

Disciples of Christ Historical Society

Digital Commons @ Disciples History

Gospel Messenger

Stone-Campbell Movement Periodicals

9-24-1897

Gospel-Messenger-8-38-September-24-1897

Marion F. Harmon

James M. Watson

Oscar P. Spiegel

Follow this and additional works at: <https://digitalcommons.discipleshistory.org/gospelmessenger>

Gospel Messenger.

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

Volume VIII.

Nashville, Tennessee, September 24, 1897.

Number 38.

Movements of the World.

J. W. LIGON, TRENTON, KY.

There is much distress among the miners who are now out of work, and all right thinking people sympathize with them in their trouble. There is always wrong on both sides of a difficulty like this. Doubtless many of the miners have a just cause of complaint, but when they resort to violence to prevent their employers from engaging new men to take their places, public sympathy usually turns against them. The disgraceful and deplorable affair that occurred at Hazletown, Pa., a few days ago, when a band of unarmed miners was fired upon by officers of the law, was not altogether one sided. The miners, though unarmed, were threatening and contemplating violence, and on Thursday before the fight took place, one man was beaten to death by them. Excitement, of course, ran high; and while the officers who led the fight against the miners were to be blamed, the miners themselves were also in the wrong. They had a perfect right to quit work, if they desired to do so; but they had no legal or moral right to declare that no other men should take their places. We feel deep sympathy for the foreigners who are suffering in this great strike. Many of them, no doubt, came to our shores intending to lead quiet and peaceable lives in godliness and honesty, but unfortunately fell under the influence of designing leaders who are responsible for their present distressed condition. The Hazletton trouble has been expected for several weeks. It is bad, but could have been worse, and we sincerely hope that the worst is past. The inflammatory speeches made by the labor leaders had not served to create sympathy for the strikers. The great mass of the American people believe in law and order and will not enter into sympathy with any movements intended to abolish law and order. The question of capital and labor will never be settled by strikes. They never result in anything permanent. There is only one way for this question to be settled,

and that is by each party acting according to the Golden Rule. Let the employer consider the welfare of his employees, and the employees consider the good of their employer and all will go well. Here is scripture for it: "And Boaz came from Bethlehem and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee." Ruth 2:4. Kind treatment of each other is what is needed now between capital and labor.

After any man, party, or army is defeated, there is always some friend of the unfortunate who kindly assumes the office of telling the world why the defeat was brought about. We have a good illustration of this truth in recent developments in the Cuban war. General Weyler has kept himself safely secluded in Havana ever since he assumed the direction of Spanish affairs in the island. Sometimes he would boldly sally forth and bravely burn a few dwellings over the heads of women and children whose husbands and fathers were in the insurgent army, and then return to his hiding place, looked upon as a great conquerer, by the over-awed inhabitants. He did not have the faintest dream that an enemy would enter the province where he was. His presence was too formidable and august, as he doubtless thought, for an insurgent to come near. But in this he was mistaken; for the patriots entered the forbidden province and captured a fortified post near the city of Havana. It is a very important stroke in the cause of Cuban liberty. Gradually but surely Weyler's field of action grows smaller, and it may not be long before he will find it necessary to return to Spain for lack of room. Since this victory was gained by the insurgents, the Spanish authorities have been put to it for a respectable reason to give to the world for Cuban success.

Even the Prime Minister of Spain has written a letter telling how it happened, and saying that the Spanish cause in Cuba is in a flourishing condition. Of course this is all for effect. Cuban liberty is only a mat-

ter of time, but the chain of her agony may be dragged through several bloody years yet; on the other hand, her liberty may come at an early date. Near or far, the day is coming when that oppressed people will breathe the air of freedom.

The Czar of Russia is proving himself a true political reformer, and his great empire is a good field for him to exercise his gifts in the art of reformation. Heretofore the government has been an autocracy. The Czar's will has been and is still the law. But, while that is the case, the Emperor has made quite an advance upon the policy of his predecessors on the imperial throne. Siberia, comprising an area larger than Europe has been without courts, and the people here have been ruled by officials appointed by the Czar. On August 1 a well organized system of courts was instituted. Courts have been created in all the provincial capitals. This makes it convenient for all who have causes to be heard. A supreme court has been established at Irkutsk. There is no provision yet for trial by jury, but the tendency now is in that direction.

Stonewall Jackson was noted for his temperate habits and deeply religious life. On one occasion during the war he took a long walk with a brother officer who was also a temperate and religious man. When the walk ended, they were both fatigued, and the companion of Jackson proposed that they should each take a glass of brandy for refreshment. "No," said Jackson; "I am much obliged, but I never use it. I am more afraid of it than Federal bullets."

"Charity doth not behave itself unseemly." A Christian never grows so important in this world that he can afford to lay aside courtesy. Yet we have all seen Christian workers who were as unapproachable as porcupines—too busy in the Lord's work to show common politeness to the Lord's children.

Remember our club of 5 for \$1.00

Original Contributions

MOB LAW.

JOHN A. STEVENS.

"Rev. Williams, the man supposed to have been murdered at Wilson's ferry on Sulphur river some time ago, now turns up in Texas.

The negro ferryman who was arrested on suspicion soon after the supposed killing, made a complete confession, telling how three negroes had killed the white man with a large broad ax, while he (the ferryman) watched the road. He also told how and where the body was thrown into the river. Now the question arises: was this negro scared into making this confession or did they really kill some man and throw him into the river as described. If they did it was not Williams, as Judge T. Orr of this place received a telegram yesterday from Leggett, Pope county, Texas, stating that Preacher Williams was there."—*Texarkana Courier*.

The above mention Rev. (?) Williams is an all round fraud. He bought a horse, harness, etc. on a credit and pretended that he was going to fill an appointment down in Sulphur township in Miller county, Ark., and instead of filling said appointment he skipped the country with horse, buggy and all. On being missed the farmers turned out to hunt him. On failing to find him, they at once suspected foul play; and began a rade among the negroes. They arrested one negro and scared the poor wretch to the point of "confessing" that he watched the road while three other negroes killed the preacher with a broad axe with which they were hewing cross ties. The frightened ferry-man also stated that these negroes also chopped the preacher into pieces and put him in a tow sack and sank him in Sulphur river. It is said that these infuriated white men hanged several good negroes till they were almost dead in order to make them point out the place where said preacher was thrown into the river. The ferryman told two tales, else the negroes would have all been hanged peremptorily.

The lesson we get from this instance is that a negro can be scared into confessing anything if he is made to believe that by his confession he may get out of the hands of the mob. In my humble opinion many of the reported outrages are being perpetrated by low down white men, and palmed off on negroes who are scared into confessing the crime. It is time for this mob law to call a halt.

A guilty negro is just as dead when hanged by a jury and sheriff as by a mob. I am no northern man, but a Texas born and reared Democrat, but for God's sake let our people stop this mob violence. I am at Texarkana near the scene. No body was murdered by negroes or any body else.

"Movements of the World."

The protracted meeting season is fully inaugurated now, and there is a move all along the line, which will continue until Dec.

We have, I believe, about fifty preachers in South Kentucky; all in the vineyard at work. Some parts of the vineyard are as barren as the desert, while other parts blossom as the rose. Portions have been swept over and left in the same condition, as to material, that Egypt was after the locust and hail storm passed over it; but there is an abundance of available material in all places except a few. The following tells the crowning achievement of gathering in, almost, the last golden grain:

"I preached the dedicatory sermon when the building was opened here, more than four years ago, and held a meeting resulting in twenty-seven additions. I have held two successful meetings here since. I am now holding my fourth meeting for this church. . . . There can be no more large ingatherings at this point." GOSPEL MESSENGER, August 27, 1897.

"Saul has killed his thousands; but David his tens of thousand." Now let the brethren sing:

"I have reached the land of corn and wine,
And all its riches freely mine;
Here shines undimmed, one blissful day,
For all the night has passed away."

Good literature is very helpful to both preachers and people; and for the cause in the South, I regard the GOSPEL MESSENGER as of first importance. The Messenger gives us the news of the churches in Tennessee, Alabama, Mississippi and Kentucky; and on the first page, we get the news from "every nation under heaven." We read of wars, rumors of wars, earthquakes in divers places, famines, pestilence and the sword. We are kept informed in regard to the kings, queens, popes, czars and assassins. "Verily, the world do move!"

I read with considerable interest the discussion between brethren Minton and Elam. Bro. Elam reminded me of a young horse, in harness, on a frosty morning. He started out, snorting, and prancing from one side of the road to the other, striking rough places, flying back, kicking the single-tree, and jumping against a cold collar. His effort was an explosion of wrath. He undertook to prove that the Tennessee Missionary Society violates some principle or command of the New Testament; but, in the language of Tillman; "He undertook too much, and spattered himself on the wall." His folly is made known unto all men.

"The use of an organ to give the key-note of a song would be an expedient to help the song, and allowable."

The above is from the Gospel Advocate, of July 22nd, 1897. Let it be understood henceforth

that the Gospel Advocate is not opposed to the use of an organ, to give the key-note of the song; for it declares, for such use, it is "allowable." We should be thankful to the Advocate for allowing this much liberty. But I am constrained to ask: Who says it is "allowable to give the key-note?" Who says it is right to start the tune with an organ and wrong to continue it? The use of an organ has been made a test of fellowship. Those who believe the teaching of the Gospel Advocate are thrown into convulsions at the presence of an organ. One organ can chase a thousand, and two can put ten thousand to flight. Its use is "allowable to give the key-note and help the song."

"Ye fearful saints, fresh courage take,
The clouds you so much dread,
Are big with mercy and shall break,
With blessings on your hand."

The Advocate's position reminds me of the Dutchman's advice, to the man to whom he loaned his horse. He counseled him, that, instead of using a whip, to use a tin can, with a few nails in it; and, when he desired the horse to start, to "sorty rattle the can, and sorty not rattle it;" saying, "if you rattle it too much, he will run like the divel and kick." The Advocate will sorty allow the organ and sorty not allow it. It allows it like the darkey got the squirrel out of his trap, "a little by degrees."

W. H. MOORE.

Earlington, Ky.

Florida Notes.

The writer closed at Bronson, August the 30th. Continued only eight days. Closed entirely too soon. The tide of interest was rapidly rising when we closed. The brethren have much prejudice to overcome there. But godly living and gospel preaching will overcome it. The faithful, earnest life of one of the brethren is doing much to disarm the foe.

Before the meeting closed at Bronson, we received two other calls to hold protracted meetings, but could not respond just then, on account of my wife's health. Still, we hope to answer those "Macedonian cries" soon. The demands for evangelistic work are constantly increasing. This department of our work in Florida is growing. The possibilities and opportunities for primitive Christianity in this state are simply wonderful. The brethren are beginning to wake up to the possibilities within their reach too. I am so glad. Hard work, united with firm faith, will accomplish much in this needy field now. It has been moneyless men of toil, with toughened hands and hearts of faith, that have, mainly, brought the work in this state to where it is. And such are the hope of the cause here for many years to come.

Florida is never troubled, long at a time, with professional place-hunting preachers. They

soon seek territory elsewhere. This is the wrong state for preachers, who want to wear Sunday clothes every day in the week, and pad from parlor to parlor, talking pretty nothings, and waste their precious time in meaningless courtesies, while so many sin-sick souls are to be healed; and so many broken hearts to be anointed with the oil of gladness. Nothing but theological nonsense would call such a waste of time "pastoral work."

Well, I have read Sister Young's article on the "Endeavor Pledge." I was much pleased with its spirit and tone. It had a silent voice, like ripe strawberries. If everybody who differs with others, would write in the spirit of Sister Young, and that prince of preachers, Bro. Larimore; what! A happy world this would be. Speaking of Sister Young's reply, reminds me that one of the brethren here remarked the other day, "Bro. Spiegel skinned you in his reply. He handled you different to Sister Young." Bro. S. may, sure enough, have "skinned" me. But I must confess, I was not at the "skinning," since, for some reason, I failed to see his article. I will ask Bro. O. P. S., or the senior editor to please send me a copy containing his article.

God knows that if I am wrong on any point, I want, above all things to get right. Wishing the MESSENGER unbounded success, I close.

Yours in the Work,

W. E. DAUGHERTY.

My Mississippi Visit.

My "summer vacation" has been spent in a two weeks' visit among the brethren in Mississippi. I took in the convention at Amory. The three days spent with the saints there were days of pleasure and much profit in many ways.

Spent one Lord's day with the congregation at West Point, preaching for them twice and delivering one address. Brother Harbin has been secured to serve the W. P. brethren, and will devote his entire time to that important point.

In Columbus I found some of the Lord's most faithful servants. The membership there is small in number, and the work to be done is great. They are pastorless at present.

I found the devout women and a few zealous men at Okolona. This is a very important place for our work, and now is the tide of time in the affairs of the disciples in this city on the plains. Bro. Reynolds is preaching some for them. Now is an opportune time for our people to build a house, and to enlarge their tents. It was a pleasure to meet again the friends of other years, see them face to face, and talk over the joys that we had while I was a citizen of their town, and the instructor of many of their children. I preached for them

(Continued on page 14.)

Evangelistic Department

Steven's Paragraphs.

JOHN A. STEVENS, JACKSON, MISS.

The next day after we wrote our last batch of paragraphs we were taken with a violent fever, which at first was diagnosed with some degree of apprehension on account of our recent visit to New Orleans and the Louisiana convention. The fever we had flourished a kind of a Denguish—"yellow Jack"—appearance and acted ugly. But we are just out of bed and hope to begin a meeting at Potts' Camp on Sept. 22nd.

The only wife I have, or ever did have, has been for a number of years, almost an invalid, but thank heaven, she is getting well and stout. Her friends in Mississippi will be glad to hear this good news.

G. A. Reynolds, with J. E. Wells and Miss Eva Crowder as musicians, is now "storming the fort" at Eupora, a place where we have never had a congregation. They are supplemented by the state society.

J. L. Smart has moved back to Sherman and bought him a home, and is speaking out in no uncertain sound in favor of the GOSPEL MESSENGER. I have been intimately associated with J. L. Smart for a year and if I am not deceived he is one of our very truest and best men. He loves God and the cause with all of his soul and we wish him the very greatest success.

Ashley S. Johnson will please turn loose two of his best boys in this direction. Two scoundrels who attended his school for a little while cursed a few of our pulpits a few times, but we "run them in," as we always do in short order, down in Mississippi. These few "thorns" do not effect the many roses sent out from that school. So we can use two at this time.

James H. Brooks attended our convention at Amory and has his "search light" pointed in this direction. The only trouble is that it takes a little more to support him, than our churches are able to pay.

W. G. Harbin has changed from Columbus to West Point. We hope that both preacher and church will be pleased and that God will be glorified.

Kilby Ferguson, the "angel of all the swamp churches" was at the convention at Amory and our illness prevented us from receiving the benediction one always receives from him. Oh how much I did miss by falling sick at such a time. Bro. Manire kindly come to my bedside, God bless him, and read his address to me which was the finest produc-

tion I ever listened to. How can we ever get along without B. F. Manire?

It makes me sick to hear great big towns and cities doubting their ability to entertain one or two hundred delegates. Amory, Miss. is a town of some 1,200 people. She had 200 delegates and visitors to entertain during the late convention and those managing the crowd said that they could care for 600 if they come. But, possibly there is but one Amory in the world.

It is a settled fact, if we live, that the evangelistic forces of the M. C. M. C. will devote the pretty weather of next spring to South Mississippi. The trouble with the southern part of the state has been, that most of the churches felt that July and August were about the only months when good meetings could be held, while the real facts prove that about two additions can be had in February to one in August—right here in Mississippi.

Let all the people subscribe for the GOSPEL MESSENGER, for we can all do this and throw our eyes on the same page every week. Nothing will hold us together so well as to read the same paper. To start another paper is the very height of folly, especially at this time.

Mississippi Hill News.

KILBY FERGUSON.

My last letter left me in a meeting at Stewart, on G. P. R. R. 101 miles east of Greenville, Miss. The meeting ended Wednesday night, Sept. 8, '97, having lasted eleven days, number of sermons was 22, number baptized 18; from Missionary Baptist 8; from Primitive Baptists, 2; from the Methodists 1, who had been immersed, and 7 of our own people living near by. We now have 61 members in the Stewart Christian church. This is where the writer held a meeting last April which resulted in an organization of 24 members. The writer went to the water five times in baptizing the 18. One of the trips the writer baptized a sixty year old man and his youngest child, a bright lovely daughter aged 11 years. The mother, brothers and sisters formed part of the large audience that witnessed the baptism.

Elders and deacons were not elected for the following reason, to wit: "The Holy Spirit by the mouth of Paul described the qualifications of elders and deacons in I Tim. 3: 1-13, and in 4 verse we read, "One that ruleth his own house, having his children in subjection, with all gravity." And in speaking of deacons in 12 verse, He, the Spirit by Paul said, "Ruling their children and their houses well.

The inspired word of God as written in I Tim. 3: 11-13 verses teaches me that church members

THE GOSPEL MESSENGER.

should not be elected elders or deacons, unless they apply the practical principles of Christian life in their families at home, in every day life. Under Eph. 6: 4 "Ye fathers provoke not your children with wrath, but bring them up in the nurture and admonition of the Lord." This requires the fathers to teach and instruct their children in their duty on and along all lives that are right, including the discharge of every religious duty. The father who has not taught his children how to become Christians, and how to perform the duties of a Christian such as offering thanks at table including leading in family prayer does not "have his children in subjection with all gravity;" and hence should not hold the office of an elder, or that of deacon.

The church member who trains all his household, wife and children, so as to bring them into church membership and to offer thanks at meal time and to lead in family prayer, the husband to night, the wife to-morrow night, the next oldest church member in the household the next, and so on, till all have lead in prayer, is family prayer. And thanks at table each meal should be offered some way. Such men may with propriety be elected to the post of elder or deacon. In my opinion no other kind of members should ever be elected or selected.

Read I Tim. 3: 5: "For if a man know not how to rule his own house, how shall he take care of the church of God?" Also read I Tim. 5: 22: "Lay hands suddenly on no man," has reference to official position in the church. I did not find one member of the Christian church at Stewart, under the foregoing construction of Paul's writings prepared, or qualified for the office of Elder or deacon. After discoursing on Christian duties in our daily life, and specially as to offering thanks at table and daily family prayer, I asked that each and every married brother and sister in the church should the next day begin a full discharge of duty, as heretofore taught in this letter. So far as I requested every one who was willing to so practice and teach in their families, to rise to their feet, all rose and promised.

A failure to teach church members along the aforesaid lines, in my opinion, has wrecked many church memberships. The Christian church at Stewart has a church clerk and a treasurer, and will select elders and deacons so soon as the right kind of material is developed as already indicated. I most earnestly hereby request Bro. R. D. Shultz, the regular preacher at Stewart to urge all the members to persevere in a full discharge of every Christian duty. His success will largely depend at Stewart on the members discharging every duty. And I hope no one will be sever elected in Stewart as an elder or a deacon till he has shown himself a competent teacher and instructor in his own family. I intend to visit Stewart from time to time for I love her people and our brethren and sisters there.

Another reason for my love of Stewart is this, twenty one of her people subscribed for the GOSPEL MESSENGER during the meeting. Bro. M. F. Harmon, what congregation in Miss. has sent a larger number of cash subscribers during this year?

Bro. Colston of West Point is to go to Greenville, Indianola, Greenwood and Old Union, and try to average with them for all his time. Let him go to Greenville first and then see the others in detail. If whoever applies for the work at Lamout, Friar's Point, Coahoma and Davis' Chapel, thinks he needs more elbow room let him take in Lula in Coahoma Co. where we own and have a nice house of worship and put a Lord's day there each month. We have no members there. But I am willing to be one of fifteen persons to pay \$1.00 each every month during next 12 months to have regular services held there. What say our brethren to my Lula proposition?

We have the house, it is paid for, it is well located. A shrewd, talented young man of good address in course of a year could begin to get a foothold in Lula. Perhaps no minister of ours could go there and succeed without outside aid; I never have placed a Lord's day there; because of lack of financial strength. Any well educated young preacher, properly recommended, and unmarried, can in my opinion take the second group of work and leave Lula out, and get the pay heretofore stated, and one week's boarding and lodging at each place each month, dress well, meet every expense and have at end of year \$75. to \$100. left.

From Stewart, Miss., I am to go to Plantersville, Ala., and some other points and pass the coming 40 days, and will re-enter the Delta about Oct. 15 and visit Lost Lake, Buckskin Lake, Shotwell, Mattson, Sumner, Shelby and Jonestown.

Brethren at Webb and Sumner, please remember the protracted meeting that Elder G. A. Reynolds, one of our able preachers is to hold for you beginning Tuesday night after second Lord's day in October and extend over third Lord's day till Friday after, Gideon Harris should meet him in Charleston on Tuesday A. M. after second Lord's day in October and take Bro. Reynolds' home with him.

Alabama Notes.

On the first Lord's day in September I began a meeting with the church here, preaching day and night. On Thursday I was joined by O. P. Spiegel, whom all delight in hearing. We continued the meeting until Saturday, the time appointed for our Greene county mass meeting. At this time we were joined by Bros. S. P. Spiegel and David R. Piper. On Saturday morning representations from Union, Mt. Hebron and Eutaw, assembled in an interesting service led by Bros. O. P. and S. P. Spiegel, and David K. Piper. At night we were all delighted

with an earnest, soul stirring sermon from O. P. Spiegel. On Sunday we accepted a generous invitation from the Presbyterian friends to occupy their house of worship as ours was too small to accommodate the crowds we expected. Their neat commodious house, situated in a beautiful grove, made a pleasant place for the days' services. Brother Spiegel's sermon on "the history and development of the disciples of Christ" opened the eyes of many who heard him. After the sermon the congregation partook of a bountiful dinner, served by the ladies in the shady grove. At 2 o'clock we again come together to listen to a sermon on "the character of preaching that makes our plea so plausible." This service closed the meeting and every one irrespective of church relations united in pronouncing it one of the most instructive and enjoyable occasions ever held here. Thus the disciples of Greene county have again evidenced that zeal with which their deeds have ever been characterized. The music of the occasion was furnished by Bro. S. P. Spiegel, Miss Annie Harkness, the accomplished organist for the Presbyterian church, and Miss Lida Hagaman, one of our own young ladies, besides those who united in making this feature a success. The sermons, prayers and songs of all these services serve to increase our faith strengthen our hopes, and fire us with zeal for the Master's cause.

Brethren if you have not had one of these meetings you should hasten to do so, for they are generators of enthusiasm and inspiration for the work, and befit a deeper confidence in each other. To have O. P. Spiegel in your midst is to bring confidence, sunshine and gladness. Surely he exemplifies the song "there is sunshine in my soul."

Bros. Piper and S. P. Spiegel are in a meeting this week at Lewiston, this county. We have no church at this place.

Quite a number of young people among Greene county disciples leave this month for different colleges. From Mt. Hebron, Miss Maude Wilson goes to Hamilton College and her brother Robert to Kentucky University at Lexington. Miss Della Parham to Judson Institute, and her brother Perry to M. M. Institute at Marion, Ala. From Clinton Miss Kate Eatman goes to the Alabama Normal College at Lexington, and Misses Lida and Mary Hagaman go to Tuskegee, Ala. From Union Miss Alma Smith goes to Judson Institute at Marion. Who can read such an array of names and deny that we need a good college right in our own state? Clinton, Ala. HOWARD J. BRAZELTON.

Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

THE TENT.

It will be gratifying to the disciples to learn that a fine new tent has been bought and the cash

paid for it. I ordered it shipped to Citronelle, 32 miles north of Mobile. It is there ready for use, but on account of the yellow fever in Mobile and other southern cities it has been thought best to postpone the meeting for a time. The postponement of the Citronelle meeting gave me an opportunity to worship, last Lord's day, with the

BIRMINGHAM CHURCH.

I talked to the brethren a few minutes. We have not succeeded in securing a successor to Bro. Watson yet. And I fear we shall have much trouble in doing so. This entire church loved him for his nobility of soul, sublimity of character, purity of life and consecration to the Lord's service. The

GREENE COUNTY CONVENTION

Was held at Clinton, September 11, 12. The preachers present were H. J. Brazelton, D. R. Piper, S. P. Spiegel and the writer. The disciples came in great numbers from all over the county. Bro. S. P. Spiegel had charge of the song service, and he did his work well. H. J. Brazelton and D. R. Piper, supported by the disciples of the four Greene Co. churches, have done a most excellent work. We all had a great time together. The hospitality of Clinton, irrespective of church relationship, was simply beautiful. On Lord's day, by the kindness of the Presbyterian church, we used their large and beautiful house of worship, had an all day meeting with "dinner on the ground," and such a dinner! It will not soon be forgotten by its many participants. These fraternal mass-meetings unquestionably do good. At the ever hospitable home of Bro. Willie and Sister Laura Head, I had the pleasure of meeting their distinguished brother,

JUDGE JAS. B. HEAD

Of the Supreme Court of Ala. While the Judge lives in Birmingham I had never met him to my regret, for long ago I learned to admire him for his bold stand upon the side of morals and good citizenship. He is said, by all who know him, to be a judge for above bribery and impartiality. He has been in bad health for some time, but has now almost completely regained his health. A good judge must have at least four qualities: he must be competent, he must be impartial, he must be above bribery, and he must be on the right side of morals always. These I believe Judge Head possesses, and without committing myself to any political party I intend to vote for his re-election, if I vote at all. While all the southern preachers, especially, regret to lose from the south

BROTHER R. LIN CAVE,

We all rejoice that he is to preside over one of the greatest universities in this country. No young man can get as many advantages for the money in any other university in the world. Kentucky University stands second to none among the great seats of learning in this country. And it is a mystery to me why parents, disciples, send their boys and girls to little "two by four" institutions at a higher

rate than it would cost to send them to where they could learn something, and be surrounded by the very best of Christian influences. Schools feed churches. By putting your boys and girls into the hoppers of denominational schools, they are ground through into denominational churches.

Tennessee Notes.

A. I. MYHR.

The meeting at Mt. Zion continued eight days and there were fifteen additions. The church now has about 225 members, and is growing in spirituality and liberality. It is thoroughly in sympathy with the missionary interests of the disciples and, though not rich, will liberally sustain Tennessee missions. I enjoyed my visit with those people very much. They treated me royally. My home was with that kingly man J. L. Baker, who with his good wife, did every thing possible to make my visit delightful. The church will send delegates to the convention and observe Tennessee Missionary Day—the first Lord's day in October. Bro. J. J. Casselberry was with me and helped in the meeting. He has worked about two months this summer and had fifty-five additions. When he is through school, the people of Tennessee will have the benefits of his service.

I will be in Nashville next week preparing for the convention. Those who have not paid their pledges should do so promptly so the reports may be finished by October 5th. Our books close then all money recorded after that will be found in a supplementary report. Will not every friend of our work in Tenn. do his best to help the management come up to the state convention free from debt. Many churches are preparing for the offering the first Lord's day. Individuals should see that this work is not neglected. Whatever is done to make the gospel known in Tennessee must be done by the people living here. This has been our best year's work so far, and we desire to advance next year. Next Lord's day is the time to distribute the envelopes sent you. See that they are in the hands of the members. We need \$2,000, and ask every one for at least one dollar. We believe the disciples of Tennessee will respond to this call with the promptness and cheerfulness becoming Christians *who actually believe the gospel*. There will be a greater number of people attending our Convention at Tullahoma in October than ever before. Let us prepare to come and remain till the close of the convention.

Those who desire to attend the Centennial should purchase Centennial tickets. Those coming from East Tennessee should stop at Tullahoma before going to Nashville. Those coming from Middle or West Tennessee to Nashville will buy Centennial tickets, and buy tickets at Nashville for Tullahoma and return. See next week's issue of the MESSENGER. Full information will be given next week. Prepare to come to the Convention to purpose, plan, and pray for the preaching of the gospel to all the people.

The Best
The Standard Sunday-School
SERIES.



LITTLE ONE'S QUARTERLY. A series of beautiful Chromo Lesson Cards with simple Bible Lesson on the back. A card for each Sunday, in a neat pack.

SPECIMENS FREE

(This beautiful publication is substituted for our late Primary Lesson Leaf.)

STANDARD JUNIOR LESSON LEAF. For lower Intermediate pupils. Well illustrated. Issued both as a quarterly and as a single leaf. Specify which is wanted.

SPECIMENS FREE

STANDARD LESSON LEAF. For upper intermediate pupils. Fully illustrated, making it the most helpful leaf now published for this department. Issued both as a quarterly and as single leaves. Always specify which is wanted.

SPECIMENS FREE

STANDARD BIBLE LESSON QUARTERLY.

For teachers and Advanced pupils. Full explanatory notes on the lesson. Three months' lessons bound together in pamphlet form. All subscriptions must begin and end with the quarters, viz: January 1st, April 1st, July 1st, and October 1st.

SPECIMENS FREE

THE LOOKOUT. For superintendents, teachers and Y. P. S. C. E. workers. A large weekly, without a superior in Sunday-school or Y. P. S. C. E. work, with a full corps of specialists in both departments. As a practical aid to the teacher, the superintendent and the Y. P. S. C. E. worker it has no equal.

SPECIMENS FREE

PURE WORDS. A large child's paper, full of interesting short stories, poems, etc., and profusely illustrated. Contains, also the Bible Lesson for each Sunday.

SPECIMENS FREE

BUDS OF HOPE. For the infant class. Printed on the best book paper, and each number illustrated with handsome colored engravings, designed especially for this paper. This is certainly the most beautiful paper yet published for the small children. Lesson Text, Golden Text, Leading Thought, Questions, etc. The Bible Lesson given in simple language for children.

SPECIMENS FREE

STANDARD ECLECTIC COMMENTARY. For teachers and Bible classes.

"LIBRARY EDITION."—Printed on heavy paper and handsomely bound in best English Cloth, with gold side and back stamps \$1 00

Per dozen, by express, not prep 9

"HANDY EDITION."—Printed on thin paper, bound in flexible cloth75

Per dozen, by express, not prepaid \$7 20

Standard Publishing Company,

216, 218 and 220 East Ninth St.,

CINCINNATI, OHIO.

The Gospel Messenger.

NASHVILLE, TENN.

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

SUBSCRIPTION \$1.00 A YEAR.

NASHVILLE, TENN., SEPT. 24, 1897.

That \$100,000 Mark.

The day is breaking! The light is appearing! The victory is near at hand. The long prayed-for, the much-desired high water mark of Foreign Missions has just about been attained. Less, now, than \$800 of the desired amount. Surely this sum will be forthcoming before the Secretary's books close the last day of this month. Then we move that a special service of praise and thanksgiving be held at our Indianapolis Convention, in honor of this glorious victory. Then let us set our mark at \$125,000 and pull for that till attained, and as we reach the goal, let us set the mark up a little higher.

This growth in Foreign Missionary collections teaches us forcibly the growth of organized missionary work, and is a most hopeful sign. Our missionary workers are getting to be legion, and we trust the day is not far distant when the entire church shall have awakened from her dormant condition. Verily we should be the most enthusiastic missionary people in all the world. We teach that the "Gospel is God's power to save the world," and not the operation of the Holy Spirit, abstractly applied. As the gospel does it, the gospel must be sent; if it is sent, men must do it, and we are the men. Unless we are willing to go or send men into the field, we should cease preaching the Savior's commission. Then, too, the work is too great to stop and fuss about the method of going, when the method was not of sufficient importance to be laid down. Those who take up their time in discussing methods do nothing in the way of giving or going. We anxiously await the announcement of the \$100,000 received. But let even those who have already, give again, if necessary, in order to have no failure.

LATER.

Since the above editorial was put in type, we have received the following welcome report:

Dear MESSENGER: We are glad to report that we have reached the \$100,000 mark and a little beyond. You may so announce in your paper

next week. I believe this information will be read with pleasure. Yours fraternally, F. M. RAINS.

Now let us thank God and take courage. The hearts of our brethren are being opened more and more to the obligation to preach the gospel in all the world, and *co-operation is the plan!*

Religious Dyspeptics.

There are such people. Have you not seen them? Have you not heard them talk? They edit papers, sometimes. Have you not read their writings? To such there is no sun so bright that its black spots are not visible; no day so clear that it does not augur evil; no brain so strong that foibles do not shroud it; no life so nobly wrought that it is not disgraced; no efforts so unselfish that they are not inspired by sinister motives; no hearts so clean that treachery does not there lurk, and devilish hopes find deep and lasting anchor.

What if such an one were judge in the "Great Day!" Forgiveness would be the one supreme absurdity; justice would be hanged by the throat; love would be consumed in the eternal fires of hate; men and angels would want to hie away, and chaos—supreme, awful and infamous—would reign forever. How sick at heart and weary do we grow reading the long, long columns turned out by this dissecting machine—columns scathing, unchristianizing, damning, assigning the whole world, his own little circle excepted, to roomy, sulphurous berths in perdition; and that, it may be, upon a technicality, a theory, a mere matter of opinion, of practice or of method. The slightest dissent from his views is a grievous sin, herculean in proportion, unpardoned and unparnonable.

This religious dyspeptic is larger than any body else. To him all other men, save his applauders, are poor, blind pigmies, within whose little heaving bosoms, strange to say, are mountainous volcanoes bursting with evil designs and wicked aspirations.

This religious dyspeptic is the production of habit, chiefly. He started out in the world, a self-appointed critic. He felt called upon to point out the faults, the wickedness and the tendency to ruination in men, movements and things. So long has his cynical search-light been turned in this direction that bright pictures, golden deeds, brave and heroic hearts, consecrated and self-sacrificing lives—these all fall without the angle of his vision. He sees everybody's inconsistencies but his own, everybody's faults but those at his own door. There

is nothing this cynical critic may not criticise. Fault-finding is his business, and to it he is faithful. The best men, the purest lives, the greatest achievements—none of these can hope to escape. In a man of world-wide reputation, who is great in mind and heart, pure in life and purpose, humble, self-sacrificing and loyal to the Christ—in a man of this character, even, there must be found inconsistency hypocrisy, treachery and prophecy of certain damnation.

But this religious dyspeptic will say that criticism is a necessity. He will try to make us feel that he is a necessary production, that the whole world is on its way to Tartarus, and that he must blow it back with the Devil's dynamite. Of course it is unpleasant work to him, and he is pained to feel called upon to do it, but street scavengers are requisite to the community's good, and must save an unwary population from fevers and death. The trouble about these religious scavengers, however, is that they, too, alas! become infected, and not less offensive than the unsightly trash-piles they invariably find at every man's back door, and even harbored away in every man's heart. The fact is these religious dyspeptics are the cause of more confusion, more jealousy and bitterness among brethren, than all other evil sources put together. They are the prime cause of division, the apostles of narrow sectarianism. God deliver us from such church members, such preachers and such editors.

How sweet, how bright, how joyous will be the day when from our writers and editors there will come no bitter, abusive, unchristianizing articles calling names; when from our pulpits will come no poignant thrusts at other people; when the brethren everywhere and altogether will speak kindly of one another and herald to the world a loving, forgiving Christ God speed the day! W.

Business and Religion.

Many would divorce these: some, because they make money more readily without their religion; others, because their religion is easier without their business. In point of deficiency, one class is as far below par as the other. The man who leaves his business at home when he goes to church is as much a hypocrite as the one who leaves his religion at the church when he goes to his business.

Paul says, "They that preach the gospel, shall live of the gospel." He asks: "How shall they call on Him in whom they have not believed, and

how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" This places the evangelization of the whole earth on a business basis. There is a financial responsibility resting upon every disciple of the Lord. Who does not feel this responsibility has not been converted. A religion that is all sentiment is the private property of demented poets. What a pity that the same is sometimes stolen and appropriated by otherwise decent folk!

Church members who do not feel duty-bound to meet a willingly incurred liability which relates to religious matters—as a promise to pay the minister, to liquidate a church debt, etc.—are religious dead-heads, a menace to the church and a source of no little trouble and inconvenience to other people. A church in which this class prevails is a dangerous place for a young preacher. If he be not very shrewd and have other support, it will likely overwhelm him in debt and disgrace. It is, perhaps, to invite criticism from certain sources, but I counsel young preachers, if they cannot correct the evil, to steer clear of all such churches. A preacher *must* go where he can find food and clothing, at least, without debt. If such a field cannot be found, he had better hastily decide that there is one preacher too many. But there is not a worthy preacher on the earth, and never will be, who cannot find a field that will afford a support. Therefore, no young preacher need grow discouraged, and none need stay at any place and starve. While young preachers should trust the Lord, they had better use what sense and foresight the Lord has given them, stay out of debt, and, in the meantime, teach the brethren their supreme obligation to support the ministry. W.

The Sweeney Family.

Probably no man in the United States is more clearly identified with the ministry than Elder Guerion Emerson Sweeney, of Paris, Ky. He is now in his ninety-first year and has spent seventy years in the ministry, laboring for the cause of the Master. Besides his individual work he has given four sons to the ministry of the Christian church, and has a grandson who will follow their teachings and become a preacher. Elder Sweeney, who is now living at Paris with his son, Elder John S. Sweeney, is hale and hearty considering his age, and has lately filled his son's pulpit. His last sermons have had peculiar force,

coming as they do from one who has spent man's allotted time, three score and ten years, in the service of the Lord.

Coming from Ireland, Elder Sweeney's parents first located in Virginia, then came to Bourbon county, Kentucky, settling at North Middletown, which was then called Sweeneyville. In looking for salt and game the Sweeney family removed to Casey county, where Guerion Emerson Sweeney was born March 15, 1806. He spent his boyhood on a farm, and attended the neighborhood schools. In 1828 he joined the Baptist church and was baptized in Green river. One year later he became an evangelist of the Christian church, preaching most in Casey and adjoining counties. He was married in 1830 to Talitha Campbell, a cousin of Alexander Campbell, founder of the Christian church, and five daughters and four sons were the fruits of the union. Elder Sweeney's first pastoral charge was the "Fergamus" church (in 1830) in Casey county. Afterwards he was pastor of many churches, the most important ones being at Canton, Ill., Dubuque and Davenport, Ia. He also labored as State Evangelist in Illinois, Missouri and Iowa. His wife died in 1894, their wedded life extending over a period of sixty-seven years.

Elder Sweeney's eldest son, Elder John S. Sweeney, is now one of the foremost ministers of the Christian church and has participated in debates from Canada to Texas. For the past twenty-six years Elder J. S. Sweeney has been pastor of the Christian church at Paris, Ky. He was educated for a lawyer, studying at Springfield, Ill., and was a warm friend of Abraham Lincoln. After practicing law three years Elder Sweeney entered the ministry, accepting a church in Chicago. Potter Palmer, whom he baptized and married, was one of his leading members. Elder J. S. Sweeney twice declined a Republican nomination for Congress in Illinois, and was solicited to become a candidate for Congress three years ago in the Ashland (Ky.) District against W. C. Owens, who had just defeated Col. W. C. P. Breckinridge for the Democratic nomination. Eld. Sweeney has six children, and his second son, William is now studying for the ministry.

Elder Zachariah Sweeney, another son of Elder Sweeney, is also an eloquent minister. His most important pastorates were at Savannah, Ga., and Columbus, Ind., and he has had wonderful success in holding protracted meetings. He is also well-known in the literary world as a magazine writer, and through his book "Under

Ten Flags," a most interesting account of his pilgrimage through Europe and the Holy Land. Elder Z. T. Sweeney was Consul General to Constantinople during President Harrison's Administration and lately declined a nomination for Congress in Indiana. He is now Fish Commissioner in that State, and is pastor of a flourishing church in Columbus.

Another son was Elder William Sweeney, who spent a number of years in the ministry. He was appointed by President Cleveland as Collector of Customs at Dubuque, Iowa, which position he held at the time of his death. He was pastor of several important churches during his service in the ministry. [He was the only one of the family a Democrat.]

Elder George Sweeney is another son who followed the career of his father and brothers. Gifted with inherited brilliance and eloquence, he has been the successful pastor of noted churches in Oakland, Cal., and other cities. He is now living in Chicago, having temporarily retired from the ministry on account of ill health.

There are few families so well represented in the Master's work as the Sweeney family. The sons are all popular pastors and all genial gentlemen.—WALTER CHAMP in *Courier-Journal*.

To Our Evangelists.

A change in the date of mailing the MESSENGER, will necessitate the earlier reception of our evangelistic matter than heretofore. From this on we must have the State Evangelist's reports in hand not later than Wednesday evening, so as to insure their publication in the week following. We now lock up our first form on Saturday evening, and the last one Wednesday at noon. The evangelists' reports, the Endeavor, first page, and editorial matter all come in the first run. The Original Contributions, Church Reports, and last two page of evangelistic come in second run. We make these statements in order that our scribes may prepare their matter accordingly.

The Gospel Call, the best song book on earth, \$2.60 a dozen. To be had at this office.

A man never rises much higher than his thoughts. "As a man thinketh in his heart, so is he."

Reports from the Churches

ALABAMA.

THORH HILL: I write a few lines for your many readers. I find some good people here. Have been preaching a good deal, and have met with success. Have made some good friends. Some talk against me. Some say I am on the plan of progress; some say I am foggy; others say I am sectarian. But I intend to preach the word as nearly as I can. As to progress, I confess I believe a preacher should be educated, and intend to educate myself. I am also an advocate of missions, believing the Bible teaches us to do mission work. Am I right? [Yes, my brother, yes. O. P. S.] This is a destitute country and we should work with our hands and voices in spreading the gospel.

J. C. FOUNTAIN.

ATHENS: I am at home again. Returned from Jefferson Co. on 14th after running the gauntlet of three quarantine officers on the same train and in the same car from Birmingham to Athens, a distance of 100 miles. A little official authority shows so plainly what is in a man, or what the material of his composition is. One came on board at Birmingham and had every passenger to swear that he or she had not been on the Mississippi coast, or in New Orleans within the last ten days. What the conductors and porters of the sleepers said all went for nothing. They had to see and swear every sleeping car passenger, and fill out a blank with his or her sworn statement that they had been in no yellow fever district within the past ten days.

Then at Culman another officer for the protection of Decatur came on board and went through the same with all passengers bound for Decatur or to change cars at Decatur. And then at Decatur another officer for the protection of Pulaski came on board, and went through the same routine, the sleeping car passengers were awakened and sworn.

I have been preaching for two weeks at Bessemer, Brighton and Coalburg. These places need work very much. a meeting from two weeks to a month at each one of them would do great good. A preacher who can give six weeks or two months of his time in this field, without compensation, could put the cause of the Master on its feet and make it self-sustaining. I am not able to do it. There have

been six baptized on a confession of their faith in Jesus the Christ—five at Bessemer and one at Coalburg. I was spoken to to hold meetings at Phoenix City, Opelika, and West Point, Ga., in October and November. But Brother Dale informs me that Phoenix City has concluded that they are not able to support a meeting, and I have concluded that I am not going to hear from the other places. So I am ready to make engagements with any other places that need my services.

A. C. HENRY.

GEORGIA.

STATE LINE: Brothers W. H. Bird and A. P. Finley began a great meeting for us the fifth Lord's day in August, which continued six days with 15 additions, and still more are to follow. Here is where O. P. Spiegel held such a glorious meeting in July; and the good he accomplished, eternity alone can tell. These brethren are all faithful workmen.

O. A. MOORE.

GRIFFIN: The work continues to move on successfully at Griffin; the brethren keep up the regular services while I am out holding meetings. Two weeks ago I closed one of my best meetings of the season. It was held at the Old County Line Church, fifteen miles from Griffin. It lasted six days with 12 additions. Last week I had the pleasure of spending a few days with Brother F. L. Adams in a meeting in Tallapoosa. Brother Adams attracted considerable attention as a speaker while there. Several new members were added to the church during the meeting. We are hoping to keep Brother Adams in Georgia. Calls have been extended to him from different places in the state.

I am now in a meeting at Austell—a town 18 miles from Atlanta. I go from here to hold a meeting for a "Congregational Methodist" Church, about twenty miles south of Griffin. The stewards (who are personal friends of mine) asked me to hold them a meeting, and I agreed to do so with the mutual understanding that I conduct the meeting just as I would in one of our own churches. Prof. Brook, of Williamson, who has led the singing for me in three meetings, will conduct the song service for us. Hope to give you a fuller report next time.

D. A. BRINDLE.

MISSISSIPPI.

PALO ALTO: My work at this place is still in good condition; also the work at Griffith, our mission point. Brother R. D. Shults began a meeting at Montpelier, Miss., 8 miles west of here, on the night of Aug. 31, and closed on the night of Sept. 8, with 20 additions. This was a glorious meeting. Brother Shultz is one of our best young preachers, and a bright future is before him. May God bless his work in Mississippi is my earnest prayer.

JOHN M. TALLEY.

COLUMBUS: Brother W. Graye Harbin, who has been pastor of the church here for the past year, preached his farewell sermon Aug. 29. He goes from here to take charge of the church at West Point. We were sorry to let him go, and cannot refrain from congratulating West Point. We do not intend to be long without a preacher, and are now corresponding with a young man who desires to locate in Mississippi. Miss **Maud** Jacob, our organist, who has been in the country for several weeks has returned home, and we are sure of good music once again. Brother Ira M. Boswell, son of our senior elder, is expected to visit his parents this month, and we hope to have the pleasure of again hearing him preach. Brother Ira has been in Kentucky holding meetings for two months, and has done much good. In that time he preached 76 sermons and 102 were added to the three churches for which he held meetings.

B.

SOUTH KENTUCKY.

PRINCETON: Brother H. D. Smith, of Hopkinsville, is with me for a few days meeting. Some excellent preaching is being done. On Sept. 28 we have arranged to have a meeting of the churches of this, Caldwell county, at Taylor's Springs. The program is to have H. D. Smith deliver the principal address. On the program will be J. C. Gates and E. M. Johnson, of Princeton; C. W. Rucker, of Cross Roads; J. B. Davis, of Lewis town, and others—possibly Brothers Gant and McCarroll. We are making a great effort to have all members of the Christian Church in the county present, and to make it a fellowship meeting, and a helpful one to every disciple of Christ.

W. S. PAYNE

BOWLING GREEN: Our Warren Co. Rally has come and gone. We met in the first Christian Church on the morning of Sept. 15. Brother M. E. Webb, of Trenton, was elected Chair-

man of the meeting, and did his part well. The following brethren made speeches during the two days: M. E. Webb, subject, "Business in Religion." J. W. Gani, "The Field." M. F. Harmon, "The Y. P. S. C. E.; What is it, and What Advantage is it to the Church?" R. L. Clark, "Benefits of Co-operation." J. D. Cochran, "Our Ability and our Responsibility." Several of our congregations in the county were represented.

Good seeds were sown that will help us much in the future. We now have a permanent organization in Warren county, and you may expect to hear from us again. J. Cochran, Chairman; Alex Lawson, Clerk, and a Committee on Time and Place. We must have another Rally before Christmas and two of them in 1898. Many thanks to the brethren who attended our Rally. You helped with your speeches and good counsel. Come again, brethren. Our motto is: "Warren County for Christ." Yours for the truth, D. J. COCHRAN.

WELCOME TO THE SOUTH KY. CONVENTION.—My Dear Brethren: Paducah is preparing to receive you in convention. We extend you a cordial welcome in advance, and hope for a large attendance of missionary, Sunday School and C. W. B. M. workers. Let every one expecting to attend this convention send their names to me not later than Oct. 1. Hoping for and looking forward to a good, if not the best convention we have ever had. I am truly yours, W. H. PINKERTON.

SOUTH KY. CONVENTION: The annual gathering of the South Ky. Association is only a few days off, and yet there remains much to be done. We don't want to enter upon next year's campaign with a debt hanging over us. Brethren and sisters, please send in your pledges at once, so we can settle up in full at the convention.

For the past two or three years this Association has kept our colored brother, S. R. Cotter, in this field, preaching regularly at Paducah, Hamlin, and Roaring Springs, and much good has been accomplished through his efforts. There ought to be congregations at Madisonville, Hopkinsville and Mayfield, and the Association would be glad to keep two or three other good colored men in the field, if the money could be raised for it.

Don't fail to send your name to J. K. Bondurant or W. H. Pinkerton at Paducah, if you expect to attend the convention. This is important, and should be attended to at once.

Only one and one-third fare for the round trip, but be sure to get a certificate when you buy your ticket.

JAMES H. KERR, Sec.
Henderson, Ky.

TENNESSEE.

CLARKSVILLE: Two added yesterday, Sept. 12. A. M. GROWDEN.

ROCKWOOD: The MESSENGER is improving. Enclosed is a list of fifteen new subscribers. Preached at Post Oak Springs Friday night on Missions. The church there is making an effort to raise \$50 for State Missions. The church at Rockwood is asked for \$100 for the State work, and we believe it will be given. Two additions since last report—one at Cardiff and one by letter at Rockwood.

W. J. SHELburne:

WEAKLEY: Closed a splendid meeting with the Rural Hill Congregation last night. Brother J. H. Morton, of Berlin, Tenn., began the meeting and continued 9 days, when he had to leave. There were 13 additions—5 before and 8 after Brother Morton left. One confession who was not baptized, making 14 in all. This is the largest ingathering this congregation has had in 15 years. Praise the Lord. R. F. CARTER.

OSTELLA: Two years ago Brother J. L. Haddock held a two-week's tent meeting at this place, and at that time there were only a few members here. Much good was accomplished.

Last year he returned and held another two-weeks' meeting, and 16 were added, at the close of which subscription was taken for the purpose of building a house of worship. Through liberal aid of some of our neighboring brethren, we have a fifteen hundred dollar house completed. Brother Haddock preached the dedicatory sermon the second Lord's day in September, and almost money enough was raised to free the house from debt. He is now conducting a series of meetings here.

JESSIE BILLINGSLEY.

Obituaries.

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

NEWTON.

Mrs. Betty Newton, wife of Uncle Jack Newton, was born June 5, 1835, in Warren County, Ky. Her maiden name was Ragland. She obeyed the gospel at the age of fifteen years, and never regreted her early beginning!

the Master's service. She was baptized by Brother Newton Mulkey. Her life was that of a consistent Christian. Aunt Bettie departed this life Sept. 17, 1897. The funeral services were conducted by the writer. Aunt Bettie leaves a husband and two sisters. D. J. COCHRAN.

Editorial Notes.

It should be remembered that the month of September should be devoted to offerings for Church Extension.

Every congregation in the South should send an offering to Church Extension. The Board has been liberal in aiding southern congregations.

The MESSENGER is happy to note the gains in Church Extension this year. Let every church raise something of an offering, and send it to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

A Christian Only.

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

Clubs of 5 from now till December 31st, for \$1. Money must accompany the order. Write at once.

Messenger Pub. Co.

The Opportunity of a Lifetime.

A Christian preacher is compelled to sell his well-selected library. Good as new. Some very rare books. Cost over \$300. Will sell for \$100. This is a rare chance for some young preacher. List sent on application. Address S., Care of this office.

L. & N.

Rail Road

Great Through Trunk Line

BETWEEN

Cincinnati, Lexington, Louisville, Evans

ville, St. Louis,

And the cities of

Nashville, Memphis, Montgomery, Mobile and New Orleans.

WITHOUT CHANGE
AND SPEED UNRIVALED.

Pullman Palace Cars for Atlanta, Savannah, Macon, Jacksonville and points in Florida.

Connections are made at Guthrie and Nashville for all points. North, East South and west. In Pullman Palace Cars Emigrants, seeking homes on the line of this road will receive special low rates. See agents of this company for rates routes, &c., or write to

C. P. ATMORE, G. P. & T. A.
Louisville



MAKE MONEY FAST

Selling Cabinets, Turkish, Russian, or Medicated Baths at home. No more Bath Tubs. Renovates your system, prevents Obesity, cures RHEUMATISM, La Grippe, Neuralgia, Eczema, Catarrh, MALARIA, FEMALE COMPLAINTS, and all Blood, Skin, Nerve, LIVER, and KIDNEY Diseases. Beautifies the complexion. Guaranteed. Best made, lasts a life-time. Price low. Size folded, 16x2 in., 5 lbs. Greatest seller on earth. Wholesale to agents. Hygienic Bath Cabinet Co., Nashville, Tenn.

EDUCATIONAL.

The leading School and Teachers' Bureau of the South and Southwest is the

NATIONAL BUREAU OF EDUCATION

J. W. Blair, Prop., successor to Miss Crosthwait and J. W. Blair, Wilcox Building Nashville, Tenn. Send stamp for information.

Young People.

FREE: \$20.00 IN GOLD, Bicycle, Gold Watch, Diamond Ring, or a Scholarship in Draughon's Practical Business College, Nashville, Tenn., Galveston or Texarkana, Tex., or a scholarship in most any other reputable business college or literary school in the U. S. can be secured by doing a little work at home for the Youths' Advocate, an illustrated semi-monthly journal. It is elevating in character, moral in tone, and especially interesting and profitable to young people, but read with interest and profit by people of all ages. Stories and other interesting matter well illustrated. Sample copies sent free. Agents wanted. Address Youths' Advocate Pub. Co., Nashville, Tenn.
[Mention this paper.]

BOARDING in a First-class house is a luxury, when the charges are reasonable. When any of the friends of this paper visit Nashville, they can find such a Boarding house by calling on Mrs. S. A. McAllister, 204 s. High street.

H. E. PARMER.

THE TINNER

418½ Deadrick Street, Nashville, Tenn.

Tin and slate roofing, guttering, galvanized iron and copper Cornice. Job work. Country work a specialty, estimates given. Satisfaction guaranteed.

LARGEST JEWELRY HOUSE IN THE SOUTH

B. H. STIEF JEWELRY CO.

208 & 210 UNION STREET, NASHVILLE, TENN.

HEADQUARTERS FOR

Diamonds, Watches, Fine Jewelry, Sterling Silver and Cut Glass Ware, Spectacles, Clocks, Bronzes and Fancy Goods.

Send for our Latest Illustrated Catalogue. Mail orders promptly attended to. Repairing a specialty. All work warranted.

J. B. CARR, Manager.

South Kentucky College.

HOPKINSVILLE, KY.

Forty-eighth Year Begins Tuesday, Sept. 7.

Three Courses Leading to Degrees. The Preparatory Department Fits for College or Business. Best Advantages in Music. Athletics Encouraged. Strict Discipline.

S. S. WOLLWINE, President, Manager Girls' Department.

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

West Kentucky College,

Mayfield, Ky.

For

MALES AND FEMALES.

English and Classics.

Five Courses of Study. Handsome buildings. Situation healthy. No saloons. Under auspices of Christian Church. Next session begins Sept. 7, 1897. Send for Catalogue.

MILTON ELLIOTT, President.



A Magic Cure for CA

TARRH. ASTHMA HAY FEVER, LaGRIPPE, SORE THROAT, etc. A positive preventive and CURE for all GERM DISEASES. A quick cure for Colds. The only INHALER in which chemically pure imported crystals are used. The principal medicine for the entire Empire of Japan. Used and praised by over a million Americans. One minute's trial will convince you of its wonderful merit. Endorsed by leading physicians. Every one guaranteed. Money refunded if not satisfied. Will last two years, and can be refilled by us for 20 cents in stamps. It will then be good for two more years. Thousands have been sold under guarantee. Order one now as a trial. It speaks for itself. Show it and it sells itself. Price 50 cents, postpaid. AGENTS WANTED. Send 50 cents for one Inhaler and ask for wholesale prices to agents. Address BAPTIST AND REFLECTOR, Nashville, Tenn.

TENNESSEE CENTENNIAL EXPOSITION

Nashville, Tenn.

The Exhibit of the

Nashville, Chattanooga and St. Louis Railway

Trains Leave Union Depot, Nashville, Every Fifteen Minutes for the Centennial Terminal Station. The Quickest and Best Route. Fare, 5 Cents.

At the Terminal Station in the Centennial Grounds is one of the most interesting, instructive, and costly displays at the Exposition, and should be seen by every visitor. It consists of an artistically arranged display of Agricultural Products, Minerals, Timbers, Valuable Relics, Curiosities, etc., collected from points along the line traveled by this Road, which penetrates the most fertile and picturesque portion of the South.

DON'T FAIL TO SEE IT.

Christian Endeavor Department

Miss Ethel Streater, Editor, Clarksville, Tenn.

God's Will and Ours.

Sept. 27. An obstinate will. Jer. 44: 15-23
 Sept. 28. A fatal will. Ex. 10: 1-20.
 Sept. 29. A righteous will. Josh. 24: 14-25
 Sept. 30. God's will. Rom. 8: 26-30
 Oct. 1. "Teach me thy will." Psa. 143: 1-12.
 Oct. 2. "Not as I will." Matt. 26: 36-46.
 Oct. 3. TOPIC. How to make God's will,
 our will, and the result. Phil. 2: 1-13.

To say "thy will be done," in all sincerity, needs the deepest love and the loftiest faith. Most of us can say it when sorrow has brought the soul face to face with God; when we feel our need of him, and how utterly helpless we are without him; then we feel, even through the pain, that he does know best, and that his love is boundless.

But it is not enough to be submissive only when sorrow makes us so, if at other times we set up our own will as the standard of action. Paul gives the better way; "whatsoever ye do, do it heartily as to the Lord, and not unto men." Let every day be an offering to God; then can be little danger of going against his will. After all, it is to God that the final account must be given: it is strange that any man can go through life without considering first what God wants him to do. To make our will conform to God's is the happiest way, for then we shall be in harmony with him: that is the first promise in our pledge; "I will strive to do whatever he would like to have me do." The Bible does not give exact directions for every act, but it does give broad principles so plainly that no one who honestly tries to follow need fail for lack of knowledge.

Every prayer meeting will be more helpful if it is prepared for in advance. There are few who can speak well on any subject without giving it previous thought: while the majority must study carefully before they can put into words what they have gotten from the topic. It would be a wonderful aid to these young workers if the prayer-meeting committee would give out before hand some points for the next meeting. On the present topic, the committee might give to different members suggestions, or questions, as to the lives of Moses, and Joshua, and David, and how they did God's will. Another good point is in tracing the Jews' history; so long as they kept God's commandments, they prospered; but punishment invariably followed disobedience

or neglect. Again, it is God's will that every knee shall bow to Jesus, that every tongue shall confess him: there is a bit of a missionary lesson here, for the heathen nations can never know of Jesus till we have done our duty in sending the Bible to them; and finally, God wants all men to do his will, not through fear of punishment, but because they love him, and wish to please him.

"Every Intermediate and Junior Endeavor Society and Mission Band and circle should assist our missionary work by making at least one offering before Sept. 30th, the close of the missionary year. Many of these organizations are doing nobly, and have sent frequent contributions during the year. But we greatly desire that all shall have part in this good work. If we can secure the active co-operation now of the boys and girls who are in these organizations, in the future all our missionary enterprises will be generously supported. The correct training of the young people is a work second to none in importance. Their training in missionary activity has been intrusted to the Christian Woman's Board of Missions by the common consent of our various missionary organizations. We need the hearty co-operation of all the superintendents in this work. That as many as possible of the organizations shall be brought into co-operation with our work this year, at the National Convention we will award a banner to the state which has the greatest number of societies, bands and circles, which contribute to our work this year for the first time. We have also instituted a roll of honor on which will be inscribed the name of every contributing organization, together with the whole amount of its contribution. The need that boys and girls should be taught to do missionary work is only excelled by the crying need of the fields where this work should be done." This is from a circular letter sent to Junior Superintendents by Miss Mattie Pounds, our National Supt. of Junior Christian Endeavor. Every Y. P. S. C. E. ought to be actively interested in the children's work: and if there is no such organization, they should by all means go to work and form either a Junior society, or a mission band. The above extract deserves careful thought; and

we hope that the older Endeavorers will bring it to the attention of the Junior Superintendents, in case any should not have received such a letter. Get the children to work?

Forefathers' Day.

The Christian Endeavor Societies of our church are making special preparations to observe Forefathers' Day. A special issue of "The American Home Missionary" has been prepared for this day, and copies can be had by writing Benj. L. Smith, Y. M. C. A. Building, Cincinnati, O.

We commend to all our Endeavor Societies the plan recommended by the National Convention at Springfield for the observance of this day. It will remind them of the beginnings of our movement, and teach them the real principles that underlie our plea for Christian Union.

We hope every society will observe Forefathers' Day, and suggest to our ministers that they cultivate its observance among the young people. The day fixed is the 10th of October.

PROGRAM.

I. Hymn.—"I Love Thy Kingdom Lord."

II. Scripture Reading. John 17: 20-26.

III. Prayer.
 Short Addresses.
 (a) Meaning of Forefathers' Day.
 (b) Sacrifices of the fathers.
 (c) Prayer: That we may have the spirit of sacrifice.
 (d) How our movement began.
 Hymn—Triumphant Zion.
 (e) Our present numbers and influence.
 (f) There remaineth yet very much land to be possessed.
 Hymn—My Country 'tis of Thee.
 (g) Offering for Home Missions.
 Closing Hymn. Benediction.

CHRISTIAN DEPOSITORY.

Give your children pure literature, and you will reap pure thoughts.
 Give them "light" reading, and you will reap light thoughts.

Pure Literature, Bibles, Testaments, Song Books, Bible Dictionaries, all books reviewed in this column, &c., &c., can be obtained by writing to the address below.

The Christian Sunday School Series are the BEST. Write for samples—free upon application.

WM. S. BROADHURST,
 163-165 Fourth Ave.,
 P. O. BOX 646, LOUISVILLE, KY.

CORRESPONDENCE BIBLE STUDY.

BY C. J. BURTON, CANTON, MO.

COMPREHENSIVE COURSE -- THE LAW OF MOSES.

LESSON IX. HOLINESS, FEASTS AND REMAINING LEGISLATION.

The present lesson will close the study of Leviticus. It contains various very important laws and restrictions for the government of Israel.

I. Scriptures to be studied.

1. The book of Leviticus, from the 17th chapter to the close.

2. Also the following passages from the book of Numbers 5: 11-31; 6: 1-21; 10: 1-10; 19: 1-22; 28: 9-37; 29: 1-40; 30: 1-16; 35: 1-34; 36: 1-13.

NOTE. Study the scripture lesson thoroughly and conscientiously. Take plenty of time. Study it over again and again, then write it out.

QUESTIONS AND ORDER OF WORK.

1. What restrictions are to be found in Leviticus, 17th chapter?

2. Specify particularly unlawful marriages, and unlawful lusts. What was the penalty?

3. Mention, in detail, the various laws and ordinances found in Lev. 19th to the 22d chapters.

4. What was done with him who gave of his seed unto Molech?

5. What was the penalty for the following crimes: (1.) Connection with familiar spirits and wizards. (2.) Cursing father or mother. (3.) Adultery. (4.) Incest. (5.) Bestiality.

6. Who should a priest marry?

7. What if a priest's daughter be married to a stranger?

8. What if a man cut of the holy thing unwittingly?

9. What blemishes rendered an offering unacceptable?

10. Give the origin, law and signification of the following feasts: (1.) The passover, (2.) Pentecost. (3.) Trumpets. (4.) Day of Atonement. (5.) Tabernacles.

11. What were the laws concerning the candlestick and shewbread?

12. What was the law of blasphemy? Of murder?

13. What was the law of damage? (Example, killing a beast.)

14. Give particulars of the sabbatical year.

15. What was the law regarding the year of Jubilee? How often did this occur? What of slaves this year? Of debtors?

16. What blessings are promised those who keep God's commandments?

17. What curses will those receive who break them?

18. What will the Lord do for those who repent?

19. What is the law of vows? (Lev. 27.)

20. What if a beast was given by vow? A house? A field?

21. What of devoted things? Tithes?

22. Explain in full the law of jealousy.

23. How much is the tenth part of an ephah?

Num. 5: 15.

24. What was the holy water? Bitter water?

25. What was the law of Nazarites? Mention prominent Nazarites.

26. What was the use of the silver trumpets?

27. What was the water of separation?

28. What was the law for the use of it in the purification of the unclean?

29. What was the law of the offering on the sabbath? On the new moons, or beginning of months? At the passover? In the day of first fruits?

30. What offerings at the feast of trumpets? At the day of afflicting their souls? In the eight days of the feast of tabernacles?

31. What of vows? Num. 30.

32. What inheritance was given the Levites?

33. Give the laws of murder.

34. Could satisfaction be taken for the life of murderer? Why?

35. Why were the daughters to marry in their own tribes?

36. What did the daughters of Zelophehad do?

37. Where were these commandments given?

REVIEW:

38. Give the interval between the birth of Noah, and the following events: (1) Birth of Abraham. (2) Sale of Joseph. (3) Pharaoh's dreams. (4) Death of Aaron. (5) Fall of Jericho. (6) Division of Canaan. (7) Death of Saul. (8) Accession of Solomon. (9) Death of Jezebel. (10) Accession of Josiah. (11) Babylonian captivity.

(Continued from page 3.)

twice in the "Odd Fellows' Hall" where I taught eight years ago. Several of the non-church goers were out to hear the two sermons. The attendance was good at both services Wednesday and Thursday nights.

I dropped off at Tupelo, and saw some of the saints, and was glad to find that the prospect for building up a Christian church is favorable at this time. Bro. Smart lives at Tupelo, and preaches some for them, I understand from him.

At Corinth I found a good congregation, preached three sermons, and much from house to house. An effort is on foot to raise sufficient funds to employ a preacher. From this city the light of the gospel should shine out into all the regions round about. The brethren received me cordially at all these places, and heard the word with gladness where I preached. I should be greatly pleased to make mention of certain ones from whom I received special attention, both at the convention and the other places mentioned. However this may not be necessary. I lived in the state about eight years, and while on this visit, I felt very much at home both with the men acquaintances and the friends of old standing. One need not be a stranger long in his association with Mississippians. I feel this "summering" has refreshed me much more than "dwelling by the sea-shore," or "whiling away the time" at some insipid "watering-place." To one and all I say, "God be with you till we meet again!"

Hickman, Ky.

JAMES H. BROOKS.

The yellow fever scare in the South has put a stop to much travel and commerce in that section. It is hoped business will soon revive.

Autobiographical Sketches of
W. N. McCain.

CONTINUED FROM THE VISITOR.

I will relate one more incident that took place at Jackson's Grove. I held a protracted meeting I think in 1891, and we had up quite an interest. Many joined the church—I think some twenty or twenty-five. And one of that number was a young married woman—married to something they called a man. He looked like a man, had eyes like a man, walked like a man; but he failed to act like a man. That man's name, if he was a man, was Criswell. She was to be baptized next day; he informed her that he was opposed to her joining the Christian Church, and forbade her to be baptized. But she told him that she was going to be baptized, as it was her duty, and reasoned with him; but he would not hear to any reasoning of hers.

Finally he told her that if she was baptized he would not live with her any longer. But she felt that it was her uncompromising duty, and that it was something that he could not do for her.

But for the want of better sense he did quit her, and had not lived with her the last account I had of them. Now if any of our preachers can beat that in twenty years preaching they can beat me. We know the Book says: "What God hath joined, let no man put asunder." But I think that sister did a grand and noble work. For it is better to part with such a husband than to give up Christ and all hope of heaven.

I held a meeting at Jackson's Grove I think it was in '89 or '90. A man came forward by the name of George Davis and made the confession and was baptized, and I think did it in good faith. He lived in the church sometime, and seemingly was living the Christian life. He said to me one day he thought he would preach; of course I thought but little about it. He was one of those impulsive fellows, and would once and awhile get mad; but he did not take the advice of Paul to his Ephesian brethren, Eph. 4: 26: "Be ye angry and sin not: let not the sun go down upon your wrath." Now some people take the position that it is a sin to get mad. But, according to a principle of law, a man don't sin in getting mad, but by a violation of law, for a man can't help getting mad.

The promise is to them who endure to the end, and not to the man who never gets mad. Matt. 10:22. But this brother did commit sin after getting mad; used unbecoming language,

but afterwards was sorry and was restored. But he repeated the same in my reminiscence. Where now is Brother Davis?

Some years ago I had a call to go to Jackson's Grove to preach the funeral of Brother Davis. I am not much of an advocate of funeral preaching, but we are often called on to attend to things of that sort and could not refuse to do so. This I learned was his request. I always preach a sermon as I would on any other occasion.

When I got there I was informed that it was his request that I should preach his funeral at Old Bethel, a Methodist church. But when I arrived on the ground there was an unusually large congregation. One of the brethren came and told me that there was a lady who said if I preached him to heaven she was done. I took for my text 2 Cor. 5:17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

I in the first place proved that he had obeyed the gospel which put him in the church saved. I learned he was very penitent and prayed to the Lord to forgive him; as we could not doubt his sincerity, we were compelled to say that he was pardoned; and if pardoned, of course he was saved after death.

I learned after that the lady whom we spoke of was well pleased, and said it was fixed up right. If every one would make that declaration about all the facts of the gospel we would have better times. All we want is for the people to take God at his word. Yours with fraternal love,
W. N. McCain.

WHARTON'S INK.

	Writing.	Red.	Copying.
2 oz.	\$.05	.10	.10
4 oz.	.10	.20	.20
½ pt.	.20	.30	.30
1 pt.	.30	.50	.50
1 qt.	.50	.75	.75
Gal.	1.25		

NASHVILLE, - - - TENN.



Bowling Green Business College
Business, Short-hand, Type-writing, Telegraphy, and Penmanship taught. Graduates secure positions. Beautiful Catalogue free. Address
Cherry Bros., Bowling Green, Ky.

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

"CONVERSION."

By B. F. Manire.

328 pages, cloth bound. \$1 per copy prepaid. Address the Author, Jackson, Miss.

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

In this cause it appearing to the satisfaction of the Court that the defendant is 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 him 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.

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

I. L. Pendleton, Solicitor for Complainant.

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

In this cause it appearing to the satisfaction of the Court that the defendant is 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., being Oct. 11, 1897, and defend, or said complainant's bill will be taken for confessed as to him 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. A. Green, D. C.

I. L. Pendleton, Solicitor for Complainant.

FRESH PAINT.

You should call on J. N. Lewis who is well recommended as a reliable up to date painter, grainer, glazier and calciminer. Near 329 N. Summer St. near Cedar.

For Sale.

A few very fine Imperial Pekin Ducks. These ducks are only four months old and are laying at the present time. Ducks of this breed will weigh from five to seven pounds when only nine weeks old. They do not die out when young like chickens, and lay as high as 150 eggs per annum each.

Apply to John Scruggs & Co., 312 Broad St., Nashville, Tenn.

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.

TENNESSEE MISSIONS.

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

At the Tennessee Centennial

You may grow wearied over the wealth of wonders to be seen, but, for that wearied feeling, take a look at the world-renowned

Art Room

of the

PHILLIPS & BUTTORFF

M'F'G. CO., Nashville, Tennessee.

Open Day and Night.

Warm Welcome for all.

Admission Free as the Air You Breathe.

Wait Until You Get to Nashville Before Buying

Stoves of any description. Oil, Gasoline, Alcohol, Coal, Coke or Wood, Heating or Cooking.

Tinware of latest shapes. Each piece tested before it leaves the salesman's hands.

China in daintiest forms and chaste decorations. The plain white for amateurs in large assortment.

Glass In brilliant cuttings, or pretty Tableware at prices that please. Full line of Lamp Goods.

Bicycles The stylish Stearns, the splendid Halladay, our own Centennial. The low-priced Juveniles.

WE GUARANTEE ALL GOODS WE SELL AND MAKE

The Nashville Shorthand Institute

and Tennessee Business College.

Presbyterian Publishing House, 150 E. Cherry Street,

ALEXANDER FALL, President.

SHORTHAND, TYPEWRITING, BOOKKEEPING

TELEGRAPHY, PENMANSHIP

AND ALL ENGLISH BRANCHES THOROUGHLY TAUGHT.

Tuition within the Reach of All

Good Positions for All When Qualified.

Complete Course, Homelike Conveniences.

Splendid Apartments Always Clean,

Good Board at Moderate Rates.

Perfect Satisfaction Given or Money Refunded.

CALL OR WRITE FOR TERMS.

Warren Bros.,

Nashville, Tennessee.

Paints, Oil and Window Glass
Doors, Blinds and Glazed Windows. Artists
Materials and Mathematical Instruments.



Tennessee Centennial and International Exposition.

NASHVILLE,

CHATTANOOGA

& St. LOUIS RAILWAY.

DON'T FORGET IT!

By this line you secure the

MAXIMUM of speed, safety, comfort, satisfaction,

—AT THE—

MINIMUM of expense, anxiety, bother, fatigue.

If you are going NORTH or WEST, be sure to take this line.

THROUGH SERVICE Both via new Hollow Rock Route and the McKenzine Route between Nashville and Memphis, making connection at Memphis, with all lines to and from Arkansas, Texas and Southwest.

PULLMAN PALACE SLEEPING CARS Between Memphis and Nashville on Night Trains. Between Nashville and Chattanooga, Knoxville, Washington, Baltimore, Philadelphia and New York. Between Nashville and Jacksonville, Florida, daily year 'round via Chattanooga, Atlanta, Macon and Tifton. Excursion Tickets on sale during season.

EXCURSION TICKETS

On sale at reduced rates from all points on this line and connections to Nashville and return during the continuance of the Tennessee Centennial and International Exposition.

For further information, call upon Ticket Agents or address

W. W. KNOX, Nashville, Tenn.

J. L. EDMONDSON,

So. Pass. Agt., Chattanooga, Tenn.

S. E. HOWELL,

Pass. and Ticket Agent,
Cor. 9th and Market Sts., Chattanooga, Tenn.

W. L. DANLEY,

Gen'l Pass. and Tkt. Agt., Nashville Tenn.

Free tuition. We give one or more free scholarships in every county in the U. S. Write us.

Positions...

Guaranteed

Under reasonable conditions

Will accept notes for tuition or can deposit money in bank until position is secured. **Car fare paid.** No vacation. Enter at any time. Open for both sexes. Cheap board. **Send for free illustrated catalogue.**

Address J. F. DRAUGHON, Pres't, at either place.

Draughon's Practical Business Colleges,

NASHVILLE, TENN., AND TEXARKANA, TEXAS.

Bookkeeping, Shorthand, Typewriting, etc. The most thorough, practical and progressive schools of the kind in the world, and the best patronized ones in the South. Indorsed by bankers, merchants, ministers and others. **Four weeks in bookkeeping with us are equal to twelve weeks by the old plan.** J. F. Draughon, President, is author of Draughon's new system of bookkeeping, "Double Entry Made Easy."

Home study. We have prepared for home study, books on bookkeeping, penmanship and shorthand. Write for price list "Home Study."

Extract. "PROF. DRAUGHON—I learned bookkeeping at home from your books, while holding a position as night telegraph operator."—C. E. LEFFINGWELL, Bookkeeper for Gerber & Ficks, Wholesale Grocers, South Chicago, Ill.

(Mention this paper when writing.)