospitality of Bro. C. and his good wife and found the church prospering under their ministry. I had often desired to visit this historic city of the south, but my vocabulary is far too small to express my thoughts and feelings as I stood on old Lookout Mountain, and looked into seven states and viewed the battle fields and graves of our heroic dead. What an inspiration!!!! History becomes a living page written in human blood, and the brave and doing of our noble dead, whose patriotism, love and loyalty was boundless, come crowding through the mind. No wonder God called Moses to Nebo's heights to view the promised land as Christ went up an Olivet to weep over the sinful city. While on the top of Lookout Bro. Clubb and I resolved that, the Lord's willing, at no distant day we would visit the Holy Land and trace the sacred paths of our blessed Redeemer and better prepare ourselves for the life work God had committed to our hands. When I reached Selma Sept. 4th, I learned that the congregation had been faithful in all her duties. In fact it has never been my pleasure to labor with a people more devoted to the cause of Christ than these. The social meetings, Christian Endeavor and prayer meetings had all been well attended, and the Home Department of the Sunday-school which had been put on foot just before I left for Kentucky had grown to be one of the most promising features of our church work. But during my absence death had visited two of our homes, which has cast quite a gloom of sadness over our entire congregation. Miss Emma Sadler whom I had united in marriage to Mr. Hill the eve before I left had gone to her reward. She was a bright, sweet woman, and ever active in church work. She had only been a bride three weeks, which makes her death peculiarly sad and she leaves a devoted heartbroken husband and many friends and loved ones to mourn her loss. Also Bro. R. W. Barrett died Aug. 1st. He had been a member of the congregation for years. He came to this country from Ireland several years ago. He leaves a widow to mourn his loss. During my absence the church enjoyed a visit from Bro. H. J. Brazelton of Eutaw and also Bro. O. P. Spiegel, our State Evangelist of Birmingham. Come again brethren you are always welcome. Large audiences at both services Sunday. One addition by letter Sunday night. It is quite a pleasure to be back in my field again and work with brethren who are loyal to the cause of Primitive Christianity in this sunny southland.

Yours in the Cause, E. V. Spicer.

Selma, Alabama.
Tennessee Notes.

A. I. MYHR.

These notes are written at Indianapolis at the greatest convention the disciples of Christ have ever had. At this sitting we can not write all the details of the work of this convocation of servants of our King. But the memory of this day will abide. The greatest audience of disciples ever assembled in modern times, met in the great hall this afternoon to partake of the Lord's Supper. Perhaps four thousand disciples were present. The inspiration of that meeting will reach to the remotest parts of our brotherhood, and will be cherished as a delighted memory by all present. Never did I feel so proud of being simply a Christian—never so grateful for the honor of being a preacher—never so hopeful for the future of our people. God has great honors for us if we remain loyal to the truth. The disciples were, never more united, never more loyal to the Master than now. The following are our statistics for the year.

No. churches, 9607 10,029 422
'm' communicants, 1,003,672 1,051,079 47,407
'Bible schools, 6,657 7,284 627
'n' scholars and teachers in B. S. 639,531 670,296 36,418
'm' ministers of the gospel, 5,360 5,780 420

Val. of ch. prop., $15,805,447 $16,586,077 $718,230

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Mental Consecration.

We are commanded to love the Lord with all the mind. Christianity is a stupendous enterprise—that of saving the race—and demands of us the consecration of all our mental gifts. Jesus toiled in intellect as well as in heart and body. He carried great mental burdens. The work Jesus gave us to do cannot be accomplished, save in the consecration of the whole man. Christianity is more than a heart experience; it is a field of great mental exertion and undertakings. No man can give his heart to the church and his intellect wholly to the world. The flower of mentality in this great country is nominally Christian and yet it is largely absorbed in the world's business. We do business to-day by steam and electricity. Competition is sharp. The mental apparatus is taxed almost to the destruction of the body to keep up with the world. We go to church occasionally, tired, worn, and feverish, give a small per cent of our earnings to the cause, and this is the extent of our Christian operation.

We have no time to think about the Lord's business, and less to do his work. What a sad comment upon the conditions of American life! The man who gives a little of his money to the church and his intellect who to the world should not fancy that he is serving God acceptably—it cannot be so. He may be honest; he may possess many noble traits; he may be applauded of men; but the world owns him. A young man came to Christ and asked what good thing he might do to inherit eternal life. Jesus referred him to the Law. The young man had kept this from his youth up. He was honest and noble, and Jesus loved him. But he had a great trouble, and one common at this day. This young man was in business. He conducted great enterprises. He had enlarged his business until his mentality was taxed and enslaved. He was not a miser. He was big hearted. Perhaps he did not love money too well, but his field of mental exertion. He had studied the field of political economy until his mind was wholly absorbed, and he was sorrowful at the thought of renouncing mental slavery to worldly operations. But Jesus taught him that he could not give his brains wholly to the world, and be His disciple, that he should renounce intellectual slavery to the business affairs of this life, and lend something of his mental gifts to the great industry which Jesus inaugurated in the world—that of saving a lost and recreant race. To some this may appear a strange interpretation. I believe it is the correct one. I do not believe that the fault of this young man was the love of money, but the love of mental operations in which he had trained himself and in which he was fixed by habit.

The church to-day is full of parallel cases. We have large minded business men who are not stingy, but liberal and big hearted, who are so engrossed in the business of this world that not one inch of their throbbing, feverish brains do they give to the Lord's work. They cannot be said of such a man, however, that he loved his Father's business. It should not and does not require all the strength of big minded men to solve the meat and bread problem of life. There is no necessity of a man's extending his business operations until he is mentally enslaved, and to do so is to neglect the work which Christ gave us to perform and to stand condemned, as did the young man of old, before the judgment seat of Christ. I shall give expression to a solemn conviction when I affirm—that the greatest need of the church to-day is the consecration of its brains. It is the province of mind to plan, to execute, and to acquire means necessary in execution. Did we have the consecration of the nominally Christian mentalities of this great country, we could plan the world's redemption, acquire all necessary means, and enliven Christ from the Orient to the Occident, and from Pole to Pole. If the mental exertion that is given to business, to politics and to diplomacy in this country were given to religious enterprises, we could inaugurate a Christian campaign that would storm the earth and elect Jesus Christ King of all the races. We go to church on Sundays, give a little of our money to the Lord and ourselves to the world. The best we have ever done at Christian work is to play a little. We have too little conscience. May it not be that we are unconsciously trailing after the five foolish virgins of old? We are all hastening to the judgment; and when we stand before Christ and are judged according to our works, to many of us may come home the familiar saying of Christ: "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven."
Announcement.

We add to our paper this week a "Devotional Department." This will be permanent. This department includes the Midweek Prayer Meeting and the Lord's Supper. The Midweek Prayer Meeting is an established service in nearly all of our churches, and we feel that to strengthen this service among our Southern churches, will be to greatly help the cause of Christ in the hearts of men. Disciples of Christ believe that they have restored the Lord's Supper to its true scriptural position, and we believe that we should emphasize this position before the world. This is a great theme and a great service and practically illimitable in thought and reflection. We believe that in this Devotional Department, therefore, we shall offer means of greater development to our many readers.

We take pleasure in introducing to our readers Bro. Samuel M. Bernard, of Meridian, Miss., who will be the permanent editor of this department. Bro. Bernard is a young man of splendid thought and education, is broad in mind and heart and amply qualified to edit this department. We feel that in adding Bro. Bernard to our force we are adding strength to our paper, and will then be better able to help the cause throughout the South. For our readers and Bro. Bernard we wish a long, happy and profitable sojourn together in living devotions to our common Heavenly Father.

We present to our readers this week "Dots on My Vacation," by Bro. E. V. Spicer, of Selma, Ala. To any to whom this production may appear late is due a word of explanation. Some time ago Bro. Spicer sent us his manuscript, which was received at this office, but which, much to our regret and chagrin, was lost in the hands of the type setters. Bro. Spicer, at our request, was kind enough to furnish a second manuscript, and hence its appearance this week. A good thing is never too late, and the value of reminiscences is scarcely modified by time. The active and popular pastor of the Selma church has a standing invitation to write often for our columns. The Gospel Messenger has a much larger circulation in Alabama than any other of our papers, and we trust our Selma brother will often availing himself of these columns to talk to our Alabama brethren.

The Objector.

He is in every street, in every community, and in every church. He writes for the papers, talks loudly and esteems himself not lightly. He makes much noise, and is conducting a holy but stationary crusade against an army of imaginary Goliaths. He never gets anywhere, and dwells in an immovable palace which looks decidedly better to him than to anybody else. His fellows travel to and fro in the work of human life, but he ventures not. All roads are blocked with danglers dire, and he plays not foot to risk.

The objector hurst stones at every body who passes his way. Really, his trouble lies in this, that he is too lazy to walk and too stilly to pay for a ride; and fearing to hear criticisms on his stationary life—a guilty conscience seems no accusing—he intercepts the same by hurling objections against all points of the compass and all modes of travel.

The objector justifies himself; he is right because he does not subject himself to the possibility of error. He can never lose his way for he never goes any where. Oh, the many dangers of a forward movement! He sits still as a mouse in church. He occupies the same seat and could not be persuaded to pass the collection basket down the short aisle. In a breathless whisper he warns to keep our seats and stir about as little as possible. Adders are lurking about in trying place and they are in all directions.

The objector is an instrument of the Devil by which this "Old Deceiver" would intimidate us into silence, while the world, with all obstructions against all objectors at the bottom, goes to perdition.

The Church.

1. It was founded by Christ—"Upon this rock will I build my church." 2. It was founded upon Christ—"Other foundations can no man lay than that is laid which is Jesus Christ." 3. Its creed is Christ—"Thou art the Christ, the son of the living God." 4. Its head is Christ—"The head over all things to the church." 5. It is a family—"Household of God," "Household of faith," "Family in earth." 6. The law of admission is a birth—"Except a man be born of water and of the spirit, etc." 7. They that gladly received the word were baptized and there were added unto them, etc."

SPECIAL OFFER: To get the Gospel Messenger into as many new homes as possible at once, we propose sending the paper from now till the last day of December, four months, for only 25 cents. If in clubs of five or more, 20 cents each. Preachers, please announce this proposition to your church, and thereby get us a good list and do yourself a service by getting your people to read and keep posted. Act at once. Remember the cash must accompany the list of names. Address Messenger Pub., Co., 208 N. College St., Nashville, Ten.

Editorial Notes.

We extend our sympathies to Bro. and Sister James H. Brooks, of Hickman, Ky., in the loss of their five-months-old babe. They are passing under the shadows, but their trust in God is such that they can bear this burden with fortitude.

The senior editor spent a day and a half last week preaching in Lord Cave, of Bell Buckle, Tenn., preaching for him morning and night on Lord's day. This church has some good people in it, and Brother Cave is appreciated very highly for his works sake.

The General Convention is in session this week at Indianapolis, and all we can learn about is its points to a successful convention. Brother Spiegel is the only one of the Messenger staff that could attend. He will report it for next week's paper.

We call attention to the "adv" on last page of P. J. Tinsley, one of the best millinery houses in this city, He is a member of the Church of Christ, and we recommend his house to any of our readers who are in need of the expensive luxury of hats and featherers. And that is a luxury every woman, old and young, in the land will have, and I don't blame them. They would look odd without hats to wear, and Tinsley's is as good a place as any to get them.
CEDA'S: I will write a few items of news from this part of the field. On the fifth Lord's day in August I began a meeting with the brethren at Liberty Church, East Morgan. The meeting continued five days, with seven baptisms and five other additions. We had a glorious meeting. I visited them again the fourth Lord's day in September and baptized two. A Methodist brother called me to preach to the church next year, and I have agreed to go. On the third Lord's day in September Brother L. P. Whaley began a meeting with the brethren at Union Grove School House, three miles from Hartselle. I attended the meeting most of the time, and preached some. Eighteen were baptized, and a church of about twenty-four members was organized. Brother Whaley will visit them monthly.

W. H. WINDES.

INDIANA.

INDIANAPOLIS: We are now (Oct. 18, 1897) in the greatest convention in the history of the church of Christ, Pentecost: only excepted. At the union communion service on Lord's day many thousand disciples were present. The oldest preachers among us said it was the greatest, meeting ever held by the disciples. A full report of all these meetings will appear in the GOSPELMESSENGER.

O. P. SPIEGEL.

MISSISSIPPI.

MERIDIAN: Yellow fever almost reached us, but has not succeeded yet. Most of our members fled to the country for safety. We held services at Meridian on every Sunday morning except one Sunday, when the authorities forbade all public gatherings. They would not allow us to hold night services, so I preached three Sunday nights at Poplar Springs where we have no members at all—gave them the Gospel Plan and distributed our literature. Good was done. S. M. BERNARD.

TILLATON: While at Ackerman the report went out that the yellow fever was at Eupora, a town I had just left; and many thought I had been exposed to yellow fever, and this caused the attendance to be quite small for a few nights. The report was false. I am now on my way to Sumner, Miss., to begin a protracted meeting on Oct. 12. Will write something about the "Delta" in my next. Fraternally,

G. A. REYNOLDS.

JACINTO: Our Danville meeting resulted in the organization of a congregation of 25 members, 14 of whom were baptized during the meeting, 10 took membership and one restored. We had to hold the meeting in the school house, as the Methodists denied us the use of their house. The brethren will build them a house in the near future. One brother proposes to furnish the framing and weatherboarding; and I don't think I heard any one propose to give less than $10. We preached at Salem, Miss., the second Lord's day and Monday night. On Tuesday we made a talk at the funeral services of good old Sister Godard, who is at rest. We go to Theo, Miss., to-morrow. Pray the Lord to bless our labors.

W. H. SANDY.

SOUTH KENTUCKY.

BOWLING GREEN: Have just closed an eight-days' meeting at Pleasant Hill in this (Warren) county. We had 7 additions; 5 by confession and baptism and two from the Baptists. Our meeting was a success in every way. I have been preaching here seven years. Have held my own meetings from the first. To the Lord be all of the praise and honor. Yours for the truth,

D. J. COCHRAN.

KELLY: I am at this writing in a meeting here. We began last Thursday night. We expected Brother Giant to be here last Sunday, but he has not arrived yet. We are having good attendance, and one addition to date. In my notes of last week a wide mistake appears. I am made to say that E. C. Moore will lead the singing for Brother Teel in his meeting at Nebo, beginning the fifth Sunday; when it should have been: E. C. Moore will lead the singing for T. D. Moore in his meeting at Pembroke, beginning the fifth Sunday in this month. Fraternally,

W. H. MOORE.

PRINCETON: The splendid report made by the auxiliaries of the C. W. B. M. and the mission bands was possibly the best part of the Paducah convention. I wish some of the sisters would report through the Messenger the number of auxiliaries and bands, and their numerical strength, and what progress they have made. Our evangelist ought to organize auxiliaries and report the same.

Brother Movers stopped over here a few hours on his way to Cadiz, where he spends the rest of this week. As soon as frost visits the south, and the yellow fever abates, he will go to Mobile, where he will begin a series of services in his own tent.

We hear of a meeting now in progress at Russellville conducted by Brothers Wright and Hawkins, and another soon to begin at Wallonia conducted by Brothers Wright and Teel. In my home work there is much sickness; my own family has not escaped. On the 16th all congregations joined in a union meeting to pray for rain; but it rained for an hour before we could meet, and the service was one of thanksgiving for the rain.

W. S. PAYNE.

TENNESSEE.

ROCKWOOD: Brother E. C. Buck is with us in a meeting. It has continued just a week; yet we have had 8 additions—3 by letter, 2 from the world, and 3 from denominationalism.

W. W. HARRISON.
Audiences are large, and we look for many more before the meeting closes. Brethren, pray for us and the meeting. W. J. SHELBURNE.

W. H. Mevers at Cadiz, Ky.

Possibly many of the readers of the Messenger know but little of the above-named brother. Before his coming to Cadiz we had a very erroneous idea of his work. He has recently spent two evenings with us to intimate delight and profit. His lecture on Palestine, accompanied with the stenographic views was equal to any we have ever seen, and his Madagascar lecture is an illustrated argument for "Foreign Missions" absolutely unanswerable. Fortune indeed is the congregation that can recently spent two evenings with us to faith in Jesus as the Christ and her closes. Brethren, pray for her and the many more before the meeting. W. J. SHELBURNE.

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Obituaries.

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

MAY.

Mrs. Mary F. May, who was born Dec. 13, 1848; married to James A. May, March 23, 1866; and baptized into Christ in 1869, died at her home near Stewart, Miss., July 22, 1897, leaving an afflicted husband and eleven children to tread the ragged path of life without her wise counsel, loving help and tender sympathy.

It was my happy privilege to baptize her on a public confession of her faith in Jesus as the Christ and her personal Savior, to which step she was led by her study of the New Testament, as it had previously been my privilege to baptize her husband. I know her long and well, and gladly pay this loving tribute to her Christian character and great moral worth. She was truly a model wife, a model mother, and a model Christian. The Holy Scriptures were her daily study, and the love of God and Christ for sinful men and women the theme on which she loved to dwell. She was the stay and comfort of her husband, who has long been in feeble health. She trained her children up in the nurture and admonition of the Lord, and lived to see the older ones follow her example in giving themselves to Jesus. But now her work on earth is done, her toils and trials are o'er, and she has entered into that rest which remaineth unto the people of God.

May the Lord sustain and comfort our dear brother in his feeble health, and enable him to bear this sore bereavement with Christian fortitude and resignation. May the children follow her example, live and die in Christ, that all may meet again where partings are unknown.

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Devotional Department.

S. M. Bernard, Editor.

The Lord's Supper.

Dear Reader: You have gone to church Lord's day after Lord's day, and upon every occasion, possibly, you have observed the Lord's supper.

Sometimes you noticed that you were drawn closer to the cross of Christ than you were at other times. There were doubtless several reasons for this. Probably one reason why you were drawn nearer to the Lord was because the good brother, who stood at the table and conducted the service, had a few pertinent remarks to offer in the opening service.

At that other time when you did not feel drawn closer to the bleeding side of your Lord, you noticed that there was a certain coldness attending the introduction to the service. The brother who had charge of the sacred affair had not prepared anything to say and he looked embarrassed.

Now, these articles shall appear from week to week in the Gospel Messenger for the purpose of stimulating that second brother so that he may always have a few remarks to make, which will bring a spiritual uplift to the waiting congregation. Also, you may have a quiet moment when you would enjoy stealing away from earthly friends and communing with God through his Holy Word before entering upon the observation of this very sacred service. May these words in the Gospel Messenger from time to time prove of benefit to you in preparing your soul to drink deeply of the spiritual truths of the Bible.

Is it not a fact that we, as a religious people, are giving a very great deal more time to "making disciples" than to "teaching them to observe all things?"

I remember once, talking to a minister of one of the denomina ions, when he said: "You all are growing rapidly and are a good people, but there is one thing that you should do, to-wit: Give more attention to developing the spiritual nature."

Brethren, let's take his advice.

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DONT FAIL TO SEE IT.

Midweek Prayer-Meeting.

Date.—Oct. 27, 1897.

Topic.—"Precious Promises."

References.—2 Peter 1: 1-4; 2 Cor. 6: 17; 17 Cor. 7: 11; Matt. 28: 19, 80; John 14: 3; Matt. 19: 20; Rev. 2: 21.
TRUST CHRIST.

Because he has never yet failed any one of all the millions who have trusted him.

Because there is no one else under heaven whom you can trust.

Because trusting him brings the peace he has promised, and contentment, and strength.

Trustfulness is one of the sweetest traits of character, and one possessed by all men in greater or less degree: some trust in their business or their wealth; some go a step higher, and put their trust in knowledge, but the time will come when each must feel the weakness of these things: while the man who has trusted Christ is not afraid. Sometime, when we pray for help, we mean, rather, that we want God to do all. God's help is given to supplement our strength, not to supplant it.

2 Can you not find a new thought in the second reference? Perhaps not many have realized that one mission of tabulation is to make us more thoughtful, more loving, more comforting to others who may be in trouble. No one can really sympathize with another's pain who has not suffered: try, then, to let every bit of sadness bring a bit of comfort into some other life.

3. Paul trusted so supremely that none of the desperate dangers of his life could disturb him: knowing that God's love and God's power were around him, he gave no thought to anything except serving God.

4. "Consider the sparrows; consider the fact, which for that life.

5. It is strange that any man can be willing to die without him. We need God's help to live aright, his love to protect us: how much more do we need him for the unknown future? We who can ask Christ to go with us through the affairs of every day will not be afraid to leave what is come in his hands.

6. One proof of trust is to do your own work well and cheerfully. Discouraged? Remember the promise, "As thy days, so shall thy strength be." Sorrowful? Trust on, knowing that God's hand is shaping your life, and try not to mar his work. Afraid? "Lo, I am with you always, even to the end of the world."

Judging from the program, Kentucky's C. E. convention, which will meet in Owensboro during the last three days of October, will be an unusually good one. A good feature is in grouping the work of each day around a central thought, which for Friday is service. The morning session will be opened by a Bible reading on "my reasonable service," the address of welcome to be followed by a reference on the Society Officers, and to addresses on "Systematic Christian Endeavor in Evangelistic Work."

The afternoon session, with the thought of "Saved to Serve," will be devoted to reports of the year's work from all the state officers and committees. Rev. Ira Landrith will speak in the evening on "Nashville '98," and "Christian Citizenship. Saturday's thought is willing work, the morning session devoted to business; in the afternoon "How to work" will be emphasized in a symposium, "What can we put into our work this coming year to make it more efficient?" In the evening three addresses will tell something of "Where to Work?" 1 Cor. 3: 16, "The Ideal C. E. Society, for a Pastor;" "Our Prisoners;" "Working with the Growing Generation." Sunday's thought is "Soul Winning," with a Junior and Missionary meeting for the afternoon.

The convention sermon, by Rev. E. L. Powel, of Louisville, will be followed by a quiet hour, and then "Misap.'"

Owensboro Endeavorers hope to make their convention the best ever held in Kentucky, and are doing all they can to insure its success. A convention rate of one fare has been granted by all roads running into Owensboro, and all friends of Christian Endeavor will be warmly welcomed. P. P. Bilhom, of Chicago, will have charge of the music, supported by a large chorus.

The Christian Missionary Convention, of Western Pennsylvania, was attended by thirty-six preachers and more than three hundred delegates. The Christian Endeavor session was encouraging. O. H. Phillips, retiring superintendent, reported 37 Young People's and 25 Junior societies in the district, all of the latter having been organized during the past year. The total membership is 2336.

The Endeavor societies pledged themselves to support two missions; and to supply a preacher for each mission, rather than having one for both, as in the past. They have given during the year, $1874.44 for home and foreign missions.

Seventeen societies take systematic offerings. Three societies have adopted the Bethany C. E. Reading Course.

One speaker gave this outline of work of the Lookout Committee:

1. Securing new members.

2. Looking to the character of the members; seeing that they do what they promise.

3. Looking to the progress of the members.


5. Soul winning.

Another said the work of this committee is two-faced—look out for those not members; look into those who are. The Lookout Committee must study the individuals, and use tact, which is the key to every heart. The committee must look up to Christ, and look after absent members.

Variety in the prayer meeting is worth working for at times. Here are some suggestions for special meetings, given by the United Society: A song meeting, for the study of the hymn book used by the society; unfamiliar songs may be tried, and the testimonies should be suggested by the songs.

EDUCATIONAL.

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Lesson XII. The Book of Psalms.

The growth of this book was gradual, and its composition extends over a thousand years of national life from Moses to Malachi, in which Hebrew history is set to music.

I. There are altogether 150 Psalms; 100 bear the names of persons, 16 have headings without names, and 34 have no headings. To David are ascribed 73, to Asaph 12, to the sons of Korah 11, to Heman and Ethan 1 each, to Solomon 2, and to Moses 1.

II. Here are touched all the vicissitudes of human experience, the depths of human trouble and the heights of joy. There is a world of tenderness towards God which has never been surpassed.

III. The leading subjects of the Psalms are: Creation, the King, Jerusalem, the Law, the Messiah, the Future, God’s Love, Mercy, Justice and Goodness.

IV. There are five Divisions as follows:
1. First Division, ch. 1-41.
3. Third Division, ch. 73-89.
4. Fourth Division, ch. 90-106.
5. Fifth Division, ch. 107-150.

Questions and Order of Work.

1. How many persons wrote the Psalms? Who are they?
2. Which is the oldest of all the Psalms? Who wrote it?
3. The “Penitential Psalms” are 6, 32, 38, 51, 102, 130 and 143. What great lessons do you get from these?
4. Study thoroughly the first division, ch. 1-41, and write out the lesson of each one. How many of these are ascribed to David?
5. Give the time and occasion of the 3d Psalm. (See date in margin.)
6. Explain the titles to the following Psalms: 4th, 5th, 6th, 7th, 8th and 9th.
7. About when was the 7th Psalm written? The 9th?
8. Notice that the 14th and 55th Psalms are almost identical. What lesson from these two Psalms?
9. Memorize the 15th Psalm, then write it from memory.
10. Give the time and occasion of the 18th Psalm.
11. What lessons from the 19th Psalm?
12. Give the time and occasion of the 30th Psalm. The 34th.
13. Notice that the 18th Psalm, and the 2nd chapter of 2 Samuel are nearly alike. Give its lesson.
14. Study the second division, chap. 42-72, and write out the lesson of each one.
15. How many Psalms in the second division are ascribed to the sons of Korah? Who were the sons of Korah?
16. Give the time and occasion of the 51st Psalm; 52d, 54th, 56th, 57th, 59th, 60th and 63d.
17. Analyze the 72d Psalm.
18. The “Impeccatory Psalms” are: The 7th, 35th, 69th, and 109th. What surroundings of the Psalmist when they were written?
19. Study the third division, ch. 75-89, and write out the lesson of each one.
20. How many Psalms in this division are attributed to Asaph? Who was Asaph?
21. How many are attributed to Heman and Ethan? Who were Heman and Ethan?
22. What historical references do you find in the third division?
23. Explain the titles to the following Psalms: 12th, 16th, 29th, 32d, 39th, 43d, 44th, 46th, 55th, 61st, 68th, 87th, 74th-76th, 80th-81st, 84th, 88th, 89th.
24. Study the fourth division, ch. 90-106, and write the lesson of each one.
25. What is the subject of the 92 Psalm? Analyze it.
26. What is the character of the 103rd Psalm?
27. Study the fifth division, ch. 107-150, and write out the lesson of each one.
28. Which is the shortest Psalm? Its lesson?
29. Which is the longest Psalm? How divided? When was it supposed to have been written?
31. Give date and occasion of the 137th Psalm. The 142nd.
32. The 2d, 16th, 22nd, 40th, 45th, 72nd, and 110th Psalms are called “Messianic”; What are the great lessons to be learned from them?
33. The 78th, 105th, 106th, 136th Psalms are called “historical.” What great lessons from these?
35. Memorize the 150th Psalm, then write it from memory.

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