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

Marion F. Harmon

James M. Watson

Oscar P. Spiegel

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Gospel Messenger.

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

Volume VIII.

Nashville, Tennessee, September 10, 1897.

Number 3.

Movements of the World.

J. W. LIGON, TRENTON, KY.

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

The alliance between France and Russia is well pleasing to England. For some years Germany has been trying to get ahead of England, and throw her out of the leadership of European international affairs; but this alliance has made it impossible for Germany to become the leader of the other nations. The Triple Alli-

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

While people are going from here to Alaska after gold, people are coming from Alaska here for something infinitely better. Six Indian girls have left that country and come to Pennsylvania to be educated at the Carlisle Indian School. After completing their studies, they will enter the missionary service. Thus little by little the heaven is working. God's word will not return unto him void.

A large convention of laboring men, mostly coal miners, has just closed in St. Louis. The assembly was called together to consider the present distressed condition of the miners who are very busily engaged in a strike. This is truly a distressing time for them and their families, but we seriously fear that the remedy proposed at St. Louis is the wrong one. Mr. Debs was chief speaker. He said that the day was not far off when there would be a tremendous uprising of the

people, when the Supreme Courts would be abolished, Congress dispersed, and the sacred rights of American Citizenship and American freedom be enthroned. Just the kind of government that we would have without the legislative and judicial departments, the orator did not say. Nothing but the executive branch would remain, and then we would have an absolute monarchy. We were made sorry to read that speech. It gives us a glance behind the curtain where we see the red hand of anarchy lifted against the government. It is the Christian man's duty to submit to the powers that be, to those that rule over us.

Let us speak kindly of one another as we journey along, for our journey will soon be done. While we should not seek for compliments, nor labor for the praise of men, such words of solid appreciation fall like refreshing dews, upon the aching heart of a burdened brother. "Let brotherly love continue."—C. M. Wilmeth, in Gospel Advocate.

A Caution.

Disciples of Christ, who, for quite a century, have advocated a return to New Testament Christianity, have talked and argued no little about "church identity." In this advocacy however we should be careful to recognize, above all things else, this one thing, that a church which is wanting in the missionary spirit, in whatever else it may abound, can not be the church of the New Testament. But the whole truth has not been uttered yet, it is that if a church turn from the apostolic standard and travel until it shall traverse the very domains of the opposite pole it will find there enthroned as king and as the arch-heretic before heaven the anti-missionary spirit.

In other words, the most unscriptural and anti-scriptural church on earth is the anti-missionary church. Such a church is so destitute of the spirit of Christ, so useless as an instrumentality in the salvation of fallen humanity and such a stumbling-block in a community that any pretension, upon its part, to "church identity" is a huge and merciless burlesque on Christianity. "Go, teach all nations"—in this will be found the rule of church identity which Jesus uttered, and which will measure us in the day of judgment.

J. M. W.

Correspondence = =

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

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

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

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

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

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

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

To the preachers of South Ky.

Dear Brethren: Will you please report to me at Elkton any missionary work that is being done in South Kentucky by congregations not co-operat-

ing with the South Kentucky Association. Let me hear from you whether you know of any such work or not. It will not require much time to answer this question. You certainly can find time at least to write a postal card.

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

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

Tennessee Notes.

A. I. MYHR.

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

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

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

N. G. Jacks of Augusta, Ga. was with us. He stopped to visit some friends of earlier years and attended the convention. His visit was greatly appreciated by us all. He brings good reports from the fields of Georgia, especially from Augusta where he ministers to the second church. He will remain in Tennessee some weeks.

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

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

Relation of the Church to Young Men.

ADAM B. COUCH.

(Continued from last issue.)

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

That the church of Christ needs a more liberal and systematic band of givers is very evident. The growth of the church since its restoration has been marvellous. With a small amount of money our cause has been firmly established in many places. Today the fields are white unto the harvest and the Lord is calling for more reapers. He has commanded us to "go into all the world and preach the gospel unto every creature." He has given us the great mission of restoring the primitive faith unto the world and exalting Christ above every thing. Will we give this glorious message of salvation un-

to a dying world? It can only be done by the liberal outpouring of consecrated hearts.

Lastly, and as briefly as possible the church needs union. The church to-day is divided up into sects and parties, each striving to maintain some pet dogma or doctrine, which necessarily puts Christ in the background and retards the progress of his cause both here and abroad. The world cannot be taken for Christ until there is a united Christendom. In Union there is strength and in division weakness. United we stand, divided we fall. Christ said when he prayed unto his father: "I pray thee that they may be one, even as we are one, that the world may know that thou hast sent me," which implies that until Christians are one that the great object of getting the world to believe in Christ will not be accomplished. Beyond all question the crying need of the church to-day is a union on the Bible and the Bible alone, the only safe rule of faith and practice.

It doesn't take a keen observer to note that in this day and time that the great majority of young men have no connection whatever with the church. Only 5 per cent. of the young men of to-day are members of the church. Only fifteen per cent. are regular attendants at church. While 75 per cent. never darken the church door. It seems that the young men of to-day do not realize that it is safer to accept Christ and do his commandments and stand under the sheltering protection of the church while the storms of life are raging, than to stand without exposed to all the blasts of sin, without God and without hope in the world. Numerous methods have been adopted by which to solve this great problem of how to interest young men in church work and in their own souls' welfare. Some of them were successful to a degree, but none it was believed supplied the long-felt want. In Portland, Maine, in 1881, in a Congregational church of which the now noted Dr. F. E. Clark was pastor, the members recognizing this need organized the young people into a society. Each one taking a pledge to do his duty and to be loyal to the church.

This was the beginning of that mighty organization known as the "Young Peoples' Society of Christian Endeavor." Its growth has been so wonderful that it seems almost incredible. From a small beginning it has grown to gigantic proportions. In 16 years from one little band have come 20,000 societies; from a band of 25 or 30 have come 3,000,000 earnest endeavorers.

As marvellous as its growth has been, there is no need to surround it with mystery. The secret of its success is plain. It has been so wonderfully blest because it fills almost every need of the church and at the same time puts young men and women to work in the church, developing their Christian characters.

The first need of the church that was mentioned was consecration. How admirably does the

Christian Endeavor movement fill this need. The first part of the pledges "trusting in the Lord Jesus Christ for strength, I promise him that I will do whatever he would like to have me do. What greater consecration can there be than this? Trusting Christ implicitly and striving to do his commandments. The second need was a greater knowledge of the Scriptures. Every endeavorer pledges himself to read the Bible every day, thereby learning the way of the Lord and his will concerning the children of men.

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

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

I believe that the great problem of how to interest and train young people in the church has been solved if only the church will grasp its opportunity. This work is as yet only in its infancy and is very imperfectly organized, but I believe it is to be the means of solving one of the greatest problems that has ever confronted the church. I believe that the young people that form this great endeavor movement to-day is only the vanguard of the hosts that shall move forward in the work of enlisting the world for Christ, in the future. I do

not believe that the time is far distant when the church will be moving forward with greater momentum in the great work for which it was placed in the world under the valiant efforts of the consecrated young hearts who under the influence of the Y. P. S. C. E., Sunday-school and the different young peoples organizations have been induced to give their time, talents and their lives for the cause of Christ and for the spreading of his kingdom in the world.

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

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

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

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

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

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

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

Annual Address of

C. LEE CRUM, PRES.,

M. C. M. C., delivered at Amory, Miss., Aug. 26.

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

Ladies and Gentlemen of the Convention: Through the kind providence of our heavenly Father, we are again permitted to meet in the capacity of a Christian Missionary Convention, which is but

another name for saying, this is a mass meeting of the Christians of Mississippi.

CHRIST'S MISSION AND THE PART WE PERFORM.

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

WE SHOULD BE GRATEFUL.

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

the holy scriptures that our accountability is commensurate with our ability, what a great work of saving souls God must require of us as a nation!

OUR CHURCH IN MISSISSIPPI.

But coming down to our own church in Mississippi. I desire to praise and congratulate you as members thereof for your unity in the faith. In some states, those who claim to be characterized as workers to accomplish that for which Christ prayed—the unity of all Christians—are divided between themselves over matters of detail considered of so little importance by the Holy Spirit that we are committed to no particular plan by the Scriptures. I refer especially to the contest over the means to be employed to get money to our missionaries. In Mississippi, I thank God, we are practically a united brotherhood in agreeing with Jesus that the important part is to "Go * * * preach the gospel." Let this continue to be our motto till every creature hears it, and God forbid that we may ever stop to quarrel between ourselves over who shall carry the means to go on; thereby enabling Satan to gain strength from our divided and weakened forces. For divisions among Christians are sinful and demoralizing to the church, and he who divides Christians over matters of expediency about which the Scriptures is silent is an arch sinner who strikes at the life of Christianity. It must appear to a logical and fair mind that there is as much Scriptural authority for all the Christians of a state to meet in our congregation and worship God by sending out missionaries and otherwise as there is for the Christians of a sub-division thereof to meet as a congregation and do the same thing; and the person who finds authority in the scriptures for the use of a tuning fork or note book as necessary means in singing psalms, hymns and spiritual songs, making melody to the Lord, ought not stumble over the use of an organ as a necessary means in better singing such songs, making a more perfect melody to the same Lord. Besides this, the very psalms we are commanded to sing conclude with this admonition: "Praise God with stringed instruments and organs." If we divide ourselves over matters of opinion when, Oh when can we unite the world on Jesus? Therefore, my brethren, I implore you, never let this unity of the faith and the band of peace now prevailing among you be broken. In unity there is strength, and so let us continue this united effort until there is not a city, town, nor neighborhood in Mississippi that has not a congregation of Christians who teach and practice the religion of Jesus in its simplicity; take the New Testament for their creed, letting the Word of God interpret itself. (Continued.)

The man who is afraid of unpopularity is never a great power for good. The bark that is driven by the winds of gossip will find no resting place.—Gospel Advocate.

Steven's Paragraphs.

MISSISSIPPI.

Bro. Smart did the best possible thing for the brotherhood and himself, in letting the Visitor go. He consulted me and I agreed to it so far as I was concerned. My paragraphs were a consideration in his agreement. I realized that my paragraphs were not doing the good that they would do if in a stronger paper that reached all the people. What we want is a paper that we can all read every week, a paper that reaches us on Friday or Saturday. The MESSENGER has promised to do this. If it fulfills that promise we should every one stand by it. If it don't do it, we should all drop it at once. Let all Mississippians stand together in any event. We want to read the same paper so we can keep in heart touch. A paper does us but little good if not read and contributed to, by the mass of the Mississippi brotherhood. I am under no contract nor obligation to any paper in the world and no paper is under any obligation to me. However my writings will be found in the MESSENGER provided the MESSENGER is printed regularly and gets to Mississippi before Sunday of each week. Otherwise I will give due notice of change. The MESSENGER is now read by practically all of our people in Mississippi and while some may feel sore over its leaving the state, at the same time, newspapers experiences in Mississippi, both before and after its publication among us, show that the amount of support we can give will not justify the publication of a good paper in our state. The MESSENGER at \$1.00 a year is the cheapest paper among us, and it would be a dangerous policy for us to let our prejudice divide us up on the paper question.

Benj. L. Smith and the writer have been together for nine days. We attended the Louisiana state convention together. Bro. Smith is the same grand man in his private life that he is as secretary of the American Christian Missionary Convention. At Lake Charles convention the La. work was set in order and put upon a solid basis.

Bro. J. C. Mason and his daughter Miss Bertha of Houston, Texas, were there. J. B. Cole who once worked in Miss. was there. Claude L. Jones whom I have known since he was a boy, is pastor at Lake Charles, and a good pastor he is. All in all the La. convention was a good one.

Frank Lanehart worked up the convention under the American Christian Missionary Society. In this work he showed himself to be truly a hero of God. His health has failed him in that swampy country and he had to resign in order to move to a higher latitude. The consensus of opinion among those who heard his report and resignation was, that he was the most perfectly unselfish man they ever heard of. His unselfishness is a benediction to any church or community.

The Mississippi Convention at Amory was a cool hundred per cent. in the advance of all former conventions in this state. Everything come up out of debt with between \$300. and \$400. in the treasury. Another evangelist was put into the field at once and the writer continued as usual.

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

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

Tour to East Alabama.

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

A. C. HENRY.

The Paducah Convention.

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

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

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

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

J. H. KERR, Sec.

South Kentucky Day.

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

JAS. H. KERR.

Revival Choir No. 2.

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

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CINCINNATI, OHIO.

THE GOSPEL MESSENGER.

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

Subscription, \$1.00 a year.

Entered at the Postoffice, Nashville,
Tenn., as second class matter.

NASHVILLE, TENN., SEPT. 10, 1897.

A Personal.

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

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

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

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

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

Of course, it is not enough that we have a paper—that it be read by all of our people, even. Much necessarily depends upon the paper's character. We need a neat, newsy journal, full of good subject matter and brought out like clock work; one that is free from bickering and bigotry, but full of love and of that sweet humility that characterizes whatever breathes the spirit of Christ; one that will bravely preach co-operation, and combat the falacy and selfishness of hermit-religion; one that will thunder missions until our hearts burn and our consciences are awakened to new life; a journal of which our brethren nowhere will be ashamed, and which they will delight to hand, with words of commendation, to neighbors and friends. Such a paper, put in all of our southern homes, would be a potent factor for good and mark, I doubt not, a new era in our history. But for the faith here expressed, I should be elsewhere to-day.

The gentlemen who are behind the GOSPEL MESSENGER—and I now speak for others as well as for myself—will spare no pains, slight no detail, stand abashed at no labor, falter before no sacrifice necessary to make this paper first-class. Moreover, they are determined, humbly but irresistably, with the help of God, of the inspiration of a righteous cause, and of many valient friends, to push it to the remotest corners of the south. They purpose making gradual improvements in its mechanical make-up, in its reports and news columns and its other subject matter until it shall become what they wish it to be—*par excellence*.

Speaking personally again, let me express the hope that the relationship which shall henceforth exist between the MESSENGER readers and myself may be, at all times, pleasant and productive of the highest good; that our correspondence, on all matters whatsoever, may be cordial and to the point; that our dealings may be square, business-like and prompt; and that together we may push this paper into new fields and press to the hearts of others the obligation to preach the gospel, not alone at home, but in all the wide world.

And now to the GOSPEL MESSENGER and its many readers I pledge unceasing loyalty to every good cause, tireless and conscientious service, my best efforts—all to glorify Christ in the world to the salvation of dying men and women. J. M. WATSON.

The Sunday School and Endeavor Society Again.

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

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

Brother Lipscomb says: "Jesus died on the cross, sacrificed his fleshly body to build up his spiritual body. To tear asunder and divide the church of the living God, the spiritual body of Christ, is as cruel and sinful as to crucify the fleshly body. He gave his fleshly body a willing sacrifice that his spiritual body might be one united whole. Paul round high crimes in the churches in his day, *but never once advised separation, division.*" It would be well for some of the "come-outers," who are endeavoring to divide the church of God, to notice the above declaration. It sounds to me very much like scripture.

"These brethren [objectors to S. S.] on the mere difference of opinion as to the interpretation of a scripture, divide a church. There is nothing of the spirit of Christ or the apostles in such

a course, even if the teaching [suppose we insert for "teaching," Endeavor Societies, instrumental music, etc. O. P. S.] was wrong."

"The whole Bible, from Genesis to Revelation, is one continued admonition to teach the word of God to young and old, in every place or condition, in season and out of season. God has prescribed *no methods of doing it*, and has *prohibited no times or methods*; and the man who prohibits doing what God has commanded, needs the 'thus saith the Lord.' (See Deut. 6:7-9.)"

"A Sunday school is giving 'religious teaching on the Lord's day.' Is that a sin? Teaching on Sunday is right. What scripture forbids doing it as a school is taught? You need the 'thus saith the Lord' for forbidding what God has commanded."

Let us compare: An Endeavor Society consists in "searching the scriptures;" in "confessing our faults one to another, and praying one for another;" in "teaching and admonishing one another in psalms, and spiritual songs;" and in seeking the profit of many that they may be saved." The work of the Endeavor Society is *pre-eminently scriptural* Is that a sin?"

"Brother Barnes and all other Bible students say more meetings than one should be held. God neither gave *times* nor *names* for the different meetings. As well ask for authority for meeting at 9 o'clock or 11 o'clock or 8 o'clock as to ask for the *names* of the *different meetings*. God left it to man to appoint the hour and give the names." This is sensible. Now why not join hearts in naming one of these meetings Sunday School, as the most expressive of the thing, and the other Endeavor Society, as the most appropriate? They are both confessedly human in name, and we only name them for our convenience, for as he says: "No man can speak of the different meetings without naming them. If they call one of them a school [and if they call another an Endeavor Society. O. P. S.], I see no scripture violating it. God left the naming of the animals to Adam; *he left the naming of services to his children*. If God has given a name, give chapter and verse."

This is all rich, brethren. Surely the light is breaking and I hope yet for God's children to be bound indissolubly together.

In speaking of women teaching, he says: "Priscilla did teach one preacher after he preached (Acts 21:4); men and women were scattered abroad from Jerusalem, and went everywhere preaching the word. (Acts 8:34); the old women were instructed to

teach the young ones (Titus 2:4, 5) WOMEN MUST TEACH. They are not to do so in the MEETING OF THE CHURCH." I do not understand this last sentence. He speaks a little further on of "the CHIEF MEETING." He may mean the meeting for communion. If so, I shall not disagree with him as to women teaching at this special meeting, and yet I hardly see how we can distinguish between these meetings.

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

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

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

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

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

If it be said that the Endeavor Society has a convention feature, I answer that the Sunday School has also. If it be said that the C. E. has Interdenominational Literature; I answer, So has the S. S. Each church should have its own Sunday-school and its own C. E. under the supervision of its own eldership, and with the co-operation of its entire membership. Then, "CORRECT THE WRONGS FOR BOTH MEETINGS, AND PRESERVE THE GOOD."

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

Editorial Notes.

Brother Dr. Leake and son, of Colliersville, paid our office a pleasant call this week. Brother L. was on his way to Milligan to put his son in college.

Our office was pleasantly remembered by Brother A. C. Aten, of Round Rock, Texas, last Saturday. He is visiting his daughter, Mrs. Bockman, of this city.

The Woodland Street Church has extended a call to their pastor, T. A. Reynolds, for another year. Brother R. has the love of his entire membership to back him in an aggressive work for '98.

Brother M. M. Davis, of Dallas, Texas was in the city last week and preached for Brother Cave last Lord's day. Brother Davis remembered our office with a pleasant visit.

R. Lin Cave, for so many years connected with the Vine Street Church as their loved pastor, leaves the last of this week for his new field, Lexington, Ky. No man, we suppose, ever left this city with as many friends, in and out of the church, as Brother Cave does. We pray God's blessings upon him.

A Christian Woman.

[The following lines were taken from the Birmingham Daily Herald, and will convey sad news to many in Ala. and Miss. who knew Sister Lawson as the devoted wife of Bro. P. B. Lawson who was one of our pioneer preachers in Alabama and Mississippi.—ED.]

"Mrs. Katherine Carrel Lawson, of whose death mention was made in yesterday's Age-Herald, was a woman of rare sweetness and gentleness of disposition, and throughout the week of her painful last illness she bore her sufferings with Christian patience.

Mrs. Lawson left a family of three sons and four daughters—Mrs. Trotter of Mt. Airy, N. C.; Mrs. David of Waco, Texas; Mrs. Dismukes and Mrs. May of this place. They, with her sons, Locke and Graham of Meridian, Miss., and Alfred of this city, were at the bedside of their mother through the past week and accompanied her remains to Marion, where they were yesterday interred by the side of her husband.

Aster a long life of usefulness and Christian piety this good mother, sister and friend leaves behind her the record of a blameless life."

Reports From the Field. . . .

ALABAMA.

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

MISSISSIPPI.

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

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

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

JOHN M. TALLY.

SOUTH KENTUCKY.

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

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

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

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

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

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

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

TENNESSEE.

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

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

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

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

The convention gave as a thank-offering for State work \$12.25. The work of the county was permanently organized with J. E. Stuart, of Harriman as Pres., W. J. Shelburne, of Rockwood as Sec., and C. C. Taylor, of Post Oak Springs, as Treas. Delegates were chosen for the State Convention. The next meeting will be with Harriman church. We are going to expect, pray and work for greater things for the church in Roane county and our state. Brethren, pray for us and the work here, for the harvest is ripe but the laborers are few.

W. J. SHELBURNE, Sec.

UNION CITY: We had a grand meeting at the First church last night. The house was packed, extra chairs used, and standing room in demand. We had met to raise our parsonage debt. We have had this debt on hand for several years. The Ladies Aid Society has been paying the interest, and at times a part of the principal. Yesterday the debt was \$795. Last night, at the proper time in our meeting, I announced that I wanted, at

THE GOSPEL MESSENGER.

least \$800, and more if possible; and that the surplus would be used in making some needed repairs on the parsonage. Many thought this a useless task, and indicated it by their actions. I began taking pledges, ranging from \$200 down to one dollar, payable in ninety days. After taking these, we passed the basket for the "fragments." When we footed up the amounts, we had \$946. I announced that we had all we wanted. After this we sang "Praise God" and repeated it. At the close of the service we had one baptism. I think we are as happy a people as can be found. When these pledges are paid, (and they are all good) we will be entirely out of debt. Our next move will be to build a new and larger church. You can see we are progressive.

W. H. SHEFFER.

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

The audiences are very large—approximated at from 500 to 1,500 persons. Brother Haddock's sermons, being delivered in his own characteristic way, are strong, clear, logical and forceful, yet pathetic and persuasive. His denunciations of sin are often terrible.

Brother Haddock's many friends have watched his career during the last eight years with inexpressible satisfaction and increasing hopes. They have followed him through the cold nights of winter as the sleet fell and the water froze, and he broke the ice and baptized twenty or more in a single day. They have watched him in the scorching days of summer, when the missiles of persecution are thrown thick and fast, as he preached the story of "bleeding Calvary," caused men to tremble in confessing Christ, and angels to rejoice over the coming in of 1,800 souls. In all these years, with their joys and sorrows, smiles and tears, he has had the sublimity of purpose and determination of will to "preach the word." We pray heaven's blessings upon him and his labors; and we trust that the many churches in our beloved state which Brother Haddock has been instrumental in planting, will support the work that has supported him in these destitute places in work of faith and "labor of love."

JOHN J. CASTLEBERRY.

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, Tenn.

PROGRAMME

OF THE

SOUTH KY. CHRISTIAN CONVENTION,
PADUCAH, KY., OCT. 5, 6 AND 7, '97.

TUESDAY EVENING.

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

WEDNESDAY MORNING.

- 9:30. Devotional Exercises.
- 10:00. Announcement of committees
- 10:05. Report of General Evangelist.
- 10:30. Address, "How can we best enlist the churches in our South Kentucky work?" W. H. Ligon.
- 11:00. Discussion, led by W. A. Gibson.
- 11:30. Announcements and adjournment.

WEDNESDAY AFTERNOON.

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

WEDNESDAY EVENING.

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

THURSDAY MORNING.

- 9:30. Devotional exercises.
- 10:00. Reports: Committee on obituaries, committee on time and place, Treas.
- 10:30. Address — "The Character and Work of an Evangelist," E. M. Waits.
- 11:00. Adjournment.

THURSDAY AFTERNOON.

- Meeting of C. W. B. M. of South Ky.
- 2:00. Devotional Exercises.
- 2:15. Paper.
- 2:25. Reports of Auxiliaries and Bands.
- 3:00. Report of Treasurer.
- 3:10. Reports of Committees.
- 3:30. Address.
Pledges, Announcement and Adjournment.

THURSDAY EVENING.

- 7:30. Song Services.
Reports of Committee on Resolutions. Closing remarks and adjournment.

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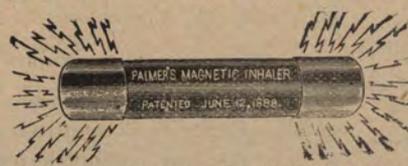
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LOSING AND FINDING LIFE.

Sept. 13. Losing—Like Pilate. Matt. 27: 11-26.
 Sept. 14. Like Herod. Mark 6: 14-29.
 Sept. 15. Like Felix. Acts 24: 22-27.
 Sept. 16. Finding—Like Paul. Acts 20: 17-25.
 Sept. 17. Like Stephen. Acts 6: 8-15; 7: 54-60.
 Sept. 18. Like John the Baptist. Matt. 14: 1-12.
 Sept. 19 Topic. "Losing One's Life and Finding it." John 12: 1-8; 20-26.

Life is so precious that Christ said the greatest love is shown when a man is willing to lay down his own life for his friends; it is so precious that to preserve it is instinctive. And yet many people do not seem to realize that the years spent in work for selfish benefit and pleasure are lost years. In living for self only, they do not know the pleasure in living for others. The rich man in the parable thought only of filling his barns; but when the summons came, he had to leave his barns, with their wealth of grain, and go, all unprepared, to give an account of his life. It is only love for God and for man, in all its beautiful strength, that "seeketh not her own." Or as Paul said: "I beseech you therefore, brethren, that ye present your bodies *living* sacrifice, holy, acceptable unto God, which is your reasonable service." That is the kind of losing that Christ meant when he spoke of the corn that must die to bring forth fruit—a life so hidden in God that it thinks of self last. He does not want the life God has given to be thrown away, or neglected; that would be to dishonor the temple of God. But to cheerfully surrender every wish; to hold time and talents and possessions simply as a trust from Him, and to use all as a faithful steward—that is to find all in the fullest, truest sense. That means to take advantage of every opportunity for self improvement, to be prepared for whatever duties may come. Paul was "all things to all men," for the Gospel's sake; he was tactful; he never needlessly gave offense; and yet, when occasion demanded, he was brave enough to face any danger for the Gospel's sake. It is very true that the evil of each day is sufficient thereto; but it is equally true that each to-morrow will have greater duties and heavier responsibilities; and we must try to be ready for them, that none may be neglected.

Only three weeks more in which to work for the \$100,000; and it can be reached if the Endeavor societies ex-

ert themselves to do their part. True, Forefather's Day, with its offering for Home Missions, will soon be here, and should not be overlooked. But a very small offering from each Christian Endeavor Society would carry the total to the wished-for, worked-for, prayed-for \$100,000.

There are very few Endeavor societies among the Disciples in Alabama. Our State Evangelist writes that there are not more than half a dozen, but he thinks there will be more before many months have passed. We hope that every one of these half a dozen societies will be represented at the State convention, which will be held in Birmingham about the last of November.

"The Good Citizenship Committee of the Central Christian Church, St. Louis," says Our Young Folks, "has undertaken to forestall the saloons. Its members canvass a block in which it is likely a saloon will be asked for, and circulate a remonstrance. Then, when a little later the saloonatic comes along with his petition for a license, he finds the ground pre-empted and the people ready with the excuse that their names are on another paper." This is aggressive work, indeed. The chairman of the committee is a wide awake young lawyer.

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

This escort committee is one that is needed in almost every society; it might even be the means of winning new members, for sometimes girls are kept out of the society, because they

cannot go alone to the evening meetings.

At the Louisiana Convention two banners were presented: that for the most active Y. P. S. C. E. was won by the Crowley Endeavorers; while the banner for Junior work was won by the Jennings Juniors.

The San Francisco Call, in speaking of the great convention, says that Christian Endeavor has, in a few years, grown from small beginnings to be one of the greatest factors of American life.

"Its activities and energies are felt everywhere with a force that strengthens as it expands. It has shown a marvelous power of arousing zeal among its members and awakening interest in the ranks of outsiders. It has given to large numbers of young men and women an earnestness and a sense of moral responsibility which were almost unknown in the youth of a former generation, and by inspiring their minds with true grandeur of sentiment has fitted them to perform a work of no ordinary magnitude and nobility.

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

The Lookout says there are four hundred and sixty-eight Societies of Christian Endeavor among the Disciples of Christ in Missouri; in Illinois, including the Junior and Intermediate Societies, there are five hundred and seventy-seven Endeavor Societies, with a membership of about ten thousand.

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COMPREHENSIVE COURSE -- THE LAW OF MOSES.

LESSON VII. THE GIVING OF THE LAW, AND THE ERECTION OF THE TABERNACLE.

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

I. Scriptures to be studied:

1. Exodus from the 19th chapter to the close of the book, with parallel passages in Lev., Num., and Deut.

2. Also study faithfully the following New Testament passages: Matt. 5: 17-48; 2 Cor. 3; Gal. 3; Acts 7: 53; Eph. 2: 15; Col. 2: 14-17; Heb. 7 to 10; 12: 18-26.

II. Conditions are given by which Israel is to become a holy nation.

1. Commandments are given for their social, political and religious life.

2. And directions are given for the establishment of a sanctuary and priesthood.

QUESTIONS AND ORDER OF WORK.

1. How long after the convenant with Abraham till the law was given at Sinai?

2. How long after the Exodus till the law was given?

3. Were angels employed in giving the law?

4. What does Paul say was the design of the law?

5. Take up the 19th chapter of Exdous and relate the preparations, in full, for the giving of the law.

6. Who were the "elders," v. 7?

7. What occurred on the third day?

8. What does Paul say about this?

9. Write the ten commandments in full, numbering them in regular order, then memorize them.

10. Is this law, as such, yet in force? Why?

11. What did Jesus say relative to the law in His sermon on the mount?

12. Why did the people stand "afar off," Ex. 20: 18?

13. Where has "God recorded His name?" v. 24?

14. Take up the various laws and ordinances in Ex. 21, 22, and 23, explaining each in detail.

15. Meaning of "come presumptuously," Ex. 21: 14?

16. Meaning of "gods," Ex. 22: 28?

17. What were the Jews to do with their land every seventh year? Why?

18. Explain the acceptance of the covenant by the people, Ex. 24th.

19. What did Moses receive while in the mount, and how long did he remain there?

20. What materials were required as "offerings" from the people to build the sanctuary?

21. Meaning of "offering" Ex. 25: 2.

22. How was it to be given?

23. Give full particulars of directions for building the tabernacle with all of the furniture, and also particulars of the construction of the same.

24. Draw the ground work of the tabernacle and outer court, and also furnish a drawing of the Aitar of Burnt offerings, the Brazen Laver, the candlestick, the Table of Shewbread, the Altar of

Incense, and the Ark of the Covenant, showing where each was located?

25. What typical lessons from each of these pieces of furniture? from the Holy Place? the Holy of Holies?

26. Describe in detail the investiture and consecration of Aaron and his sons to the priesthood.

27. What was the "the atonement money," Ex. 30: 16?

28. What was the holy anointing oil? How was it made?

29. What was the composition of the perfume?

30. Who were called to make the tabernacle? How were they qualified for this work?

31. Give full particulars of making and worshipping the golden calf, and the results. Ex. 32 to 34.

32. How much gold and silver was used in constructing the tabernacle?

33. How long after the Exodus till the tabernacle was reared up?

34. When the finished work was delivered to Moses, and the tabernacle was erected, what occurred?

35. What was the "Urim and Thummim?" Where worn?

36. How much was a "gerah?" a "shekel?" a "talent?" a "hin?"

REVIEW:

37. Write an essay of 500 words on each of the following subjects: (1) The life and times of Isaac. (2) Of Jacob. (3) Of Joseph. (4) Of Moses.

38. Mention 17 of the most noted mountains of Old Testament history, and tell for what each is noted, giving scripture references.

39. Mention 14 of the most noted rivers of the Old Testament, and tell for what each is noted, giving scripture references.

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

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PROGRAM
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CONVENTION, PHOENIX CITY,
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TUESDAY EVENING.
7:30. Social service.
8:00. "Supreme Mission of the Church," O. P. Spiegel.

WEDNESDAY MORNING.
9:30. Devotional, S. G. Glass.
9:45. Address of welcome, L.A. Dale.
10:00. Response, J. A. Branch.
10:15. Appointment of Committees.
10:30. The needs of the East Ala. field, J. A. Branch.
11:00. General discussion.

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

EVENING.
7:30. Devotional Service.
8:00. The Lord's plain of missionary work, L. A. Dale.

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

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

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

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Non-Resident Notice.
Mamie Langley }
VS }
Harry Langley }
May Rules 1897.

In this cause it appearing to the satisfaction of the Court that the defendant s—a non-resident of the State of Tennessee, therefore the ordinary process of law can not be served upon him; it is therefore ordered that said defendant enter his appearance herein at the next term of the Davidson County Circuit Court, to be holden at the Court House in Nashville, Tennessee, on the 2nd Monday in Oct., it being Oct. 11, 1897, and defend, or said complainant's bill will be taken for confessed as to..... and set for hearing ex parte. It is therefore ordered that a copy of this order be published for four weeks in succession in the Gospel Messenger, a newspaper published in Nashville.
A. J. Harris, Clerk.
by J. Aleveen, D. C.
I. L. Pendleton, Solicitor for Complainant.

Non-Resident Notice
Anna R. Mathis }
VS }
W. W. Mathis }
May Rules 1897.

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A. J. Harris, Clerk.
by J. A. Green, D. C.
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