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Gospel Messenger.

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

Volume VIII.

Nashville, Tennessee, October 8, 1897.

Number 40.

Movements of the World.

J. W. LIGON, TRENTON, KY.

All who have an interest in world-wide missions have cause for both thanksgiving and rejoicing in the fact that we have already gone beyond the \$100,000 line in our yearly contributions to that good grand and glorious work. We are all growing people and should cherish a growth of missionary sentiment and enthusiasm. There is abundant reason for believing that our offerings for foreign missions will never fall below the mark of \$100,000. We have every reason to believe that our offerings will increase even in a greater proportion than our numbers increase, but, if we do no more than to increase in our offerings to foreign missions in the same ratio that we grow in numbers, we will do a good work. But we cannot be satisfied to stop at that. The obligation to evangelize the world cannot be thrown off. It was placed upon us by the Lord Jesus Christ, and the work must be done. "The men of this generation must preach the gospel to the men of this generation or they will never hear it." Then let us work any way and every way consistent with the teaching of Christ to Christianize the world.

It will probably not be long before the Hawaii Islands will be a part of our national domain. The Hawaiian Senate met Sept. 7, and formally and legally ratified their part of the treaty of annexation, that had previously been signed by representatives of both governments. Of course, there was bitter opposition. To what good work is there not opposition? A minority report was against annexation. In no sense will annexation be any great benefit to the United States. If either nation is benefitted, it must be Hawaii. Then why oppose annexation? It remains for the United States to ratify their part of the document before the final union is consummated.

The labor conference that was appointed to meet in Chicago will not likely be called together. It is high-

ly probable that the meeting will not be necessary, as the miners are peaceably returning to work in many sections of the country. Violence has ended for this time; and it is to be hoped that peace and harmony may prevail in the future and that all such trouble be settled according to the Golden Rule.

Sheriff Martin and his deputies who fired upon the unarmed miners at Hazelton, Pa. have found that it is hard to kick against the good. The law of this land protects the life of the poor as well as the rich; and these men who unjustly and unnecessarily shed human life, now find themselves grasped by the iron hand of law and justice. They have been found guilty and held for trial. Each man had to give six thousand dollars bail, five thousand for murder and one thousand for feloniously wounding. They doubtless richly deserve all they will get.

The first page editor of the *Gospel Advocate* has for the present ceased to publish private letters from Bro. Larimore, and has turned his attention to certain letters and articles, written by Brother McGarvey in 1881. In the issue of Sept. 23, he devotes two pages to Brother McGarvey's inconsistency. This is all right, we suppose, as Brother Srygley tells us that he prayed himself into the right spirit before he made the issue, wonder how many pages would be required for Bro. McGarvey to show up Bro. Srygley's inconsistency?

We were glad to have the Senior editor of the MESSENGER in our home recently. He came to our village and spent a few hours among our people in the interest of the MESSENGER. He secured several subscriptions while here and departed happy. Brother Harmon will always be welcome to Trenton.

The failure of the United States Senate to ratify the arbitration Treaty between England and this country, last spring was a matter of sincere regret on the part of all peace-loving

people. There is still promise that this beneficent measure may be mutually agreed upon at an early date. The following from the press dispatches indicates the purpose of the English government. The great majority of the people of both countries desire permanent peace relations. War and this miserable jingoism are senseless and barbarous. "On his return to Washington Sir Julian Pauncefote, her Majesty's Ambassador to the United States, will lay before Secretary Sherman some important suggestions for incorporation in the new treaty of arbitration which is being prepared. Sir Julian has been in close, personal intercourse with the London home office for several weeks. He is very much interested in this treaty, and it would be a source of gratification to him if he could remain in office until a general contract of peace could be agreed to by England and the United States upon the lines of the treaty which was turned down by the Senate last winter. He is prepared to make important concessions and modifications, however, in that instrument, and when the treaty is again submitted to the Senate, many of the features against which objections were urged by jingoes will have been eliminated. Sir Julian reached the age of retirement nearly a year ago, but at his personal solicitation he has been permitted to retain his position here. He desires to round out his diplomatic career with the consummation of a treaty of arbitration between the two great English-speaking nations of the world which will stand as a model for other civilized nations to follow."—Christian Oracle.

Deal tenderly with the erring. You do not know their temptation, you cannot measure their weakness, you do not know the struggle that may be going on in their minds. A kind, sympathetic word, a friendly visit, confidence will do more than discipline. Love will do more to win and save than authority.—Sel.

Original Contributions

Bro. Crum's Reply to a Criticism.

DEAR BROTHER: In reply to your letter of 16th inst. criticising my address at Amory convention in reference to the use of the organ in worship, I feel that I should write you in detail. In the first place I am opposed to letting mere matters of opinion divide God's people. Christ prayed that all followers should be united, and I believe they should be. If the scriptures forbid the use of organ, horn, or other instrument in worship I would accept that as conclusive against its use. But I am ignorant of any scripture that in any way forbids the use of organ in the worship of God; and if it be true, as I believe to be a fact, that the scriptures do not forbid the use of an organ in singing praises to the God of heaven, then the conclusion by you and other good brethren, that the use of the organ in worship is wrong is merely an opinion of yours and not a matter of faith and should not be permitted to divide God's people. Do you say this very silence of the scriptures about the use of the organ is reason for not using it? and the use of it is adding to the word? Then I would say the scriptures are equally silent about the use of a church house, benches therein, pulpit, tuning fork, note book, glass tumblers in which to pass around the wine and plates in which to hand around the emblemic bread. The scriptures are silent on the style of apparel we shall wear, whether the men and women shall sit together or separate in church, whether churches shall establish baptismal fonts and a number of other practices among even those who oppose the organ. Is your excuse for the use of these "innovations" (?) that they are necessary conveniences in performing those duties which are enjoined by Holy Writ? If so, I would like to know why the organ cannot be used as a necessary convenience in praising God in song. We are commanded by the psalmist David to "praise God with the sound of the trumpet; praise him with psaltery and harp; praise him with timbrel and dance; praise him with stringed instruments and organs." We are today worshiping the God of David and if in David's time, God should be praised with the organ and other instruments of music and melody, why not now? Do you say we are under a new dispensation which is silent on use of the organ, neither commanding nor forbidding it? Well then, if the scriptures do not forbid its use and you do in your worship are you not adding to the Word? You forbid, when the scriptures do not! We merely use the organ, note book, horn or other instrument to praise God—these being helpful and necessary means in better singing the

songs we are commanded to sing and are not prohibited in so doing by any conclusion, inferential or otherwise, to be drawn from the scriptures. If there exists a characteristic of our movement it is to unite all Christians on a non-sectarian scriptural basis. But, my brother, if we divide ourselves over things about which the scriptures are silent we will never progress in the accomplishment of the characteristic object of our reformation—the writing of all Christians. So don't let the thought that the organ is doing our worshipping mar our harmony and usefulness; for the organ no more worships for us than the benches we sit on. The benches support us from getting weary while worshipping—the organ helps to tune our voices while we sing, enabling us to make melody and not discord in our service to the Lord. You are entitled to your opinion; but you should not let it become more important in your worship of God than your faith.

Your Brother, C. LEE CRUM.

A Mississippi Freak.

JOHN A. STEVENS.

A self appointed Methodist "evangelist" incubated in the country in North-east Mississippi and erst while a word hauler was awhile ago "evangelizing" in a certain county in said state. He went about giving his experience in about the following language: "I was plowing in the field. I went out in the bottom to pray. I got in a brier thicket under a large white oak tree. I prayed till I was tired down. I fell into a trance. When I waked up I went to pray again, and first thing I knew, God came rearing down that white oak tree and grabbed me up in his arms and I went home shoutin." I never knew before that God reared up and down white oak trees, but the Methodists thought him a great man. This same evangelist held a meeting in a certain village of 300 people in Miss. He told his audience that his prayers were always answered. He also told them of many instances wherein calamities had befallen people in answer to his prayers and in fulfillment of his prophecies. He literally scared many people into action by threatening them with fearful visitations that would come upon them in answer to his prayers.

When they failed to "chip in" the money to his notion he would tell of how he told a man at another place, if he did not give so much, the Lord would take away what he had, and how the man refused to give and his barn was burned before daylight. He also told how another man refused to give and his best horse lay down and died. The Methodists people seemed to believe every word of this, and obeyed him implicitly. He threatened those who would not turn to God with the death of their horses. But strange to say, not a horse died. Except that of a man who was converted under his repaching and obeyed him implicitly throughout.

The horse matter however, occurred at another town just below where he held a meeting.

In first place referred to in these lines lives a man who is an unconverted sinner. This man has a sweet wife and three or four beautiful daughters. This evangelist, this minister of God this character whom God came "rearin'" down through a white oak tree to convert, took a notion to scare this man into the Methodist church as he had previously done a part of his family. In order to force this sinner, this father into the Methodist church, the evangelist prayed God to take away his wife and take away all of his daughters if he did not give his heart to God.

In other words, this human raw head and bloody bones prayed God to come down and assassinate a good wife and three or four nice and young daughters in order to spite their husband and father for not becoming a Christian or rather a Methodist for nothing was being made but Methodists. The man was not converted and this wife and these sweet girls are to-day under the ban of a prayer from this would be destroyed for their assassination. I was told that the mother when she feels bad, has fearful forebodings on the account of the curse under which she rests. She believes in this mount-e-bank firmly and has never gotten from under his hypnotic influences.

I have written this paragraph 1st to show the condition of the Methodist mind, and and 2nd to show what fearful measures they will resort to in order to make Methodists.

About Music.

I have been hard at work since coming to Miss., July 3. Taught a twenty-days' school at Baldwyn, Commenced my forty-days' term at Big Springs, August 2, closing the first twenty days on the evening of Aug. 24, with a grand concert. Commenced the second twenty days Aug. 26 and will close on the evening of Sept. 17 with a GRAND concert. ;Have had only three days' rest since July 5—only one since Aug. 2.

This is my first forty-days' school, and the second ever held in the south—the first being held by Prof. Showalter in Texas this year. But I am now fully prepared to advocate longer terms of our music schools, forty days or even more. If we ever educate the people aright in music we must necessarily manifest in like manner the same interest in our music schools. When this is done, and our people generally are educated in music, there will be no disputing, fussing and confusion as to whether we do or do not use an instrument; nor will it be made a test of fellowship if we do or do not use one or more in connection with our singing. But all will join heartily in praising God skillfully for his goodness and mercy; also "singing with the spirit and with the understanding." It is indeed a task for one who is not spiritually inclined to be a devoted Christian. But not any more so than for one who is not educated in music to "sing with the spirit and with the understanding."

If we would be true Disciples, we must have within us the spirit of Christ at all times, and under all circumstances. Then, we will be true Christians, being like unto our Savior. Just so, if we

would "sing with the spirit and with the understanding," we must necessarily have a knowledge of the science and art of music. Then, we will "sing with the spirit and with the understanding," no matter where we are, nor how many instruments are used (if they are used skillfully.) Nor would it hinder us from making the praise service an intelligent, spiritual exercise if no instrument were used.

May the Lord hasten the day when we all may have a more thorough understanding of the great and grand science and art of music, and cease our fussing as to whether or not an instrument shall be used; also cease our poor, unworthy praise offering.

J. D. PATTON.

Church Government.

The Lord Jesus Christ, the great Shepherd of the flock, has committed the care of his church to pastors, or under-shepherds, who are commanded to "feed the flock of God," taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. In the Scriptures, pastors are sometimes called bishops, or overseers, from the nature of their duty, and sometimes elders, from the fact that they are usually possessed of age and experience. Their qualifications and duties are clearly stated in the letters to Timothy and Titus, in Paul's address to the elders of the church at Ephesus, &c. They have charge of the spiritual interests of the church, and are to be supported in their labors according to the circumstances of the case, and their devotion, ability, usefulness, &c. There should be a plurality of them in every church, as was evidently the case in primitive times. Paul addresses the church at Philippi, "with the bishops and deacons;" Paul sent for the elders of the church at Ephesus, who seem, from his address to them, to have been a numerous body; Paul left Titus in Crete, to ordain elders in every city. There is no such thing recognized in Scripture as a bishop over a diocese, containing a plurality of churches; and as to the arrogant pretensions of popes and prelates, who claim to come in place of the Apostles, and to sit in the Temple of God as representatives of Divinity, we find them only in the prophetic account which the Apostles have given to the rise and development of the Man of Sin. In the very nature of things the Apostles could have no successors. They were appointed by Christ *in person*, as his *witnesses*, and it was absolutely essential to their office that they should have *seen* the Lord, and have had a *personal knowledge of his resurrection from the dead*. It was requisite, also, that they should have the power of working miracles, and other supernatural gifts, as *proofs* of their mission as Christ's ambassadors to the world. The gospel being fully delivered and the testimony complete, this office could no longer continue. We recognize, accordingly, as rulers in the church, only the *elders* or *overseers* of each congregation, whose authority is restricted to the particular congregation by which they are chosen.

We have another class of officers called *deacons*, whose duty it is to take charge of the temporal affairs of the church and minister to the sick, the poor, and the destitute. *Evangelists* are also sustained by the churches, in the work of preaching the gospel to the world.—*Millennial Harbinger*.

Evangelistic Department

Stevens' Paragraphs.

JOHN A. STEVENS, JACKSON, MISS.

Last week's MESSENGER comes loaded to the guard rail, with good news from all parts of the South. Bless the Lord.

Mississippi has had three distinct scourges this year. It seems that the old "bugger man" owed us a debt, and took a notion to pay it all at once. We first had the worst overflow ever heard of, which lost us millions of dollars. Secondly, we had a storm of Gnat's during, or just after the overflow, that killed stock worth perhaps, hundreds of thousands of dollars. And now we have on our hands a yellow fever scourge that is costing this state another immense outlay of money and time. But, Mississippi has wonderful recuperative powers, besides a natural vitality that seems lower under no calamity. "Yellow Jack" has caused many rigid, and some senseless quarantines, and has given the state a general set back, but every body is cheerful and hard times is an expression hardly ever heard. While our evangelistic plans are all knocked in the head and we are out here at Bethlehem in Marshall county at the pleasant home of Bro. J. C. Laws waiting a few days for the tent to get to Caledonia, fifteen miles in the country, we are in no way "blue" over the matter. The fever will give way and we will get in as much work, the Lord will as any one mortal should do in one year any way.

It is said that Holly Springs, Miss. quarantined against the buzzards flying over the town, but we of course, know this to be one of many jokes that are going the rounds.

It is a good time now for all Mississippi preachers to get in the country and hold protracted meetings as nothing can be done in the towns on account of the yellow fever scare.

We recently spent a pleasant night with Bro. W. A. Crum at Hickory Flat. Bro. Crum's home is a preacher's haven. He has perhaps as fine a woman for a wife as ever lived. She is an own aunt of the well-known M. H. Armor, and the mother of C. Lee Crum, president of our state missionary society. Bro. Crum being a good "provider" and she being a model wife, makes one feel that he is welcome and not at all "in the way." I should also have remarked that Sister Crum is the mother of W. E. Crum, one of our brightest Mississippi preachers.

Speaking of W. A. Crum, I wish to say just

here, that he is soon to bring out a book of about 350 pages on baptism, the like of which has never been published. I have examined the work as I have almost every other important work extant, and find it to be what I would call a book on "applied baptism." He gives every proof that any other book gives, that is every proof that amounts to any thing. Besides this, he applies his work from beginning to end, a feature I have never seen in any other book. I would rather have it in debate than all the books I ever saw put together.

The reports from Bros. Shults and Ferguson in last week's MESSENGER are truly inspiring. May the Lord bless these brethren in still other meetings.

Let us all make a special effort to extend the circulation of the GOSPEL MESSENGER. Mississippi was perhaps never before so perfectly united on one paper. It is a fact that we are nearly all reading one paper—the GOSPEL MESSENGER. No better state of affairs could possibly exist among us under the circumstances. The pages of the MESSENGER are wide open to our scribes and we are using them. The paper gets to us in good shape. It is our paper. What more do we want for \$1.00 a year! Notice the club rates and see that every body takes the MESSENGER.

The writer will begin a tent meeting at Caledonia, Miss. the third day of October the Lord willing—Miss Eva Crowder assisting in the music.

The epidemic of yellow fever with which the people of some parts of South Mississippi are being scourged, is bringing about much bacterial talk. It seems that all diseases are now produced by germs, or wiggle-tails, of one kind or another. I have tried to inform myself to some extent as to the nature and habits of these wiggle-tails, or scorpions of the human blood. In my investigation I have found that these microscopic, corpuscular snakes are of two kinds, one virulent and the other benign. The virulent germ, or wiggle-tail covers every death dealer in the bacterial catalogue. I am now informed that when I am pricked by a pin point I would soon be chewed up and spit out alive, by wicked germs, but for the fact that a few millions of religious germs called leucocytes at once rush to the scene of action and like a mighty army form upon the edge of a wound not larger than a pin head, and there "fight, bleed and die," defending my life against the awful incursions of a virulent host of bacterial man-killers. The leucocytes, some times called phagocytes—friendly to man—being religious and temperate in their habits, seem to be more muscular, and more active in battle than their man eating enemies, most always save us from death when a little skin is knocked off. Germicidal lotions and decoctions are being prescribed by the doctors and sold by the druggists all over the

land, but so far as I have seen, none of them have ever told us what effect said lotions would have on the friendly germs. Whether these benign wiggle-tails will fatten on the fumes of burning sulphur has not yet been decided. The next doctor that tells you he can't believe in the divinity of Christ, ask him in the name of all the Hindoe gods, how he can gulp down the whole wiggle-tail theory of human ailment.

Not long since in a small town in Mississippi two sanctified ladies, both pure and holy and feeling a call to preach, decided that they, being congenial, both immaculate, would work together in putting up their pickles for the year. By some hook or crook, a subdued, sanctified devil crept in between them and they fell out over the pickles. Both were inclined to lead, and ever since the pickle episode there have been two wings of the "holiness meetings are held every Sunday in that town, each opposing the other. The two pickle sisters are the opposing heroines of the two biting factions. The Bloody Marys are not all dead.

One of the "pickle sisters" mentioned in another paragraph promised to marry a man who was a widower and a mason, she let him buy the biscuit and "speak to the preacher." On the day that they were to be married. She sent him word that he would have to renounce Masonry if he married her. The man lit a match and burned the license and wisely courted and married a woman that had some sense and the pickle sister remains a stingy spinster.

Tennessee Notes.

A. I. MYHR.

THE CATECHISM.

Question. How many disciples of Christ are there in Tennessee?

Answer. At the last account about 47,000.

Q. Are they of average intelligence and wealth?

A. As to wealth, because they are mostly living in the country, they would not average with those churches having large city membership.

Q. Are they doing as much for the propagation of the Gospel as other religious people?

A. Perhaps not, but we ought to do more than others. We should give as we are able and according to the necessities of the case.

Q. If we give through the missionary organization for work in Tennessee wont the expenses eat up the gift so that very little will reach the object?

A. The expenses of the Tennessee co-operation are small. A few printing bills must be paid annually, and some postage to make the work successful. The expenses are very small.

Q. Are there not salaried officers to increase expenses?

A. There are none. The Corresponding Secretary is paid for actual work, and his expenses of travel are paid. It should also be remembered that he is an active missionary all the time. He helps to carry forward all the missionary work planned by State and district boards. He preaches 375 sermons a year, holds meetings, strengthens weak churches, creates a missionary spirit, and collects funds.

Q. If I want to give \$10 or \$100 for a specific work through the co-operation can I do so without any part of it going for expenses?

A. Yes, you can. The gifts of the noble minded will bear the expenses.

Q. Do you think any better agency can be found through which small or large gifts may be made for evangelizing purposes?

A. Tennessee is a most remunerative mission field. The state and district boards are composed of Christians and our best citizens. Our evangelists are tried and trusty persons. All of these men are working for the salvation of the people and the glory of God. There is no better agency for mission work in our state than the Tennessee Christian Missionary Convention. On the 4th day of October all will have the opportunity to combine their offerings to help forward the effort to give the Gospel to the people in Tennessee.

Q. What have the disciples done through this co-operation?

A. Organized seventy churches added over 6000 members; secured \$225,000 for various religious purposes; preached the gospel in two hundred places where it had never been heard. Strengthened many weak churches and supported ministers in important places.

Q. How does the co-operation account for the money collected?

A. Every year a financial statement is published with names and amounts.

Q. What advantages for mission work has this system?

A. This is the only method known, where all the small sums can be combined and made effective—the greatest economy used in producing the best results. It is the only system by which we can practice Christian Union and show its value in the conversion of men.

Q. Has every one the privilege of helping in the co-operation?

A. Every Christian has this privilege—he can help by prayer or money or work.

Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

In the same mail came the two following letters:

Hartselle, Ala., Sept. 30th, 1897.

O. P. Spiegel, Birmingham, Ala.

DEAR BROTHER: I hand you contributions for state work, viz:

A. A. Oden,	- - - - -	\$1.00
Mrs. A. A. Oden,	- - - - -	1.00
Ernest Oden,	- - - - -	.50
Ethel Oden,	- - - - -	.50
Total,		\$3.00

We know this is small, but taken with others it will help, and by and by we hope to send again, but can't say just when.

I don't think you should entertain a thought of going away. We have done exceedingly well in Alabama in the last four years and we know much has been accomplished through your efforts and should go away the work would drag again.

I know you can't stay if the brethren fail to come up with their contributions; I think they will do this a little later on; we must get on top in Ala. Four more years, if we gain as we have in the past four, we will be on our feet.

Fraternally yours,

A. A. ODEN.

Scottsboro, Ala., Sept. 27, '97.

Mr. O. P. SPIGEL, Alabama State Evangelist of the A. C. Miss. Society.

Sir: Your circular letter received. This is my answer: "Now I beseech you, brethren, mark them which cause divisions contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly, and with good words and fair speeches deceive the hearts of the simple."

W. G. STEWART.

It is not necessary for me to tell which is the one interested in the spread of the Gospel, and which one thinks more of a traditional theory than he does of the salvation of souls. Neither was asked to do anything unscriptural, the one did it, the other quibbled.

But how about Bro. Stewart's Exegesis of Romans 16: 17, which he quoted? I am surprised that any one should make such an application. According to Webster's New International Dictionary the main words in this text are defined as follows: Mark—"To notice or observe." Divisions—"The act or process of dividing anything into parts; separation." Contrary, opposite, opposed," "contradictory." In Logic it is "affirming the opposite;" "so opposed as to destroy each other." Doctrine—"teaching." This teaching, says Moses E. Lard, "consisted in the Gospel they had heard."

The question is, can one cause division contrary to something which does not exist? To illustrate: I believe a good lively "Sunday-school" is the best possible method of teaching the word of God, known to us. I so preach it, and organize a Sunday School where I can do so. But others object. So here is friction. I push my claim, with my followers; others strongly oppose. I am conscientious,

they are too. The congregation is ruptured, as are some of our Tennessee churches over the matter. The opposition quotes Rom. 16: 17 and applies it to us. Is it applicable? Of course not. Why? Because we have not caused division "contrary to the doctrine which we have learned because we have learned no doctrine on the "Sunday-school." Hence there exists no doctrine for our teaching to be "contrary" to. Now, if I teach sprinkling for baptism I teach "contrary" to God's precepts and the apostles' examples. If I teach that "pudding" and "milk" are elements in the Lord's supper I teach "contrary" to God's word which teaches as proper elements bread and wine. What is true of the "Sunday-school" is true of the "Endeavor Society," "Ladies' Aid Societies," the "C. W. B. M.," the "Volunteer mission band to Japan," or any other society on earth. Understand me: These may all be wrong, including the Sunday-school, but Rom. 16: 17 does not teach that they are. If we can't condemn anything without perverting the Scriptures, let us resort to some other means of condemnation.

But when I was in Scottsboro Bro. Stewart said I was a small eater. Now he says I live to serve my stomach! Inactivity allows men to say and do almost anything! Go to work, Bro. Stewart, according to the New Testament plan. I will never oppose your work.

Among Alabama Churches.

KILBY FERGUSON.

My last letter left me on the way from Stewart, Mississippi to Plantersville, Ala. I left Miss. in good health, to pass a month in Alabama among the churches, on the invitation of O. P. Spiegel and others. Everywhere was extended to me that kind of hospitality for which southern people have always been noted, and which makes the recipient feel at home.

Plantersville is a good business point on Southern R. Way. Here we have a lovely, little house of worship. Its cost was mainly donated by Bro. and Sister Tibbett. We only have about a half a dozen members in the town. Held two services in their lovely gem of a building, each service being well attended. Bro. Landrum, one of our cultured ministers, lives here and preaches for them.

The 2d Lord's day in Sept. was passed with New Hope Christian church, four miles west of Plantersville. Their house is eligibly located in a lovely grove of forest trees, is a neat white frame building, the isles and pulpit floors are neatly carpeted. The singing, led by J. H. Martin, the seignior elder was excellent. The officers and members will compare in appearance favorably with any city or congregation.

I visited Richmond Christian church in south part of Dallas Co. Here lives J. Z. Hearst and

family. Four years service in the Confederate army proved his patriotism, and his donations to Home and Foreign missionaries equally well known. Our church building here is neat and fairly large. Once an active large body of members met regularly in their church building to hear preaching, hold Sunday-school, and for communion purposes. Now no regular weekly coming together for any purpose. Preached three nights to fair audiences. Brother Hurst and family give, annually, for all religious proposes about \$100, and says he wants regular preaching. Our church at Cambridge is also without a preacher. Their house is a good one, the membership intelligent, financially well to do in life. This place is able to hire a preacher for half time, and ought to do it, and so is New Hope church.

At Snow Hill Bro. Adams of Pineapple is the regular preacher. Bro. W. C. Ingram is the only male member in the place. Bro. J. Z. Cox, wife and son of Furman (two miles off) are the additional members at Snow Hill. For consecrated devotion to the cause of Christ, our Snow Hill brethren have few equals. Preached four times for them.

On 4th Lord's day A. M. Brother Cox conveyed me to Farmersville for 11 A. M. and 3 P. M. services. Attendance was good and my reception most cordial. Bro. McCracken of Pineapple is their pastor. He is a cultured man, 22 years old. Also had the pleasure of meeting with Bro. Spicer, Selma's popular minister.

Will finish my Alabama experience in my next letter. Every place that I have visited, kindly remembered me financially, Richmond being in the lead. In ten more days will reach Shotwell Christian church for 3d Lord's day in October. Will want two properly credential, preachers, single men, at once in the Delta. Address me at Clarksdale, Miss. with prepaid self addressed envelopes.

The command to wait on the Lord can not reasonably assure you that you are at liberty to retire from the service. Most of the waiting places are away up the ladder, or away down the road, as the case may be, and it is going to take a good many years hard striving before you come up to them.—Selected.

Revival Choir No. 2.

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NASHVILLE, TENN.

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

SUBSCRIPTION \$1.00 A YEAR.

NASHVILLE, TENN., OCT. 8, 1897.

On the Wing.

The senior editor spent two or three days, the first of last week in Hopkinsville, Ky. For a long time we had desired to visit this magnificent little city, get acquainted with our people there, and attend their church services. This we were permitted to do last Sunday was a week ago. We had the pleasure of listening to Brother H. D. Smith, the pastor of the church. He is one of our strongest young men, and one who has in his stay of less than a year, won the hearts of the people. He is a magnificent preacher, a fine mixer, and a man of a lovely disposition. The church is filled every Sunday to listen to his eloquent sermons, and prosperity in church life is very much in evidence. The Hopkinsville church, now numbering between three and four hundred, has within its membership some of the finest people in all South Ky. One feature there that helps to make our church large, influential, and always increasing is

SOUTH KENTUCKY COLLEGE.

This is one of our oldest colleges, well located and in the hands of worthy men. Prof. Kuykendall is the principle of the boys' department, and Prof. Woolwine is at the head of the girls department. They opened up last month with a flourishing school, and have so far enrolled about 115 students. We had the pleasure of visiting them in their chapel services one morning and looking over school, and we were much pleased with what we saw.

A canvass of the congregation was made in behalf of the GOSPEL MESSENGER, and a large list was secured. We now have 35 subscribers in Hopkinsville. We are making special efforts this fall to get this paper before our South Kentucky people, as this is the only paper in our brotherhood especially devoted to South Kentucky work, they are willing to help in circulation.

The Rule of Results.

The poet Gray, gazing with sentimental reflection upon time-worn and unkept graves, said: "Some mute, inglorious Milton here may lie." But to the world such Miltons are not worth a copper a regiment. The Milton who produced something which left its impress upon humanity is the only real Milton. I mean no reflection upon the poor, the humble, the unfortunate—was not Milton all this?—but the value of men and things in the past is measured by results; and the same is no less true of men and things in the present. A dollar is a hundred cents, but the value of a dollar is measured by what it will do. Perhaps it is with incredulity some will read the statement that the only rational measure of value, in anything whatsoever, is summed up in the word *result*. Goodness is all right, in its place, but "mere goodness" is a poor coin. It is the man who makes things come to pass in this world around whose circle either hope lingers to bless or ill omen to curse; and it is the man who cannot take the instrumentalities God has placed in and around him and produce results, who is a failure. It is in the results of the life and death of Christ that his supreme importance appears to an otherwise hopeless race. Blot out these results, and, with all his beauty of life and character, he would be worth no more to the world than one of the common herd. A religion which consists in theories, speculations, and doctrinal hair-splitting is invariably accompanied by a dearth of salutary results in the lives of men, and is an inexcusable farce. What is more, the value of methods of church work, of reaching the people with the gospel and saving them is measured by the results attained. Differences concerning methods are not to be settled by a word contest, but by numbers, work, and general results reported in the evangelistic columns. To persistently hold up and urge a method that is doing little toward supplementing weak churches and planting new ones is to point with praise and adulation to a rainbow that does not exist.

The learned Tasso could flourish sentences in the air, wreath them into a ladder, and climb to the stars, and that with such lightning rapidity that no amanuensis could follow him. And yet, of the thousands of stanzas which flashed from his pen, but a few straggling fragments remain. Cervantes lived and wrote at the same time. And, while in his day he made no such flurry, and attained no such popularity as did Tasso, i-

was he of the two who made an indelible impression upon the world's thought. To make a great noise in the world, evoking popular applause, and to do and say something that touches the hearts of men, resulting happily in their lives, are two very different things.

Upon one occasion, when men went to hear an oration by Demosthenese, they went away crying: "Let's fight Phillip! Let's fight Phillip!" Upon another occasion, when other men went to hear Cicero, they departed saying, "Isn't Cicero graceful!" "Isn't Cicero eloquent!" These are two familiar types of modern preachers. The one seeks earnestly and unselfishly to touch the hearts of men and bless their lives; the other, with nice gestures, easy movements, graceful poise of the head, and flashing sentences, to appear gifted and elicit the applause of men. The former moves men to noble activity; the latter to æsthetic responses and silly compliments. The first is a true minister of Christ, and will bless and make happy his people; the other is a miserable counterfeit, and will curse any church he may serve. To go to the Lord's house and be filled with expectancy at beholding a man step into the pulpit whose only aim should be to lift up the people, and then have to hear him through a labored attempt at eloquence and a display of scholarship and "higher thought," is to be disgusted, once for all, with all such puppet shows. The "big preacher" attempt is the little man display. The "big preacher" fever is as fatal as "softening of the brain," and very much akin to it. If the victim does not die, he ought to. That preacher who, forgetful of self, lovingly essays to put Christ into the hearts and homes of poor fallen men is, in the true sense, the best and most eloquent kind of preacher in all the wide world, and if men do not applaud him, angels do. W.

The "Open Letter," and Some Other Letters.

Some months ago I carefully prepared, on type-writer, six copies of "An Open Letter to T. B. Larimore," and sent one copy to each of six of our papers. These papers all gladly published the "open letter," except the Gospel Advocate. Brother J. C. McQuiddy, business manager of the Advocate, wrote me, under date of July 1, 1897, that he did not care to hear what Larimore had to say in regard to my questions, since he had access to Peter, James, and John, and that, therefore, he refused to publish my "open letter." The fact is,

quite a goodly number of the "loyal" were a little skeptical on Larimore's "loyalty," and they did not know what he *might* say. I have this in black and white. But after the "open letter had been published by the other five papers, and the reply from Larimore had been seen, it was judged sufficiently "sound" to be published in the Gospel Advocate. Soon thereafter a "great cloud of witnesses" arose in the Advocate testifying that Larimore had completely knocked me out. I have no idea, however, that any very large percent of those witnesses, had ever seen, or have yet seen, my "open letter." If they had, it was not through the kindness and courtesy of the Gospel Advocate.

In his "Reply" Brother Larimore denounced the spirit that makes tests of fellowship of the organ, societies, salaried preachers, conventions, etc. Our papers generally seemed well pleased with the "Reply," but surprised that Larimore held such liberal views. But the senior editor of the Advocate found fault with the "Reply," and said that the latter part of his "Reply" seemed out of harmony with the former; and that others had used very bitter language in their denunciations, but he recalled none so harsh as this from the gentle Larimore, etc.

Whereupon, the junior editor of the same paper thought the best method of getting at the whole matter was by private correspondence. Hence in the Advocate of Aug. 26 there appeared a private letter from Brother Larimore, in which the way it was published, he virtually admitted that all of his denunciations were hurled against those who see things differently from said junior editor. His construction seemed to me to make Larimore's private letter contradict his published letter. I did not believe Larimore was two-faced, and so I wrote him at once to know if his opinions had been changed. I betray no confidence vested in me by him when I tell a thing or two contained in his answer to my letter. He said that letter found its way into print to his intense mortification and great astonishment, and that the worst thing in it was a typographical error, at least something he never intentionally wrote. He further affirms that he stands on his "Reply," to my "open letter," JUST AS HE WROTE IT.

As to the three sample "hard sayings" in that private-public letter he says: "There is nothing wrong in that hastily written private letter, AS I WROTE IT," but that he, to show the incorrectness of Brother Lipscomb's concession, simply submitted these three "flies in the ointment" as

samples of many hard sayings on ALL sides, he having to use illustrations on THAT side to make this point.

I have just two main reasons for writing thus, aside from the duty I owe the cause of Christ generally. The first is to show that Brother Larimore's private letters did not contradict his published utterances as was endeavored to be shown by the publication of the private and confidential letters; and, second, to show that this WAS NOT another effort of the Alabama State Evangelist to have Larimore "commit himself" to the denominational machinery of the Christian Church. Larimore claims in his published letter, and in his private letter to me, to stand where he has always stood, identified with the Restoration spoken of in modern church history as "Disciples of Christ." So, if he holds true to this position, the first page editor of the Advocate will have to make "another effort" before he gets Larimore to "commit himself" to the narrow whims and stubborn sectarianism of which Larimore has been supposed, for some years to be the hero.

O. P. S.

Special Days for Missions.

The time when hosts of disciples, from all parts of the world, will assemble in national convention in Indianapolis draws nigh. It is fitting that those who contemplate going, and I trust their name is legion, should have their minds fixed upon something of importance connected with the work. Nothing seems to me of more importance than a re-arrangement of our "Special Days for Missions." As it is now, our home preachers, State Evangelists, and papers are expected to keep before the congregations, and disciples everywhere the contributions to "Foreign Missions" first Lord's day in March. These echoes do not die away until "Home Missions," first Sunday in May must be urged. Then "Children's Day" for Foreign Missions, first Lord's day in June. First Sunday in September "Church Extension's" claim must be made very prominent. First Sunday, in November "Negro Education and Evangelization" presents itself for consideration with a contribution. I have forgotten all the other "Special Days!"

Now, the question is, when are we to consider "State Missions," or the salvation of our neighbors and near kinsfolk? And, perhaps of more importance, when are we to have time to consider the interests of our own, individual home congregations? I maintain that we are not acting wise-

ly. Our present methods *may* bring greatest results now, but the results will not be so permanent nor far-reaching. Money, financial liberality, is a very important element in the gospel economy, but it is not two-thirds of the whole thing. We, *all of us*, are expected to talk and "whoop up" too many offerings *away from home*. Understand me, a disciple who will not help away from home, if able, never helps at home whether able or not. But in this new country, and especially in this destitute southern country, we *must* give much of our energies to this field. Honestly, I believe that for all of our southern territory "State Missions" are, and should continue for some time to be, of paramount importance.

Suppose we should set apart the first Lord's day in March as a day for World-wide Missions. Let us have some heavy articles from our abler writers on the different phases of the subject, as to the importance of such work, etc. We would all read most or all of what they said. Let our preachers announce it from the pulpit, and if necessary, preach several sermons on the subject. Our State Evangelists would do their part. Make the preceding week a week of prayer and consecration. Get ourselves right before God and with one another. Find out how much God wanted each to give for World-wide Missions. Make the first Lord's day in March a "High Day," a day truly of "holy convocations." Let each congregation determine the per cent. of this great and liberal offering to be sent for Home Missions, Foreign Missions, Church Extension, Ministerial Relief, Negro Education and Evangelization, etc.

When this was over, the papers could keep before our minds educative subjects from mature pens, and the churches, home preachers, and State Evangelists could also get down to business in and about the home churches.

Then set apart, say first Lord's day in November for State Missions." Put it in the papers, preach it from the pulpits, write private letters, *advertise* it. Make the preceding week also a week of prayer and consecration. Let the Lord's day services be solemn and impressive. Make the offering large as possible. This over with, get down to hard work again.

Brethren, this plan is right—it can't be wrong. I may have missed it a little on best time of year to have the "days," but the principle is right. It is honestly a burden to State Evangelists, and much more so to the home preachers, to present the claims of so many days. It, too, robs us of home work. For several years I have been presenting the claims of these various days, and we have been robbed of even inaugurating a State Missions Day for Alabama at all. I feel now that "State Missions to the Front" should be our motto for a while, especially in our destitute southern states.

What do our papers and writers generally think on these things.

O. P. S.

Reports from the Churches

ALABAMA.

SELMA: Bro. D. D. Updegraff was unanimously chosen by the first church yesterday to represent us at the National Convention. Yours in haste,
E. V. SPICER.

MISSISSIPPI.

COLUMBUS: Owing to this extremely warm weather, our Sunday school is now rather small, but we trust that with the return of the cool weather the attendance will increase. Willie Beale, our assistant superintendent, has been sick, but is now able to be with us again. Willie is an enthusiastic Endeavorer, and is sure to be at all the church services unless he has "a reason he can conscientiously give to his Lord and Master." Our Secretary, Major Jacob, leaves soon to enter college, and Brother Ben Cline has been appointed to take his place. Major is another earnest C. E., and will be missed from our little band. We are sorry to learn that Brother Cline is sick, and pray that he will soon be well again.

MADISON STATION: Here I am still, with but little prospect of getting away soon. As I cannot fill any of my appointments, I asked permission of the health authorities in Jackson to go into the city, get my trunk and some heavier clothing, and take the train at the quarantine station for St. Louis; but this request was refused. Many citizens who went out into the country only a few miles, and have not been exposed to any danger whatever, are anxious to return, but are not permitted. If Andree should come directly from the North Pole in his balloon, with a piece of the pole in his hand, I doubt if they would let him land. I could go from here to St. Louis, but I am not prepared to go unless I could get into my room in Jackson for a few minutes. The quarantine is absolute, and no discrimination whatever is made in favor of anybody, not even the Governor of the State.

Including the first Sunday in this month, I held a meeting of several days at Hebron, five miles from Brandon. We had a good hearing and increasing interest to the last. One young lady made the good confession and was baptized, and the wife of one of our brethren who had already been

baptized united with us. A flourishing church was planted here by the lamented T. W. Caskey in 1855; but, through deaths and removals, it has been in a disorganized and non-working condition for several years. I left an appointment for the first Sunday in October, and expected at that time to set them in working order, but I will not be able to get there. I hope, however, that I can be with them on the first Sunday in November. We all hope that Captain "Jack Frost" will appear before that time, and bid "Yellow Jack" depart. Yours in faith and hope and love.

B. F. MANIRE.

SOUTH KENTUCKY.

On Sept. 14, I, my wife and Miss Hattie Gooch, went to Haywood Chapel, Daviess County, to begin a meeting. There was so much prejudice against us that for some time the people would not even help us sing. But Sister Haywood (a grand Christian woman) had bought an organ and put it in the church; and Miss Gooch is, as many of our South Ky. people know, and excellent singer and organist, so we did not lack for music. Also, Brother Austin Berry, one of the elders of the Owensboro church, and an excellent singer, was with us much of the time, and ably assisted in the music. One by one the mum singers of the neighborhood "opened up," and before the meeting closed a goodly number were assisting us in song.

The preaching? Well, that was pretty middlin' common; but we had a good meeting. We closed on the night of Sept. 29, with 31 additions to the church—9 the last night. Among the number were three from the Catholics. All things considered it was a great meeting, and greatly strengthens the little band (before numbering only 15) at Haywood Chapel. Miss Gooch is an excellent conductor of music for a protracted meeting—always on time, and sings when you say sing.

We made our home with Brother and Sister Haywood, who live near the church; but we visited around over the neighborhood during the day. And now of the places we visited I will say only a few words. They were all typical Kentucky homes—such as are found in a fertile section where all the farmers are pros-

perous. An abundance of everything good, and genuine hospitality to sweeten it fell to our lot. We will long remember the Haywood Chapel meeting of 1897. Very truly,

W. H. LIGON.

CENTRAL CITY: I filled my regular monthly appointment at Nebo, Ky., on the first Lord's day. Fine audiences met with us. At the evening service a most excellent lady made our hearts glad by making the good confession.

Brethren W. H. and T. D. Moore are doing much good in a meeting in the neighboring town of Manitou. The wholesome truths taught by them are producing good results at Nebo. We can no more determine the volume of atmosphere vitiated by the perfume of a rose than we can tell the amount of good done by preaching the glorious gospel of Christ. Let the good work continue. I am to begin a meeting at Wallonia, Ky., on Monday, Oct. 17. W. B. Wright will begin a meeting on the same date at St. Charles, Ky. Christianly yours,
I. H. TEEL.

PRINCETON: To-day we held our first county convention. There was a fair attendance and a good meeting which we all enjoyed. Brother H. D. Smith delivered an address on World-wide Missions, which was listened to with deep interest, and which will result in permanent good to all who heard it. Each church in the county was represented, and a history of each given by representatives. A splendid dinner was served at noon, and in the afternoon it was unanimously decided to hold a similar convention at the same time and place next year. Reports show an increase of nearly 100 members within the last few months. The ministers present were H. D. Smith, of Hopkinsville; Brother Deering, of Tenn.; Brother John Davis of Cloxtion, Ky., and myself. If you want to be moved to a deeper consecration in Christ's service, and especially to missions, secure Brother Smith; and, my word for it, you will have a new ambition, and will want to do more and better service as a soul winner.

W. S. PAYNE.

TENNESSEE.

DELIWA: Our tent meeting is getting along nicely. Four additions to date. We think we will make an effort to build a house soon.

J. L. HADDOCK.

SPRINGFIELD: On Sept. 19 I preached at Dozier School House, a

mission point 6 miles from Springfield, and had two additions. At my regular appointment at the same place yesterday afternoon one more, all from the Baptists.

LOUIS D. RIDDELL.

Editorial Notes.

Our office was honored this week with pleasant calls from Bros Sheffer, of Union City, Ellis, of Memphis, and Riddell, of Springfield, who were on their way to the Tullahoma convention.

The senior editor is this week attending the Tenn. and South Ky. conventions. Owing to the necessity of house arranging, &c. the office editor, much to his regret, could attend neither. Let us hope that these two conventions of the Lord's people may plan advances for the year to come.

Bro. R. M. Giddens, of Knoxville, spent last Lord's day in the city, and delivered an entertaining and instructive discourse, at 11 o'clock, at the Woodland St. church. Years ago Bro. Giddens was pastor of this congregation and his work is remembered with hearty appreciation.

MY DEAR EDITOR: I am much pleased with your editorial on Religious Dispeptics. That article has done good, and let me suggest that you give us another one, two or even three or more articles on the same subject. I like a thing that hits me. A thing that does not move me to try harder to do good is not of much worth to me. That editorial moved me, and I am sure it moved others. Therefore, let me ask you to write again and again on this subject. Success to your paper. A. FRIEND.

[All right. We promise that more shall follow.]

The Bethany Reading Course is one of the most practical and educative movements that has been inaugurated among disciples of Christ in their whole history. This course comprehends three short, pithy volumes—one devoted to Bible study, one to our history, and the other to missions. These little volumes were produced by J. W. McGarvey, B. B. Tyler and A. McLain, respectively. Each of these authors is a specialist in the line in which he writes in this reading course. These three hand books can be had for one dollar, and are cheap at that price. Every church in the land ought to get a supply of these books and organize a class. Let us hope that the results of this educa-

tional movement among our young people will be far-reaching and lend new emphasis to the reformation.

The well conducted agitation of religious papers that has been going on in the Standard is interesting and timely. It is a fact that many of our people are indifferent to religious journals. It goes without saying that such indifference is indicative of little growth. We have been hitherto a reading people, and herein lies the secret of our splendid growth. Reformation is born of correct information, and intelligence is the base of all true progress. The position is well taken by the Standard that the pastor or the evangelist can do nothing better to educate and strengthen his people than to put a good religious weekly into every home.

Letter to Brother Spiegel.

DEAR BROTHER: I came up from my southern home, Valdosta, Ga., to visit my son in college at Eureka, Ill. For four long years I had not looked into the honest face of my dear boy, Paul. But last month spent two happy weeks with him, and for the first time heard him preach. I cannot express the joy I experienced on this occasion. "A wise son maketh a glad father."

Illinois is a great state, rich in the abundance of cereals, stock and mines. The churches also are numerous, strong, and influential. The Disciples are 80,000, and are doing a great work. Four years ago I preached in this beautiful little prairie city. During that three-years' pastorate, a new and elegant house was built, and the church prospered, as it does to-day under the energetic labors of Brother Benton Teeple and his wise and faithful helpers. It is good to be here. Last Sunday I addressed a full house, many of whom came from the several denominations of the place. Two from the Methodists took membership with us.

A few more weeks, and I shall turn my face to the Southland again. But having resigned my work at Valdosta, Ga., I incline to Norther Alabama and East Tennessee. Is there a place or field open in your state where I might fit in and do suitable work? I have watched your heroic struggles and gratifying successes, and feel like I should be honored by the privilege of co-operation. Many years ago, my uncle, Dr. Wm. F. Knight, was State Evangelist. He now sleeps in Brier Hill Cemetery, near Montgomery. He was a scholarly, Christian gentleman, and an able preacher. In my boyhood he was my ideal, and from

the time of his residence in Alabama, I have cherished the hope of going to that state. Brother A. J. Perry, Sandy Ridge, Ala., has kindly invited me to visit him and the scenes of my uncle's labor's in ante-bellum days. I am disposed to accept this kind invitation, but would like, if possible, some encouragement as to a permanent location—in the northern or mountainous portions of the state, preferred. Satisfactory reference and testimonials can be furnished from the church at Valdosta and leading preachers of that State. Hoping to hear from you at an early date, I am sincerely yours in the gospel,

J. C. McREYNOLDS.

Waverly, Ill.

[While the above was not written for publication, I shall take the liberty to publish it, for several reasons. It may aid Bro. McReynolds, one of our most consecrated and lovable preachers, to locate in our sunny south-land. Then it reveals some news to me. If Brother Mc-Reynolds is not mistaken it seems that Ala. had a State Evangelist in ante-bellum days! I must look into this matter. In the meantime, let some of our churches secure the services of Bro. McReynolds. He enclosed a very complimentary letter from our old friend and brother, C. P. Williamson.—O. P. S.]

Japan is stubbornly and persistently opposing the annexation of Hawaii to the United States, and we would not be surprised if she would yet go so far as to declare war against this government in the event of Congress, this coming session, ratifying the recommendations of the President for annexation. The Hawaiian Senate has already unanimously ratified the treaty of annexation to the United States, and this is likely to be confirmed by our congress at the forthcoming session. Japan is very much lifted up in her own estimation since her victory over China, and will, probably, not be satisfied until she has another war experience, the outcome of which, however, will likely be far different from the one with China.—Ex.

If you would cool a friend, borrow of him; if you would lose him, let him borrow of you; if you want a good friend, be generous in giving to him; if you want a better one, let him be generous in giving to you; and if he will not improve his opportunity, which is very likely, he is not the kind of stuff of which the truest friends are made.—Ex.

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Christian Endeavor Department

Miss Ethel Sireator, Editor. Clarksville, Tenn.

OUR WORK.

- Oct. 11. Nothing undone. Josh. 15-23.
 Oct. 12. As thy word. Luke 5: 1-11.
 Oct. 13. Whatsoever. John 2: 1-11.
 Oct. 14. The heavenly vision. Acts 26: 12-20.
 Oct. 15. Short Service. Ex. 22: 1-8.
 Oct. 16. Faint-hearted. Matt. 14: 22-33.
 Oct. 17. "Whatsoever he would like to have me do." Ex. 19: 1-17.

1. How many of us can say with Joshua that we have left nothing undone? His work was in fighting strong enemies, and in guiding a restless people: God told him just how and when to act, so there was no uncertainty; but to succeed he had to be always watchful, always obedient. So must we: there will be punishment for neglected opportunity just as much as for positive wrong doing. That day has been carefully spent when one can look back and see no harm done, no good undone. The quick temper must be repressed, that another may not be offended; the helping hand must be held out, that another may be encouraged.

2. Sometimes when duties seem to conflict it is very hard to know just what one ought to do. Then, again, the duty will be very plain if one wants to obey, and not seem as hopeless of fulfillment as Peter thought it was to recase his net. Then there is no harder, no more trying work, than waiting, when we are willing to work, but cannot. It needs faith to wait cheerfully, just as it needs faith to do this or that when the end cannot even be guessed: sometimes this is the whatsoever; are you ready for it?

3. There are no heavenly visions now to show people when they go astray: if there were, they would be ignored just as the Bible is neglected by those who do not wish to obey. But in Paul's vision there is a lesson that almost every one may take to himself: it is to be tolerant toward arrogance, and to believe that people may be perfectly sincere in wrong, just as Paul was. Try to set them right if possible, but do it gently. To be angry with those who make mistakes will repel them, perhaps anger them in turn, and then your influence is gone.

4. The Jews forsook God because for forty days Moses had been in the mountain. We know why he was there, and censure the people for not knowing that he staid because God kept him. But as God's people they

were very young; and do we, having the whole Bible to guide us, do much better? We have no right to grow impatient because all is not just as we want it: the next time you feel so, remember the Jews. Faith does not ask to know what is coming, but is willing to do whatever can be done in the present, and leave the future with God.

5. Now and then there come times when life seems to be all in a tangle, and when we can see no way to make matters better: then, we may even fear that which God sends to help, as the disciples feared Jesus, not knowing him. Perhaps it is because we do not look for God's guiding hand in all that he sends. It is not always convenient to entertain strangers, yet may be their coming will bring a blessing. It is not always easy to be brave or patient, yet the very things that vex may make us stronger to bear, more willing to serve.

6. "All that the Lord hath spoken we will do," said the Jews: they felt strong and self reliant then, so they made the positive promise: yet how soon, and how often it was broken!

"Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do," says every endeavorer. We know our weakness too well to promise in our own strength; but with his help we can do all he wants us to.

Sometimes the regular prayer-meeting order may be pleasantly varied by having first a song service of five or ten minutes, followed by prayer and the Bible reading: then, either brief talks on the topic, or an informal discussion of it: the latter is sure to interest every one, especially if a few pointed questions have been put on the blackboard. The most timid generally take part in this way. It is an excellent drill for all, training them to think quickly, and to speak easily and clearly.

For an Endeavor society to try to live and do good work without plentiful literature of the right kind, is the old story of bricks without straw. It may be a good society, with a number of earnest workers, but they need to keep in touch with others; and, if they are doing good work, they ought to let others know about it. Every member ought to subscribe for some

paper, and it is a very good plan when all do not take the same one. In this way there is a wider choice of methods that have been tried elsewhere; more suggestions on the topic and more encouraging news. In addition to the papers, each committee should be supplied with the leaflets and books that are so helpful.

Forty new Endeavor societies among the Christian churches of Iowa is the record of the past year, says The Lookout, making a total of two hundred and ninety-three.

A Y. P. S. C. E. has just been organized in the Christian church, of Cobb, Ky. They have five active and five associate members. This is a small society, but it need not feel discouraged; even a small number can accomplish a great deal both for themselves and for others, if they will. Five active members are better than ten when part of the ten are indifferent. We are glad to hear of this new society, and hope that it may make a good record.

We, the church, are the body of Christ, and our hands and feet and voice and eyes must do for him now the things that his own hands and feet, voice and eyes did on the plains and in the mountains of Palestine. Is not this a great inspiration and a great responsibility?—A. R. Wells.

Wise work is, briefly, work for God; foolish work is work against God.—Ruskin.

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CORRESPONDENCE BIBLE STUDY.

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COMPREHENSIVE COURSE -- THE LAW OF MOSES.

LESSON X. REHEARSAL OF THE LAW.

The forty years of wandering are now at an end, the children of Israel are in sight of the Promised Land; and the tribes are assembled on the plains of Moab, east of the Jordan.

I. Scriptures to be studied.

1. The entire book of Deuteronomy. It contains the farewell address of Moses to the people on the last month of their forty years wanderings, and it winds up with his appointment of Joshua to be his successor, his song and benediction; and his death.

2. The farewell address consists of three discourses:

- (1.) The first, covering chapters 1 to 4.
- (2.) The second, covering chapters 5 to 26.
- (3.) The third, covering chapters 27 to 30.
- (4.) And then there are four concluding chapters.

QUESTIONS AND ORDER OF WORK.

1. The first address is mainly historical, giving a brief rehearsal of Israel's past history. Give it in your own language.
2. Who were the Emins? the Anakims? the Harims? the Zamzummins? the Avims?
3. What were the dimensions of Og's bedstead?
4. Give Moses' exhortation to obedience.
5. What cities of refuge were appointed east of Jordan?
6. Give the exposition of the law in Moses' second address, treating the subjects in regular order.
7. What is the meaning of the third commandment?
8. What was the extent of the fourth commandment?
9. What blessing to those who kept the fifth commandment?
10. What was Israel commanded to do with the seven nations which inhabited Canaan? Why should they make no covenant with them? Why make no marriages with them? Mention examples of the violation of this law in future history?
11. Meaning of "will send the hornet among them?" (7:20.) "cities great and fenced up to heaven?"
12. When did the Lord separate the tribe of Levi to minister to him?
13. How could the children of Israel prolong their days in the land?
14. How would God set before them a blessing and a curse?
15. To what extent were they to destroy idolatry?
16. What was to be done with the dreamer of dreams, who said, "Let us go after other gods"? with the son, or daughter, or wife, or friend?
17. What was to be done with the third years' tithes? Why?
18. What was the year of release? What blessings did it bring?
19. Where, why, and how should each male appear before the Lord three times each year?

20. How many witnesses are necessary to put one to death?

21. What was Israel to do when a hard or difficult matter in judgment arose?

22. What was to be done with the presumptuous man?

23. What were the duties of a king?

24. What was to be the Levite's portion?

25. What law regarding the man slayer?

26. What was the punishment for false witness?

27. What was the elder son's inheritance?

28. What was the punishment for slandering a wife? for adultery? for rape? for fornication?

29. What was the law of divorce?

30. Give the renewal of the covenant in Moses' third address.

31. Which tribes were to stand on Mount Cerizim? Which on Mount Ebal?

32. Relate in your own words the history in the concluding chapters.

33. How often and when was the law to be read before all Israel?

34. What was to be done with the book of the law?

35. What was the song of Moses?

36. What were the blessings of the twelve tribes?

37. Describe Moses' death.

There is no life so practical as the Christians; for its foundations rest on the rock which lies below the reach of the earthquake, and its spire rises above the region of storm. It is, therefore, safe in its trust and assured in its hope, which is true of no other life.—Ex.

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Obituaries.

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SISTER MIZE.

I deeply regret to record the death of our dear Sister Mize. Sister Mize departed this life on Sept. 11, and was buried in the large country graveyard at Old Hebron Church, the writer officiating. She was a member of the Christian Church at Union for nearly twenty years, and was a woman, like Mary of old, who chose that good part which shall not be taken away from her. She was known throughout the community as an amiable Christian woman.

"Asleep in Jesus! peaceful rest,
Whose waking is supremely blest:
No fear, no woe shall dim the hour
That manifests the Savior's power."
D. R. PIPER.

Union Ala.

TAYLOR.

Dr. John L. Taylor was born in Warren County, Ky., 1850. He joined the church when 18 years old. Lived a true Christian life till Sept. 24, '97. Died in the living triumphs of a Christian faith. He leaves behind him a loving wife and four dear children to mourn their loss. The writer preached his funeral at their home, Sept. 25. "Blessed are the dead who die in the Lord."

D. J. COCHRAN.

HASTIN.

Through a dispensation of Divine Providence, our beloved brother in Christ, H. C. Hastin, succumbed to that dread disease typhoid fever, on the evening of Sept. 5, 1897, after bearing with anxiety and patience his sickness for ten long weeks, and also much attention and tender care and sympathy on the part of his beloved one and dear children. The community waited with anxiety for his recovery, but in vain. Henderson C. Hastin was the son of Absolem and Evelina M. Hastin. They were originally from North Carolina. Our departed brother was married to Nannie T. Fields, Nov. 11, 1875. He leaves with his loved companion three sons and two daughters. Brother Hastin leaves an estimable family and comfortable home. He obeyed the gospel in his eighteenth year, and has lived a consistent and exemplary Christian life. Bro. Hastin has been a very efficient elder in Briensburg for about 15 years, and one of its best workers. He had won the esteem and confidence of the people with whom he moved. by his integrity,

honesty, in business and a citizen, civil officer and Christian. His demise will be a great loss to our community, but we believe our loss will be his eternal gain.

Yes; we would not call him back
To this world of hopes and fears;
His feet now tread the shining shore,
Ours still walk this vale of tears.
Briensburg, Ky. L. J. G.

Sunflowers.

I have watched the quest from east to west,
Till the fiery race is run—
The watchful spies with the brazen eyes
On the trackless trail of the sun.
The iris gold round the pupils bold
Never winks for a moment's rest,
Till the golden glare of the ceaseless stare
Sinks with the sun in the west.

Day after day, in the selfsame way,
They follow that disk of gold—
A daily race with the god of space
Till the restless tale is told;
Till all afire with a gold desire
To follow him on his way,
In a mystic maze the bright eyes blaze—
Fires in the orbits of day!

No movement save the soft heat wave
That trembles without a sound—
No voice—Hush—'tis the burning bush,
And this is holy ground!
I am in a trance, and the bright flames dance
Where the golden flowers bloomed;
The coals grew bright in the flaming light,
And "the bush is not consumed."

And a voice calls: "Not a sparrow falls
But what it is seen by me,
The ravens plead for Elija's bread,
And I will hear their plea!"
With a mighty shout the flames go out—
With only a flicker dim!
And the oval-like seed are bread indeed
For those who trust in Him!

My tale is told of the flowers bold—
The worshipers of the sun—
He holds his sway o'er the realm of day,
But their bright race is run.
The stalks are stirred by the lettuce bird—
They borrow the yellow spots,
Of their dresses trim from the molten rim
Of the sun's forgetmenots.

And under the snow, when the bleak winds blow,
You'll see the sparrow dive,
And there they'll feed on the gold-brown seed
That's hid in the winter hive;
And some will fall out of sight of all,
And when the winter's done,
More brazen eyes will scan the skies
On the trackless trail of the sun!
FANNIE KIMZEY.

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.

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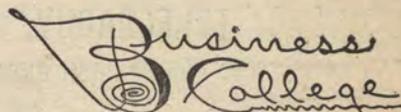
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I would not if I might,
I'd rather walk in the dark with God
Than to be alone in the light;
I'd rather walk with him by faith
Than to go alone by sight."

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