

Disciples of Christ Historical Society

## Digital Commons @ Disciples History

---

Gospel Messenger

Stone-Campbell Movement Periodicals

---

11-5-1897

### **Gospel-Messenger-8-44-November-5-1897**

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, November 12, 1897.

Number 45.

## A Tender Message.

BY A PREACHER'S DAUGHTER.

Being the daughter of a minister who gave over fifty years of his life to the cause of Christ in the State of Virginia, the labor of love that is being done by our brother, A. M. Atkinson, for our old preachers touches a responsive chord in my heart, and should, I think, in the heart of every Christian.

In outward seeming the life of a preacher may appear to be an easy one, but it is a life of hard work far surpassing that of any other profession. The labor of the preacher takes all the powers of the body, mind and heart. Bearing his own burdens and sharing those of others, he toils in the sweat of the brow and the heart. Handling themes of infinite grandeur and incalculable importance, there is always before him something to do that has not been done, something beyond that has not been attained.

The key note of heaven is "give," and this enters fully into the life of the true minister of God. A large per cent. of the money raised for benevolence is given by the preacher, and the salary of the average preacher is barely sufficient to provide for the necessities of himself and family. Nearly all the preachers in active service are entirely dependent upon the income from the churches for which they labor. He who has given his entire life for the saving of souls and the uplifting of humanity, has given a life of love and sacrifice, and who by reason of age and infirmities can no longer labor and is therefore in need. We should feel it a duty and a privilege to give him a comfortable support until God sees fit to call him "over the river," and it should be to us a work of love.

But one thing should always be borne in mind, and that is that the old, worn out preacher is not an object of charity. He should rest like a precious weight upon our bosoms, and call forth by his helplessness all the tender loving feelings of our hearts.

The above tender and thoughtful message from one who knows and

feels whereof she writes should be gravely considered by all who are jealous for the honor of the church.

I am deeply concerned on account of the unfaithfulness of the church upon the faith of the children whose fathers gave their lives to its service. These children are not without a high sense of honor and justice. They have sensibilities to be wounded and ambitions to be crushed, and it must not be thought strange if they complain sometimes in bitterness on account of their inheritance of poverty and neglect. This is the most delicate feature of the ministry in behalf of our helpless and needy preachers and their suffering dependents. Let those whose hearts are touched by the loving words of "a preacher's daughter" send an offering to my address.

A. M. ATKINSON.

Wabash, Ind.

## A Delightful Ministry.

Since I came to the Pacific Coast, I have, at the request of brother Atkinson, acted as agent of the Board of Ministerial Relief. Not less than one hundred dollars has been added to the Fund as an immediate result. The ministry has been full of pleasure. It is the most satisfactory work I have ever done. The people are pleased to hear of this effort to minister to the poor saints. They give gladly. They do not become weary, as sometimes when appeals are made for other good causes. A man in the work of the ministry, eighty years of age, whose salary is \$300.00 a year, insisted on giving one dollar. He did what he could. The Lord will reward him. It is a shame to treat men, in the matter of financial support, as many men are treated who preach the gospel. I can now give ten names and addresses of men who do not receive a sufficient stipend to enable them to procure wholesome food. They love God and his Word; they love Christ and his Message, and cannot with good conscience do anything else than preach. They feel: "Woe is me if I preach not the Gospel." I never thought so highly of the Board of Ministerial relief as I do now. The support of the ministry is a subject to which we

must give attention as at no previous period in our history. If we do not, the day of our doom is not far in the future. James burned with indignation over the treatment of men who worked in the harvest field of his time and country. "The hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of Sabaoth." This is a part of what James says. Read his Epistle. It will do you good to read it once more. I feel like saying the same to our churches concerning the treatment of faithful preachers of the Word that James says concerning the treatment of the harvest hands. I have no reason to complain of any treatment I have received. The brethren have been good to me—always and everywhere they have been kind and generous—but these lines are written in behalf of those who have not been so fortunate, but whose services have been quite as earnest, able, constant and valuable.

Brethren, remember, I pray you, those who are now bearing the heat of the day and heavy burdens, and do not fail to send an offering to A. M. Atkinson, Wabash, Ind., for those whose work has been done—well and faithfully done—and who are now in utter destitution. I visited a few days ago the widow of a man who gave his life to the ministry of the Word. She lives in a place that costs her one dollar and a half a month. The county in which she resides and in which her husband died, allows her four dollars a month in food. But for the small amount that the Board of Ministerial Relief allows her, her condition would be even worse than it is at present.

Preacher brother, the condition that woman is in to-day may be the state in which your wife will be not many years hence. Speak out on this subject. Study the New Testament on the support of the ministry, and on ministering to the saints, and do not hesitate to say what it says, and the grace of the Lord Jesus be on you as you deliver fearlessly and in love the divine message.

B. B. TYLER.

## Original Contributions

### Going back to Jerusalem.

The holy fellowship in the relief of suffering is the offspring of the divine nature. The joy of such fellowship is measured by the degree to which we have become partakers of that nature.

“Ministering to the necessity of saints” is one of the beautiful forms in which the divinity expresses itself in humanity. Everything good and perfect is from above.

Ministerial Relief bears upon the face of its noble purpose the stamp of its divine origin. He who works in this holy cause works with God; he has a divine fellowship, and is partaker of the divine nature; the joy of his heart ought to be greater than that of the one who receives his favor. This is the very heart of that scripture which says, “It is more blessed to give than receive.”

Brethren of the Church of Christ, in the institution of this service among us, we find ourselves still on the way back to Jerusalem: to the practice of the church when under the personal leadership of the Spirit-inspired men, to the days of its purity and beauty of holiness. Jesus taught in his day that “the laborer is worthy of his hire.” But we have demonstrated conclusively in one day, particularly the early days of the Restoration Movement, that the hire is altogether unworthy the laborer. Such men as are among us to-day, together with the wives and children of the noble departed, who gave not only the best of their lives, but all of life, to the re-establishment of New Testament faith and practice, who are without the daily necessities of life, evidence against us.

Brethren, we have not kept the faith because we have failed in the practice. “Back to Jerusalem” is a familiar expression with us. Let us learn now that this can not be without this excellent grace of “ministering to the necessity of saints.” Anything that belonged to the Apostolic church can not be left out, if that church shall be re-established.

If we continue to plead for the church of the apostles, we must in all earnestness take up this work. We can not go back to Jerusalem without meeting it all along the way. It is a part of that divine system by which we are to work out our salvation. The highest incentive, however, to participation in this holy ministry is not that we ourselves may need this help some time, that our wives or children may need it, but that we can render such service to another.

We manifest the true spirit of our profession in this Christlike ministry, the essential of which is not in a fellow-feeling, but in a divine impulse to help others.

A. L. ORCUTT.

### Evangelization of the World.

At present the exact number of missionaries is stated as 5,994. But for the native laborers, who outnumber ours almost seven times (35,343,) our work would almost come to a standstill, with one missionary, on the average, to 166,000 unevangelized. Again, I say, the church should robe herself in sackcloth at the remembrance of the fact that in the nineteenth century it takes nearly six thousand Protestant church members to supply one missionary. At the same rate of supply, we should have had but a force of 8,000 to 10,000 to bring into the field in the late war of the rebellion!

There is the factor of money—for there is a financial basis of evangelization. The whole church membership in Protestant churches of America and Europe raise \$11,429,588 a year—less than thirty cents a member—less than one-tenth of a cent a day! These are no new facts, but they need to be beaten in by repeated blows. Our superfluities and luxuries, absolutely unnecessary, save as made so by a luxurious and extravagant taste, reach an aggregate which is believed to be not less than \$4,000,000,000. Suppose that only one-tenth of these was sacrificed. We should have \$400,000,000 at once for the Lord’s work! Our comforts and conveniences aggregate fully as much more. Suppose we should give one-twentieth of them to the Lord, we should have an aggregate of \$200,000,000 more, a total of \$600,000,000. And yet we have not supposed our self-sacrifice to touch our necessities, which might yield no small percentage, in view of the extremities of the poor and the lost. Consider what a power would accrue to missions if to-day self-sacrifice, without touching our actual needs, should simply begin by a tithe of our luxuries, and a half tithe of our conveniences.

The grand duty of the hour is, to my mind, as plain as an unclouded sun at its zenith. Faith in the duty; and so the possibility of doing it; energy of action, courageously and promptly doing the King’s business, and prayer for power from above. Give us these, and before the generation passes away the world shall hear the gospel. God makes special appeal to young men! With many of us life’s sun has passed the zenith and is moving toward its setting, and with not a few the sunset already reddens the sky. You, young men and women, have life before you. Your sun has yet to mount from dawn to zenith. In the age, on ages telling, when into every year is compressed the eventfulness of a century, you are to live. God is marching on; the signal guns are sounding, the battle grows hot, and the hour is critical and pivotal. Who of you will fall into the ranks and take up the grand march?

A. T. PIERSON.

## Rainy Days.

MISS LOU E. THOMAS.

They come to us all, these rainy days. Days when everything goes wrong. When our dearest friends seem to have forsaken us—when we lose hope and courage, and even ask ourselves, "After all, is life worth living?" And, instead of bearing them with patience, hoping for the best, trusting that it is all for our own good, we too often make ourselves and those about us miserable by our complaining.

We regard the pleasures of life as ours by right, and hardly realize that 'tis merely through the kindness of Him who reigns above us, that we are permitted such enjoyment. Indeed, we are so accustomed to the blessings all around us, we forget to be thankful for them.

It is mainly by their absence that we learn to value correctly the good things of life. One who has every wish granted, who has no want, real or imaginary, unsatisfied, can not appreciate the pleasures surrounding him.

There must be clouds to make the sunshine the brighter. Every picture must have its lights and shadows. And the shadows form a very important part of the picture, as all artists know. Authors understand this, and introduce wicked characters into their writings, that the good may appear the better from the contrast.

No life can be all sunshine.

"Be still, sad heart, and cease repining;  
Behind the clouds is the sun still shining;  
Thy fate is the common fate of all,  
Into each life some rain must fall,  
Some days must be dark and dreary."

In order that they may become strong our faculties must be exercised. Each person meets with trials and troubles—each has his own cross to bear; and if borne in the right spirit all these things make beautiful our characters—they purify our natures and we are made better, stronger, and wiser by passing successfully through them.

Trouble is sent upon us, not as a punishment, but to teach us some needed lesson, to make us more patient and submissive, perhaps.

A life given up to pleasure cannot be other than a selfish life. If all our desires were gratified, if we had but to wish for a thing to obtain it—if all our days were pleasant days, how utterly selfish we should become. If this life were all gladness, we should hardly care for, or give a thought to the life beyond.

The rainy days are necessary. And while it is hard, for the young especially, to bear misfortune patiently and cheerfully, that is the only sensible course to follow.—*Christian Courier.*

## To the Mississippi Church.

The minutes of the grand Mississippi convention held at Amory will soon be ready for distribution. They should have been out last week, but a combination of circumstances has prevented the Secretary from preparing the manuscript for the printer. Now, however one of the best printing establishments in the south has the matter in hand, and by the middle of the month, the job will be completed. Every member of the Mississippi brotherhood should read a copy of this little booklet, telling of the proceedings of the finest convention ever held in this old state. C. Lee Crum's opening address, and B. F. Manire's discourse, "Why we should have conventions," are to be published therein, and no one can afford to miss reading them. Write at once for a copy to the state Sec'y. M. Hallie Cozine, and don't neglect to enclose a stamp for postage.

The time is drawing near for the first payment on the M. C. M. C. pledges, to be made. Let every debtor to this organization be prepared to pay at least one-fourth of their pledges, and to do this without having to be reminded of it by the Sec'y. It will save much valuable time, and a large postage bill. The surplus that was in the Treasury at the convention is rapidly dwindling away, and very soon, at the present rate, there will be no surplus. It is not just or right that a few should bear the worry of the financial matters. It is the duty and privilege of all to so work together, that the burden shall be heavy on none. You can do anything within the bounds of reason, that you *believe* you can do, so believe you can help with this work, and then immediately send your subscription to John A. Stevens, or M. Hallie Cozine.

## THE OLD PREACHER.

JESSIE BROWN POUNDS.

He is so old! His eyes are growing dim  
For earthly sights, and see naught clearly, save  
The faces of the thronging ones who wait for him  
Beyond the grave.

The hands that have baptized the penitent,  
And served for three score years the wine and bread,  
Now tremble and are helpless, and the form is bent,  
And bowed the head.

The feet that bravely led in paths of truth,  
Have but one step before them in the way,  
Ere he shall spring to join the comrades of his youth  
In realms of day.

Alone and old! The hearthstone fire is low,  
And shadows chase the sunbeams from the floor;  
The angels knock, but friends no longer come and go  
At his low door.

O, sons of God, who wear His holy name,  
Are we in truth His children, even yet?  
Can we, of this His servant, say in lasting shame,  
"We dared forget?"

## Evangelistic Department

### Stevens' Paragraphs.

JOHN A. STEVENS, JACKSON, MISS.

Its a hard thing to be a Christian, but still a harder thing to be a hypocrite. To tank up hypocrisy so as to keep the world from seeing it, is not only laborious, but a life time drudgery.

In rearing our children if we would do more constructing we would have less reconstructing to do. A little more formation would do away with much reformation.

The more we know the less we know. That is to say, the larger the compass of the known, the longer the wall that shuts out the unknown. The smaller the compass of the known, the shorter the wall that shuts out the unknown.

The writer has done but little in the last sixty days except to spend his few extra dollars, and hope for frost. You can't get a yellow fever fright and Jesus Christ into the same sinner's hide at the same time.

The yellow fever epidemic in Mississippi has convinced me that when a man is trying to take care of his body, he don't care a penny for his soul. I already knew that when a man was anxious about his soul he paid but little attention to the welfare of his body. Those people who are afraid of immersion are paying more attention to the circulation of their blood than to the salvation of their souls.

James H. Brooks of Hickman, Ky. is soon to be a Mississippi preacher, so I hear. He will serve Corinth and Okolona. Welcome, my brother, I wish we could import 100 like you.

The Baptists are in the middle of an interminable wrangle over the "Whitsett" matter. When Whitsett wrote his book trying to tie "Campbellism" and "Sandimanianism" together, or rather trying to prove that Campbellism was Sandimanianism revamped, the Baptist papers tried to burst their rennets shouting for joy. They would ask "who can dispute the authority of such a man?" Now this same "Campbell eater" declares by him that lives forever, that the Baptists did not immerse in England prior to the year 1641. The plain reason why the Baptist church did not immerse up to that time is that such a thing in its modern acceptance, did not exist up to that time and could not immerse without existence. Every fifteen year old boy ought to know that the Baptist church was never heard of till the Lutheran Reformation. The Baptists now want to "kick a slat out of Whitsett" for telling

the truth, and several out of themselves for ever deifying him as a historian.

When any of our churches have to turn a man out, let them remember, and not forget just exactly how to tell whether the man they turned out was a sheep or a hog. If a sheep he will bleat around till he gets back into the fold. If a hog, he will turn around and try to root the pen down.

It has rained for two or three days in North Mississippi but has now cleared off and turned cold. I think we will have a frost to-night that will kill every yellow fever wiggle tail (germ) in the state.

### Some Nuggets of the Great Convention.

"If we would be increased in our advance toward greater greatness we must rely upon God."—Carey E. Morgan.

"The wachword for our offering for the coming year is one hundred thousand for missions from collections only."—F. M. Rains.

"Succeed magnificently this year and you will silence cavil. Do not quarrel with the antis; let them alone and they will come home and leave their anti-ism behind them."—President C. L. Loos.

Miss Ella M. Maddock, of Elyria, Ohio, who is soon to sail for India as a medical missionary, to be supported by the C. W. B. M., upon being introduced to the convention, said:

"I am glad to meet so many earnest missionary workers. I consider it a joy to have the opportunity to speak to you. I have been thinking for a long time of doing missionary work. I thought I had a good excuse not to go, as I was needed at home, but I read my Bible, and the Lord, I truly believe, directed me to the work, and I am here before you ready to go. I feel that the responsibility rests on each one personally, and I feel that I am called to go. And now I want to say good-bye, and God bless ycu."

"Christian literature has been the lever by which we have turned the hearts of the people to us."—T. Richard.

"We have heard about the mission work among the foreigners; I want to make a plea for the Anglo-Saxon American Yankee."—Granville Jones.

"It is not a big pocket book, but a big heart that makes a giver—a big heart full of the grace of God."—George Darsie.

"Dogmas act as a brake on the heart. Put dogma into the head and you drive love out of the heart."—Alexander Procter.

"The way to the Congo is up the Colorado river; the way to India is through Indiana. As

long as the arm of Bacchus is around the Goddess of Liberty we need to preach the Gospel here."—Granville Jones.

"I am a Christian Endeavorer, and I pledge myself to do whatever Christ would have me be and have we do, that means that I will vote as Jesus would have me vote, as well as he baptized as he would have me be baptized."—B. B. Tyler.

"I am for Home Missions to the Front, but I am tired of seeing the front pointed to the west or toward the north, I want it pointed toward the south—the far south—where to see a preacher is like seeing an angel from heaven."—Wallace Tharp.

"Who that hath ears to hear and eyes to see can doubt the growing spiritual power and faith of this people, after witnessing a scene like that of yesterday of the thousands of disciples gathered in this place about the altar of Christ? [Refers to the great communion service. O. P. S.] Let us thank God, take courage and go forward to the work that lies before us."—J. H. Garrison.

"In Indianapolis tonight the torch-bearers are many, and the songs triumphant. A far in India a feeble few are standing. Their torches are lighted, but they gleam faintly in the mushy light, where the pestilence walketh in darkness, and famine wasteth at noon day. They are watching for more light—bearers. They are calling to us: 'Send the light; send the light.'"—Mrs. Jennie Eucell.

Henry R. Pritchard, the Nestor of our Indiana churches, for about sixty years a preacher, said: "I can remember when the Baptist right in this city had a big fuss as to whether bass to 'when I can read my titles clear' should be sung in the church house!"

"In view of the unavoidable obligation to God the christian women of to-day should simplify their style of living, have less elaborate preparations for their tables, wear fewer and plainer clothes and if necessary wholly eliminate the superfluities from their homes. They should systematize the labor and the responsibilities of their homes and divide up the work. So much of time rightfully belongs to God and he must have his share; yet under the present existing conditions, this is impossible."—Miss Sue Sublette.

"Our sin against our old preaching brethren may be summed up in one word forgetfulness."—A. M. Atkinson.

"People have broken the Golden Rule so often that they no longer try to measure anything by the pieces."—Carey E. Morgan.

"Absorption! Why, if a man has one per cent. of negro blood in his veins he falls to our pile in the count; his ninety-nine per cent. counts for nothing; his one per cent. fixes him—he belongs to us. So you see we are the greater race, for we

have the greater power of attraction!"—Booker T. Washington.

"We are the only race which ever come to this country by special invitation, while your race came here against the earnest protest of the leading citizens of this country. We were brought here by you at great inconvenience and expense. It would, therefore, be extremely ungracious, and inconsiderate in us to leave!"—Booker T. Washington.

"The higher criticism if you will let it alone will get so high that it will vanish in a German fog."—H. W. Everest.

"We are in heaven now as compared with the age of Nero, but there are some men so accustomed to look on the dark sides of things that they won't know they are in heaven when they get there."—H. W. Everest.

"New Testament doctrine has no existence apart from missions. The gospel does not heat the air of speculative beliefs. So intense is its redemptive motive that it discards whatever does not make for salvation. Agencies, methods, philosophies are valued so far as they serve to seek and to save that which is lost. Greek "apostle," plain English "one sent," and anglicised Latin "missionary" have the same meaning. Wherever in the Bible is an apostle or one sent, there is a missionary."—J. A. Lord.

"The new Testament does not presume to direct or prescribe the thousand and one trifles or expedients that go to make up the majesty of worship and the dignity of life. That is not its function."—W. J. Lhamon.

"Our constant appeal to the New Testament for the settling of trifling questions, with which it is not at all concerned, springs from our utter misconception of its place and purpose."—W. J. Lhamon.

"The plea we present is invincible. It can, and will, win the world for Christ. 'In its essence is a mighty plan, splendid in its design and in its efficiency, for the construction from the base upwards of a society that shall in all its parts through all its members, in all its relations express and articulate the whole will of God.' Never was the time more ripe for us to go in and possess the land."—W. R. Hunt.

This last paragraph was not spoken in the convention, but is so appropriate in this connection I could not refrain from giving it to our readers.

In writing up the convention I have used information freely from all sources,—from our several reports of the secretaries, from our editors, from other friends, and from my own "notes" taken in the convention. I thank all concerned for these helps. I hope our readers who could not be there may be benefited to some extent by these hasty re-

views of the program which was carried out. And now that the next convention will be in reach of hundreds, yea of thousands, of our southern disciples let us all endeavor to make it a still greater success. Let us all join in singing

ON TO CHATTANOOGA!

O. P. SPIEGEL.

## South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Our young Bro. D. W. Gilliam, of Scale, Marshall county writes under date of 2 inst: "I began a meeting at Chestnut Grove, Lexington Co., Oct. 7, and continued two weeks, resulting in twenty-one additions. Twenty confessed their faith in Christ, and were baptized, and one from the Baptists united with us. More than half of those added are heads of families, and good substantial citizens. The cause is in better condition now than ever before. I think in another year they will be self-supporting.

Bro. Gilliam is coming to the front very fast as a preacher. I am truly glad to hear of his excellent meeting at Chestnut Grove. This place which is now being aided by our association, I am glad to learn will soon be self-supporting. This is what organized mission work does. Chestnut Grove as a congregation would never have had an existence if it had not been for our co-operative work.

### OUR BROTHER IN BLACK.

Our colored Bro. S. R. Cotter made an excellent report at the Paducah convention. His work at Paducah, Almo, Hamlin and Roaring Springs under the circumstances has been very successful. The convention decided to do more for the colored people in South Kentucky than ever before. We hope that our preaching brethren in making an appeal for our work will emphasize this fact. Brethren don't forget that we have the heathen at our door, and that it is your duty to help them. If you cannot christianize them in South Ky. how can you hope to convert them in Africa?

Prepare for taking the offering for our work. It may be that you took an offering a short time ago. If so, in making the appeal you can give more time for payment. We want to get our work more upon a systematic business basis than ever before. The time for taking the offering is the 3d Lord's day in this month. At least the time begins with the 3d in Nov. It extends over the 3d in December. Brethren let us see what we can do by a strong united effort. This matter ought to be settled so the question of supplements can be settled.

Am at this place (Sharon Grove, Todd Co., Ky.) assisting Bro. G. W. Dunford in a few days meeting. It was to this community I came when a

boy, here I taught school several years, married in this community, and among the people who live here may be numbered some of the best friends I ever had. Bro. Dunford lives here and is held in high esteem by the entire community. Under the circumstances he has done a good work at this place.

Brethren who owe on old pledges will confer a great favor by remitting at once to our treasurer Geo. P. Street, Ky.

## Tennessee Notes.

A. I. MYHR.

Statistics of the churches are coming in slowly. These, when published, will be a source of information to our people both in and out of the state. Many friends of the church desire to know what the congregations are doing. This is an effort to supply this knowledge. Why not help me in this matter so important and so inexpensive to you. As soon as you read this note take a postal card. See the note under "statistics." Give me the information without delay. I must have it inside of fifteen days. The "minutes" are now in the hands of the printer and they will be out soon. The name of all the churches known will be put in and we would be glad to show how much has been done by each and all during the year. Attend to this now.

Four splendid meetings were held during Oct. by our evangelists. We expect to do the best year's work by the next convention. More men will be in the field, more meetings will be held, more people will become interested in saving the lost than ever before. The churches are accepting the apportionments and some are promising more than we requested. We hope to secure favorable responses from all. So far as reported there were 40 additions in our work during October. We expect to be able to report 1000 additions this year.

I shall be glad to hear from all the preachers who will hold meeting for this year. We have asked every preacher to hold at least one meeting or more without any expense to the Board.

One new congregation was organized in Oct., and has begun work in earnest. We hope it will grow into a strong church.

The fever has interfered with the work in the western part of the state but now that cold weather has come, we hope for a "prosperous year. In Memphis they are planning a great campaign in the churches. Never have our people been more hopeful of success than now. The spirit of aggressive work is growing among us. This southland will yet be redeemed for our King.

The program for the West Tenn. convention has been prepared. The convention will be at Henderson in December. Let every preacher in that part of Tennessee announce it to their people and prepare to attend. Every one who is interested in the work of the Lord in Tenn. should be there to help push the work.

We shall have the dedication of the college about that time and every friend of the institution should make it convenient to be present.

When a man is striving prayerfully day by day to be more like Christ—to emulate his glorious example in sacrifice and loving-kindness—sorrow and solicitude, rather than malice and censure, will be his feeling toward his erring brother.

## Revival Choir No. 2.

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

Sample copy prepaid for examination, ..... 35c.  
Per dozen by express not prepaid

Address, MESSENGER PUB. CO., Nashville, Tenn

# Southern



## Christian College =

**NASHVILLE, - TENN**

First-Class College for Young Ladies.

This school opened last September, and everything considered, made a fine showing. The buildings are in a healthy, high location, and the surroundings are the best. The course is as thorough as in any of our colleges, with many advantages not possessed by some others. Our Southern brotherhood should investigate the merits of this school before sending elsewhere.

Second year of the school opens September 14, next  
For information, write

G. L. SURBER, President  
Southern Christian College,  
Nashville, Tennessee.

# 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 sides and back stamps

Per dozen, by express, not prepaid \$1 00

Per dozen, by express, not prepaid 9

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

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, } EDITORS.  
O. P. SPIEGEL. }

SUBSCRIPTION \$1.00 A YEAR.

NASHVILLE, TENN., NOV. 12, 1897.

### The Christian Quarterly.

I call the attention of Southern preachers, that of young ones, particularly, to this splendid quarterly. It is published by G. A. Hoffman, at Columbia, Mo. W. T. Moore is editor. The associate editors are Chas. Louis Loos, J. H. Garrison, J. W. McGarvey, B. A. Hinsdale, Herbert L. Willett, J. S. Lamar and J. W. Monser. The acknowledged ability of these men is an earnest of many rich things in each issue. There are other strong men who contribute frequently to its pages. The October number now lies before me, and has just received a finished perusal at my hands. I have a mind to call over the table of contents, that those who do not read it may have some idea of what a feast that it is: The Massacre of ministers—W. Durban; The Christ of Prophecy, History, and Futurity—J. W. Monser; Sacred History in the Education of Preachers—J. W. McGarvey; The Relation of Religion and Ethics in the Sermon on the Mount as Recorded by Matthew—Leslie W. Morgan; St. Paul the Traveler and the Roman Citizen—W. J. Shannon; The Literature of the Disciples of Christ—W. W. Hopkins; Baptism, J. B. These are all excellent articles, and are themselves worth to me the subscription price. The Exegetical Department is very instructive, and furnishes seed thoughts for many a live sermon. Then comes the Literary Reviews—English, American, German, and French—and it is not extravagant to affirm this department worth many times the subscription price. Last, but not least interesting, comes the Round Table, suggestive, original, and highly entertaining. I rise from the perusal of this issue with the consciousness of enlarged mental vision and of more thorough readiness for the work that is upon my shoulders; and this issue is not more valuable than preceding ones.

If there are any of our southern preachers—and there are many—who do not read this quarterly, I can not but regret it. I wish I could make them realize how much they are losing. The preacher who reads and

thinks will find no "dead line" this side of ninety and nine years. The world will always gladly hear and call for the preacher who has something to say. Ministers who find "dead lines" to cross manufacture them in the shops of mental indolence and fall over them of their own accord, if even with a wail.

I urge our young preachers to deny themselves of a pair of shoes, of a hat or of something else, if necessary, and read the quarterly. It is \$2.00 per annum. It will prove a happy investment to the preacher and a rich blessing forever to his people. W.

### College Banquets During the Convention.

The announcements for college banquets of their respective alumni were "numerous to a superfluity." It must have been annoying to those not interested. Kentucky University, Drake College, Hiram College, Eureka College, Butler College, etc. "All the alumni of Kentucky University are requested to meet in committee room No. 1 at 5 P. M. sharp," etc. So it went the rounds of all the schools. Brother Granville Jones, our "Texas cyclone," said if they did not cease so many announcements, that he intended to announce: "All of you who were never in college, having been deprived of this privilege, please meet me to-night at midnight sharp one mile east of here in the woods to arrange some important business!"

Kentucky University and College of the Bible had a banquet at the finest hotel in the city, the DeLison. While I have the honor of being an alumnus of that institution, I did not attend the banquet, chiefly for two reasons. First, I was not able to leave my room at all that night. And, second, I must confess that I am a sort of anti on that subject. I have no objections to others doing as they please, but I have the privilege to do likewise.

We were there at a *missionary convention*. I do not believe that banquetting and such like are in harmony with the sublime and unselfish purposes of the great cause we meet together to consider. And whether they fall under the apostle's condemnation when he says: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquettings, and abominable idolatries;" yet when we are at a banquet we carry with us the idea of selfish lusts.

Of the 125 at our banquet, almost entire number were preachers of

the gospel. The plates were \$1.00 each, so that 125 disciples spent not less than \$125.00 for two hours' pleasure. I wonder if each thinks this is as his Lord would like to have him do? But you say it was the renewal of old associations, and to eat together was the best way to renew these tender ties. Well, a good cigar or glass of beer is a first-rate way for some to renew such ties. Shall such be encouraged? I have never seen any good come of college banquets, nor of any other kind. The National Whiskey Association met in the same city at the same time. They had very much the same sort of banquet except of course, the addition of intoxicating drinks. But how different their general purposes from ours!

No, I do not want to appear "too religious," but it seems to me that it would have been much more in harmony with our purposes in the great missionary convention to have gone to a quiet church house, and engaged for two hours in an old-time, four o'clock Sunday afternoon prayer meeting—such as all Kentucky University boys know all about. Every Sunday afternoon during the session we have a students' prayer meeting led by students. It is a volunteer meeting. Any and all can talk, read, sing and pray. At the close, "Blest be the Tie that Binds," or "Jerusalem My Happy Home," is sung, and we have a good, old-fashioned hand-shaking. A meeting like this would have been more enjoyable, would have set a better example before saint and sinner, and would, I am sure, after due consideration, have left the participants with a better conscience. Then, to have let those preachers put the \$125.00 into the missionary box would, I am certain, have been more pleasing to God.

It has taken courage to write the above, since all of these were my school-mates, professors, and alumni. But duty compels me to do so.

I do hope that at our future conventions we may find some sort of substitute for the now popular banquet that will be more in harmony with our general purposes. It is surpassingly strange that our editors, preachers, and professors endorse in toto these banquets. Am I "off," brethren, on this subject? O. P. S.

#### SPECIAL NOTICE.

There are a great many of our subscribers whose time expires in October and November. As an inducement to get all whose time expired in last month or this to renew at once we will credit their subscription up to Dec. 31, 1898, if the \$1 is sent in by the 15th of this month. Thus you will get 14 months of the MESSENGER instead of 12 for your dollar. Act at once. Address Messenger Pub. Co., 208 N. College St. Nashville, Tenn.

INFIDELTY.

The church is not without this affliction. Indeed, this is the chief trouble in the church today.

Jesus said: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life." There is a vast difference in believing that Jesus is the Christ and believing in Jesus the Christ. I believe that Napoleon lived and fought but I do not believe in Napoleon. I cannot endorse his principles and purposes in life. I believe that George Washington was the leader in the gaining of our independence and, what is very much more, I believe in George Washington. I admire his patriotism, his unselfishness and his purity of life. The devils believe, indeed they know, that God is—they tremble, even—but they do not believe in God, they despise Him.

We cannot separate Jesus from his character. To believe in Christ, is to believe in his principles, in the mission of his life, in his teaching, and to come into sympathy with the holy passions of his great heart. Who denies that Jesus is the Christ is an infidel, certainly, but a man may believe that Jesus is the Christ and, in the true sense, be an infidel still. Many of the Jews were convinced that Christ is divine, but they did not believe in Him, rather in selfishness, in worldly applause, and in wickedness. They were never converted to Christ—they were infidels. Who does not believe in the Christ of reverence, of righteousness, of service, of forgiveness, of brotherhood and of sacrifice is no less than an infidel from head to foot. And to believe in the Christ of righteousness, for instance, is to hunger and thirst after righteousness.

Much of the world has alas! divested faith of its real spirit and made of it a deceptive and damning piece of art. Who lives in luxury and unconcerned while the world dies at his feet cannot believe in the Christ of sacrifice—it is impossible. He believes, rather, in ease, worldly pride and selfishness. I affirm that, according to the true laws of spiritual life and of reason, such an one is an infidel. With this view of faith we can readily see how it can lead to repentance, purify the heart and transform the life.

Any other view of faith makes it worthless and tantamount to no faith at all. There is a large number of men out of the church who, if asked if they believe in Christ, will answer in the affirmative. They have

been taught that to give assent to the fact that Jesus Christ is divine is to believe in Him. The fact is, such men do not believe in Christ, but in the world or in self. What are these but infidels?

We not infrequently refer to Peter as the one who denied his Lord. The record says Peter followed "afar off." It is not said that the other Apostles followed at all. Really, Peter denied the Lord less than his fellow Apostles. We have Peter reversed today. There are men who assent with their lips—for, persecution does not now result—but follow not even "afar off." Such men are denying the Lord every day and proclaiming through their lives to the world that they do not believe in the Christ. Faith in Jesus has a deep spiritual significance, divested of which it is the merest inanity, through a blind, perhaps, which shuts off from realization actual infidelity, spiritual poverty and inevitable condemnation in the day of judgment. W.

The first Lord's day in November is collection day for the cause of Negro Evangelization and Education, as well as for Texas State Missions. This clash of interests is very much to be regretted, but we see no way to avoid it until our several general interests shall be consolidated under one management, and there shall be two collections only in each year—one in the spring for our Foreign and General Home Missions and Church Extension, and the other in the fall for State Missions. There is no other time so well suited in Texas for collection for State Missions, and we feel that the first Lord's day in November should be given to this cause. Yet the cause of Negro Evangelization is a most meritorious one, deserving a generous support. Every church and every individual should, if able, make some contribution to this work, but the State Mission cause should on no account be allowed to suffer because of the conflict.—Christian Courier.

The same is true of Alabama State Missions first Lord's day in November. The tendency is to have one general day for missions beyond the State limits, and one day for State missions, and then devote all the rest of our energies to the home church and home work. Not only so, but there is a strong leaning to the idea that we should have but one General Board through which to focalize all of our efforts. O. P. S.

Statistics.

G. A. Hoffman, our statistical secretary, made his report, from which we take the following:

No. of churches,	10,029.
No. of members,	1,051,079.
No. of Sunday schools,	7,284.

No. of scholars and teachers in Sunday schools,	670,226.
No. of preachers,	5,780
Value of church property	\$16,586,677.

Just think of our growth! More than one new congregation established every time the sun rises and sets during the year, and this in spite of all the opposition from within, to true Christian progress and evangelization. Truly the Lord is with us, and if He be for us, who can be against us?

The following amounts were received for the year's work, according to the missionary reports for the various societies:

Foreign Society,	\$106,222.
Home Board	30,548.
C. W. B. M.	62,681.
Church Extension,	38,900.
Negro Education and Evangelization,	11,464.
Ministerial Relief,	11,068.
State and District Societies	193,133.
Raised by Missions for self-support.	44,366.
Total raised by the brotherhood for Missions,	\$498,291.

We shall call it HALF MILLION in round numbers for indeed it is difficult to itemize everything. O. P. S.

Editorial Notes.

"Convention Nuggets" is rich.

We shall have a number of happy announcements to make concerning the GOSPEL MESSENGER soon. Look out!

The communication from Sister M. Hallie Cozine, of Meridian, is important to all Mississippi readers. Let not one of them fail to read it.

Why have those who live and work on the plantation at the Southern Christian Institute escaped the yellow fever? It may be because of the better sanitary conditions there. Then they were taught to "trust and not be afraid."

SPECIAL NOTICE.

In order to induce many to become readers of the GOSPEL MESSENGER to whom we this week send out sample copies, we will give the paper from now till Dec. 31, 1898, for the regular subscription price of ONE DOLLAR. This is a bargain that many should accept. Fourteen months for \$1.00. Think of it! Send the money by Registered letter, P. O. or money order or check, to Messenger Pub. Co., Nashville, Tenn. No. 208 N. College Street.

## Reports from the Churches

### SOUTH KENTUCKY.

**BANDANA:** Brother W. H. Finch has just closed a meeting here—three additions. Brother Finch is a good Preacher.  
CHAS. S. HALL.

**HANSON:** My meeting closed here last night with 10 additions—all by confession and baptism. A full report of it will appear later in the MESSENGER.  
W. H. LIGON.

**HANSON:** My meeting here at Hanson is still in progress. Seven additions—all by baptism—to date. One man made the "good confession" last night, and was baptized "the same hour of the night." Very truly,  
W. H. LIGON.

**PARKSVILLE:** Meeting closed with 48 additions. Among the baptized were three men about forty, one about fifty-five, and one about seventy years old, also one woman about seventy and one about eighty years old.  
IRA M BOSWELL.

### TENNESSEE.

**ERIN:** I am trying to coax the people to give our plea a reasonable hearing. Had about a hundred out to hear me Sunday night. Last night the rain and mud reduced our crowd to about 40. I am preaching in the Court House. This is a bad place, but persistent effort, sweetened with kindness, will finally give us a hearing.  
Your brother in Christ,  
L. D. RIDDELL.

**MCBURG:** The writer has just closed a ten-days' meeting at McBurg, Tenn. The brethren were finishing the new house, hence we had to preach in the new church a part of the time. Two nice young men began the Christian life. The writer made his home with W. P. Worley and Samuel Braden, both of whom are blessed with a royal little home and a pleasant family. My stay was a pleasant one. My brother, R. O. Haddock assisted in the music. This morning he started for his home at Haddock, Ala. This scribe is now on his way to Harriman, Tenn., to begin a meeting.  
J. L. HADDOCK.

**MEMPHIS—Dear Messenger:** Will you kindly use the enclosed tract in your valuable paper that the many thousands of your subscribers may

have an opportunity to drink in and treasure up in their hearts the mighty truths that are molding and fitting the lives and characters of men and women for the kingdom of God and the glorious triumphs of the gospel of the Son of God. Bro. A. R. Moore has been with us but a short time, but he is doing a good work, and we are devoted to him as pastor and preacher. The Lord be praised for the great men who are leading our people on to a glorious victory, and we want the readers of the GOSPEL MESSENGER to know that Brother A. R. Moore is one of these men. Yours in the Master's service,  
JAS. A. MOSS.

[We thank Brother Moss very much for the tract. It is a very excellent sermon, delivered by A. R. Moore, of Memphis, to his congregation on the Indianapolis Convention. We shall take great pleasure in reproducing this sermon at an early date in our columns. Our readers, very many of whom are personally acquainted with Brother Moore, will delight and profit no little in reading this finished production from his pen.—W.]

### Owensboro Letter.

The 8th annual Christian Endeavor Convention of Ky. is a thing of the past. Its sessions began Oct. 29 and concluded Oct. 31. On account of the change of the time of meeting from spring to fall, and the protracted drouth throughout the entire state, the attendance was not so large as usual.

The program was a very good one, South and West Ky. contributing materially to its excellence. Bros. W. H. Pinkerton, of Paducah; W. S. Payne, of Princeton; and I. H. Teel, of Central City, delivered addresses that served to keep up the reputation of this part of the state for good speech making.

Dr. Ira Landrith delivered a powerful address on "Christian Citizenship." The liquor traffic came in for a liberal share, not of abuse, but condemnation. "The American citizen," said he, "who stays away from the polls when great issues are at stake to make fifty cents a day is little better than the man who goes to the polls and sells his vote for that amount." The address will do great good wherever it may be delivered.

The convention sermon, preached by Brother E. L. Powell, was up to the high standard that he has erected on many previous occasions, and was pronounced by all to

be one of the best discourses of any Ky. convention ever held by Christian Endeavor.

The next convention goes to Licking Union, with place of meeting at New Port, and the time will be in April or May instead of October as this year.  
R. H. CROSSFIELD.

### DOES IT PAY TO EDUCATE NEGROES.

Willie Scott came to the Southern Christian Institute about eight years ago, poor, ignorant, and degraded. At first there seemed to be no promise in him. Three years after, he had improved so fast that he was selected to go to Hiram College, Ohio., to receive a more extensive education than could be given him in the South. This is his fifth year at Hiram. He will graduate next spring in the classical course. During this time he has cost his friends only \$130.00. His expenses have been, for books, tuition, clothes, board, etc., at least \$200.00 a year, which would make his education cost him, for the five years, one thousand dollars, all of which he has earned, excepting the \$130.00. In other words he has, while completing his college course, earned at least \$870.00 and not lost any time from his studies. He has earned this money sawing wood, waiting on table, washing clothes, working as a farm hand and canvassing for books. He has developed a wonderful business capacity. He has the confidence and respect of all the professors and students at Hiram. He wrote me a few days ago, saying, among other things: "It seems that some are anxious to know about where I shall labor when through college. I have not had the vision that Paul had while at Troas; but I HAVE seen, not one man, but men, women, and children, who need some one to guide them."

Can any white boy in all our colleges show a better record than the above? I look for the time to come when we can point with pride to the work of Willie Scott among his people. I could place a dozen like him where, with little expense to us, they could work for their people. Does it pay? C. O. Smith, Cor. Sec., 121 North Forge Street, Akron, Ohio.

### GREAT MUSIC OFFER.

Send us the names and addresses of three or more performers on the piano or organ together with ten cents in silver or postage, and we will mail you ten peices full sheet music, consisting of popular songs, waltzes, marches, etc., arranged for the piano and organ.

Address:  
Popular Music Pub. Co.,  
Indianapolis, Ind.

Editorial Notes.

If a brother editor may comment, "College Banquets," by O. P. S. is a conservative but pungent plea for true Christian principles. These numberless "College Banquets" are entirely out of place at our National Conventions, and augur little that is good.

We again urge our delinquent subscribers to remit to us as soon as possible. The amount is small to them, but many such sums are considerable to us. If our readers will stand by us, we can promise them, during the coming year, a paper that will rank among our best. Brother John A. Stevens says the GOSPEL MESSENGER at one dollar is the cheapest paper among us. He is a good judge and no flatterer. Our hearts are in this work, they are determined, and we will make a paper that is first-class. Let our subscribers stand by us and see.

A CRY LOUDER THAN MACEDONIA'S.

We have just held the State Convention of Washington. We never had better feeling among the ministers. All seemed anxious that a great work should be done this year.

The outlook for the State of Washington is marvelous, and our opportunities are great, for the field was never in better condition for our plea, and much will be lost by further delay.

The Convention instructed the State Board to appeal to the Home Board for \$500. Timely aid now will lend inspiration to the workers, and quicken the local forces, as they will see the fruit.

I believe if our churches east could see the consecration and sacrifice of these brethren they would liberally respond to our louder than Macedonian cry. Shall we cry in vain? If you give us this help, we will sustain two evangelists in the field, one east and one west of the Cascade Mountains. Don't modify our appeal. We feel much more than we can express. Let us know at your earliest convenience. Yours, J. S. McCallum, Olympia, Wash.

FOR FOREIGN MISSIONS.

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

Contributing	1896	1897	Gain
Churches	2	2	0
Sunday-schools	0	4	4

Endeavor societies	0	3	3
Individuals	5	4	Loss 1
Amount	\$102.10;	\$237.82;	\$135.72

We ask every Endeavor society to make an offering this year. We are asking the Endeavorers for \$5,000. Last year they gave \$3,358.63, a gain of 1,377.76. Dr. Francis E. Clark, President of the United Society of Christian Endeavor, says: "I am much gratified to see the growing interest in Foreign Missions among the Endeavor societies of the Disciples of Christ. It is not unreasonable to expect contributions from every Endeavor Society during the missionary year." We hope many will send a Thanksgiving offering. F. M. Rains, Treas., Box 750, Cincinnati, O.

HOW DOES THE FRONT OF HOME MISSIONS FACE?

"I believe in Home Missions to the Front, and I want the face to be toward the East and South." During the past year the Acting Board has entered into contract with the Board of New England, New York, Maryland, Virginia, South Carolina, Florida, Georgia, Alabama, Tennessee, Mississippi, Louisiana, Arkansas, Indian Territory and Oklahoma to help those Boards do mission work within their boundaries. This shows that the Acting board appreciates the rich harvest that awaits us in the East and South. Last year the increase in New England was 21 per cent., in New York 17 per cent., in Maryland and District of Columbia, 20 per cent.

Truly, the harvest is white and the laborers are too few. The appropriations of the Home Board are necessarily small, but when we entrust it with \$100,000 for Home Missions, these states can hope for larger help.

Benj. L. Smith, Cor. Sec., Y. M. C. A. Building, Cincinnati, O.

Obituaries.

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

HRABOWSKI.

Died, in Bessemer, Ala., at the home of her brother-in-law, Brother J. M. Crook, Saturday Night, Oct. 30, 1897, in the thirtieth year of her age, Miss Lizzie Hrabowsky. Miss Lizzie had always been a refined, modest, and perfectly moral woman. About two months ago, during a meeting at Bessemer, Dr. A. C. Henry baptized her into Christ, since which time her Christian light has been shining brilliantly. The writer conducted services in her memory in the Bessemer church, Nov. 1, in the presence of an

immense concourse of friends and relatives. Perhaps no more popular young woman lived in that little city. "Blessed are the dead who die in the Lord." May He bless the sorrowing family and friends. O. P. SPIEGEL. Birmingham, Ala.

Contentment.

Keep your mind serene and happy,  
Never harbor discontent;  
Accept alike each joy and sorrow,  
Believing all are heaven-sent.

Off the trials that sore vex us  
Are but blessings in disguise,  
And will aid us in attaining  
Perfect bliss beyond the skies.

For the thorns that mar our pleasure,  
When we only seek the flowers,  
Teach us that 'tis needful sorrow  
Mingle with our gladdest hours.

If joy alone should be our lot—  
No pain nor sorrow come—  
We would deem this earth sufficient,  
Nor desire a heavenly home.

Then when darkest clouds surround us,  
Let us look with faith sublime  
To that home where storms ne'er enter,  
And resolve to reach that clime.  
—Emma Morton.

The Old Minister's Prayer.

Cast me not off in the time of old age;  
Forsake me not when my strength faileth.  
Psalm 71: 5, 18.

Forsake me not when I am old,  
The daylight wanes; my work is done;  
My feet draw near the streets of gold;  
I wait the setting of the sun.

Forsake me not when I am old,  
When youthful vigor is no more;  
When in the twilight grey and cold,  
I sit and wait the muffled oar.

Forsake thee not when thou art old?  
Thy Father hears thy trustful prayer.  
His arms of love shall thee enfold;  
His hand thy table shall prepare.

Forsake thee not when thou art old?  
We hear the call; the churches wake,

The heart that won us to the fold  
Our grateful love will ne'er forsake.  
REV. N. H. WHITTLESEY, D. D.  
Sec. National Congregational  
Ministerial Relief Fund.

SPECIAL NOTICE.

There are a great many of our subscribers whose time expires in October and November. As an inducement to get all whose time expired in last month or this to renew at once we will credit their subscription up to Dec. 31, 1898, if the \$1 is sent in by the 15th of this month. Thus you will get 14 months of the MESSENGER instead of 12 for your dollar. Act at once. Address Messenger Pub. Co., 208 N. College St. Nashville, Tenn.

# Devotional Department.

*S. M. Bernard, Editor, Meridian, Miss.*

## The Lord's Supper.

### ITS INSTITUTION.

#### THE PLACE.

A familiar picture to most Americans is that of the the White House, standing in all its grandeur on one side of the street, and a littl log cabin, standing in its humility on the other. The one house represents the home of the Presidents during the time of their term of office. The other represents the place of birth of many of them. There is always a feeling of reverence for the place of one's birth. There are other places upon earth that have a sacredness about them. your mother's grave is one of these places. The graves of heroes also inspire us with feelings of patriotism and love.

In Washington D. C. there is a cemetery overlooking the city, which is the last resting place of soldiers who died with the armor on. As the visitor enters the main building upon the cemetery grounds, he feels that he is upon holy ground, but when he looks up at the wall and reads the following stanza from a gifted poet he feels more so:

"On fame's eternal camping ground,  
Their silent tents are spread;  
And glory guards with solemn sound  
The bivouac of the dead."

And now, brethren, let your minds go back to the city of Jerusalem, where Jesus instituted "the Supper." 'Twas there but a few years that he had enjoyed the triumphal entry. 'Twas there that he performed many wonderful miracles to establish divine truth. This is the city over which he lamented saying "Oh! Jerusalem, Jerusalem, etc." Here he suffered death on the cruel cross and shed his precious blood for the sins of the world. And now, as he institutes the Supper, his mind possibly went back to the scenes of his life, and then went forward to the scene of his death. When we assemble around the table on Lord's day, our minds should go back to the scenes of childhood, youth, and even manhood. We should repent anew of the sins of life, and then looking forward we should map out paths of usefulness.

Note, also, that the Savior chose a place of quietude, a private residence, for the first observance of the Supper. The doors of one of our Southern churches were closed on account of an epedemic which was spreading

rapidly. Some of the scattered members met at a cottage in the country and observed the Lord's Supper. There was quietude, humility, and love undefiled. Let us honor the birth place of this ordinance by keeping our minds and hearts pure and holy, for they are the dwelling places of the Holy Spirit

## Midweek Prayer-Meeting.

DATE.—Nov. 17, 1897.

TOPIC.—Self-deception.

REFERENCES.—Gal. 6: 7-9. James 1: 21-25. Heb. 3: 13. Jer. 17: 9. I Cor. 6: 9-11. I John 1: 8.

It is possible to deceive self but it is impossible to deceive God.

We study books. We study nature. We study our fellow men. We study ourselves, and we must all frankly admit that we do not know ourselves. The very fact that we often deceive ourselves is proof that we do not properly know ourselves. But we are told in Gal. 6: 7 that God is not mocked. If we sow wild oats we will reap that kind of a harvest. God looks into the recesses of our hearts and notes the motives that prompt our actions.

It is sin that deceives. Righteousness will never betray a man. It was Satan, who worked the first deception in the world by betraying our parents in the Garden of Eden. Sin deceived David by making him believe that temporary lust was true pleasure. Sin deceived Jonah by causing him to think that he could flee from the presence of God by sailing upon the broad sea. Satan fools the infidel by making him despise revelation. He practices deception on the man who is "almost persuaded" by telling him that there is time enough yet. So, if a man deceives himself it is because he gives place to sin. Let us use prayer and praise in eradicating sin and then there will be less self-deception.

James tells us that one way of deceiving one's self is by hearing and not doing. The man who hears from the pulpit and reads in his "Messenger" about the needs of the Foreign fields and then never gives any assistance in sending them the Gospel, is practicing self-deception. The man who hears a plain sermon on such a topic as "what must I do to be saved;" and still remains in the tents of

Satan after knowing his duty, is certainly deceiving himself.

"Hearing and doing we build on the rock,

Hearing alone we build on the sand. Both will be tried by the storm and the flood,

Only the rock the trial will stand."

Another way that men deceive themselves is by thinking that they have no sin. I John 1: 8 says "If we say that we have no sin, we deceive ourselves and the truth is not in us." That is straight language and if some of our neighbors would properly digest it it would have a fine effect upon the religious status of the community.

We all want to become more perfect. Our ambition is to become more Christlike, but when a mortal man claims to have attained that purity and holiness which Jesus possessed, we feel like we would like to tell him he prevaricates but as that would not be tolerated by him, we just refer him to I John 1: 8 which tell<sup>s</sup> him so anyhow.

## 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.]

## L. & N.

### Rail Road

### Great Through Trunk Line

BETWEEN

Cincinnati, Lexington, Louisville, Evansville, 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. & I. A.  
Louisville, Ky.

# Christian Endeavor Department

Miss Ethel Director, Editor, Clarksville, Tenn.

## Gratitude.

- Nov. 15. Gratitude for healing. Mark 5: 1-20.  
 Nov. 16. A late gratitude. Gen. 41: 1-14.  
 Nov. 17. A call to gratitude. I Sam. 19: 1-7.  
 Nov. 18. Gratitude for food. John 6: 1-14.  
 Nov. 19. "Be ye thankful." Col. 3: 12-17.  
 Nov. 20. "For the Lord is good." Psa. 100: 1-5.  
 Nov. 21. Topic. Gratitude: to whom? for what? how shown? Luke 17: 11-19.

(A thanksgiving topic.)

Paul says, "with thanksgiving let your requests he made known unto God." Thank him for what he has done: thank him for what he has given; thank him for the pain, and sorrow, and trouble from which he has kept you; and thank him for what he is going to do. It may not be just what you pray for; but then, you do not always pray for the best; there are few who cannot look back to earnest prayers, and thank God for not granting them. No one has a good opinion if the man who will not pay his debts, nor of the man who forgets those who have helped him. That is all right so far as it goes; but the feeling ought to be just as strong against men who ignore their debt to God. Nothing to be thankful for? Then suppose you try doing without some of the things you have. Thousands will suffer, this winter, because they have not sufficient food, nor warm clothing. You have these, and many, many things besides.

The lesson shows plainly that while Christ gives freely, he expects us to acknowledge his goodness. He wants grateful thoughts and words, but those alone are not enough: there must be deeds which will show the whole world that we love Jesus, and try to live accordingly.

The Lookout says that speaking in public of spiritual things is one of the specific duties to which the endeavor pledge binds us; and that speaking is not in itself an end; there must be a reason for doing it and an object in view.

First we may speak because we have something for which we desire to praise God. You are a monument to his power to save. He has proven himself to be a sure refuge in temptation. He has answered your prayers, and rewarded your labors. It seems only natural that you should desire to tell these things, especially when there are present those who are skeptical or discouraged.

Again we may speak because we desire to confess our faults, and also to call others to witness our vows to better service. This certainly has scriptural precedent. While it is true that too many of us fail to live up to our prayer-meeting promises, multiplied thousands can testify to the strength and courage they have gotten from publicly committing themselves. One of the best remedies for weak-kneed resolves is that of saying them out loud.

We may speak because we have thoughts that we desire to impart to others, with a view to helping them. Like praise and confession, so our ideas need not be new ones in order to edify. The thought which your prayerful study has brought out of the topic may be old to your neighbor, and yet prove to be of untold help to him. You have not told him something he didn't know, but you have clinched what he had previously received. For instance, haven't you gone home from the prayer-meeting resolved because of something that was said to be more watchful of your tongue, or to render to God some service? It wasn't that you were made acquainted for the first time with the fact that evil-speaking was wrong, or that God required labor at your hand; your dormant convictions were stirred.

Good citizenship has won a victory in New Jersey which we may look upon as the forerunner of others like it. At the recent vote as to the amendments to the state constitution, the gamblers promptly claimed the victory; but when the full returns were in, especially from the country districts, it was found that the amendment against the race-track was carried by a small majority. The endeavorers throughout the state worked earnestly for this amendment, and they worked systematically. In one county they distributed one hundred thousand pieces of literature on the subject: they did as much in others. It is not too much to say that their vigorous campaign carried the amendment. They have showed that when Christians work together they can conquer, though their foes be corrupt politicians whose strongest interests are at stake. They have set a noble example in carrying their religion to the ballot box.

Here are some good suggestions

for Junior Superintendents from the Golden Rule:

"It is possible to use the Juniors in the preparation of the blackboard drawings far more than superintendents in general think possible. Our public schools are teaching drawing more or less, and some young artists may be discovered by a careful search. Whenever it is possible the superintendent should set the Juniors to drawing before the session whatever diagrams or designs she may wish for her talk. These may not be as finely drawn as she herself would make them, but the young artists will take great delight in the work, and their comrades, too, will take more interest in a poor drawing by one of their own number than in a much finer production of the superintendent's."

"The superintendent of the Junior Society in the Kendal Baptist Church, Washington, D. C., finds that the best plan for raising missionary money through the Juniors is to distribute among them to be filled the mite-boxes provided by denominational missionary societies. Once every three or six months, jointly with the Young People's and Intermediate societies, the Juniors have an "inspection social, at which the missionary committee from each society reports. The enthusiasm of the Juniors over the plan ensures its success.—C. H. B."

"A Methodist society at Hamilton, Ont., originated the plan of asking different Juniors to repeat the Lord's Prayer, each taking a sentence and following one another in the proper order. Of course only those Juniors should be asked to do this who have not yet become able to form prayers of their own in public."

"The Junior Society of the Methodist Protestant Church, in Oxford, Md., which numbers sixty members, has been organized into a Junior choir, and at each of the regular church services on Sunday morning these Juniors render one of their own selections.—J. W. B."

### 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.

# THE GOSPEL MESSENGER.

## CORRESPONDENCE BIBLE STUDY.

BY C. J. BURTON, CANTON, MO.

### COMPREHENSIVE COURSE - OLD TESTAMENT PROPHECY.

#### LESSON XV. THE BOOK OF ISAIAH.

We enter now upon the study of the prophetic books. This department of Bible study is full of interest and importance.

Isaiah is called the greatest of all the Old Testament prophets. He was a prophet of Judah, but his vision is not restricted to his own nation and times, but he regards all nations and all times. He received his call in the last year of the reign of King Uzziah. The book of Isaiah may be studied under the following divisions:

I. Part one, ch. 1-39. Prophecies about Judah and Israel and foreign nations.

1. First division, ch. 1-12.
2. Second division, ch. 13-27.
3. Third division, ch. 28-35.
4. Fourth division, ch. 36-39.

II. Part two, ch. 40-66. Restoration of Israel, and the Messianic king.

1. First division, ch. 40-48.
2. Second division, ch. 49-59.
3. Third division, ch. 60-66.

#### QUESTIONS AND ORDER OF WORK.

1. When did Isaiah live? Where? What of his family?
2. Why does the book of Isaiah come first in the order of arrangement?
3. Relate the great events of the kingdom of Judah during his life.
4. Relate the great events of the kingdom of Israel during his life.
5. Take up the first division under part one of his prophecies, and give the subject matter in detail, ch. 1-12.
6. What does Isaiah call upon heaven and earth to do?
7. How does he describe the moral condition of the people at that time?
8. What does he call upon the people to do?
9. When was the prophecy in ch. 2: 1-3 fulfilled? Meaning of "last days?" 2: 2.
10. What woes are denounced against the nation in ch. 5?
11. What nations and kings are referred to in ch. 7? Where do we find the history of these times?
12. When was the prophecy in 7: 14 fulfilled? In 9: 1, 2?
13. Meaning of 9: 14? Of 11: 1-9?
14. Take up the second division and give the subject matter in detail, ch. 13-27.
15. Meaning of "my sanctified ones"? ch. 13: 3.
16. Describe the desolation of Babylon. How long after this was Babylon taken?
17. What country was meant by "Palestina?" ch. 14: 29-31.
18. What of the pride of Moab?
19. Who was the "cruel lord?" of ch. 19: 4.
20. What was the "land of Tema," ch. 21: 14? "Kedar," ch. 21: 16?
21. Take up the third division and give the subject matter in detail, ch. 28-35.
22. What of the "drunkards of Ephraim?"

23. When was the "sure foundation" laid? ch. 28: 16.

24. What prophecy in ch. 20 was fulfilled in the time of Christ? To what class did Christ apply the prophecy?

25. What and where was Tophet? ch. 30: 33.

26. Describe the glorious days of Christ, ch. 35.

27. Take up the fourth division and give the subject matter in detail, ch. 36-39.

28. In what other portion of the Bible is this historical section found?

29. Who was Rabshakeh? Where was Lachish?

30. Take up the first division under part two and give the subject matter in detail, ch. 40-48.

31. Whose voice cried in the wilderness? How long after this?

32. Who was "Mine elect?" 41: 1.

33. What of "graven images?" ch. 44.

34. Who was Cyrus? How long after this till his time?

35. Meaning of "come down, and sit in the dust," ch. 47: 1.

36. Take up the second division and give the subject matter in detail, ch. 49-59.

37. Who is represented as speaking in ch. 49: 1?

38. What New Testament preacher quoted from ch. 5: 3?

39. Take up the third division and give the subject matter in detail, ch. 60-66.

40. When was ch. 61: 1-3 fulfilled? On what occasion?

41. What countries, peoples, cities, towns and kingdoms are subjects of prophecy in the book of Isaiah? Explain fully.

#### REVIEW:

42. Write an essay of 1000 words on the Babylonian captivity.

43. Write an essay of 2000 words on the life and times of Queen Esther.

44. Write an essay of 1500 words on the life and times of Nehemiah.

Give fully one month to the study of Isaiah. Take up the chapters, or paragraphs, or prophecies in regular order, study them thoroughly, then write out the matter fully, in detail. To get a good grade, you must do good, solid, faithful work. The fact is, your paper can not pass unless you do through work.

## Statistics.

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

- Name of congregation, \_\_\_\_\_.
- Number of members, Oct. 1 \_\_\_\_\_.
- Number in Sunday school \_\_\_\_\_.
- Amount of money spent during the year for current expense. \_\_\_\_\_.
- Amount of money raised during the year for missions. \_\_\_\_\_.
- Name of clerk, \_\_\_\_\_ Postoffice, \_\_\_\_\_.
- Value of church property, \$ \_\_\_\_\_.
- Please find out these facts at once and send them to me.
- A. I. MYHR.
- Nashville, Tenn.

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.

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.

WHARTON'S INK.

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

NASHVILLE, - - - TENN.



**A Magic Cure** for CATHARRH, ASTHMA, HAY FEVER, LA GRIPPE, 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.

"CONVERSION."

By B. F. Manire.

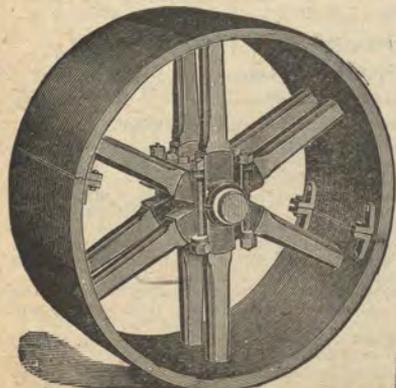
328 pages, cloth bound. \$1 per copy prepaid. Address the Author, Jackson, Miss.



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.

Bowler & Shinn.



All kinds Belting, Pulleys, Shafting Pumps, Injectors, or anything in Machinery Supplies. Cor. First & Woodland NASHVILLE, TENNESSEE.

SPECIAL NOTICE.

In order to induce many to become readers of the GOSPEL MESSENGER to whom we this week send out sample copies, we will give the paper from now till Dec. 31, 1898, for the regular subscription price of ONE DOLLAR. This is a bargain that many should accept. Fourteen months for \$1.00. Think of it! Send the money by Registered letter, P. O. or money order or check, to Messenger Pub. Co., Nashville, Tenn. No. 208 N. College Street.

Positions Secured Without Cost!

West Point Business College,

School of Shorthand, Typewriting and Penmanship, West Point, Miss. Every Full Graduate Employed. For fine Specimens of Penmanship and Full Particulars, address A. A. Andrews, Secretary and Treasurer. G. A. Macon, President.

WEST POINT, MISS.

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 Crothwait and J. W. Blair, Wilcox Building Nashville, Tenn. Send stamp for information.

H. E. PARMER.

THE TINNER

418 1/2 Deadrick Street, Nashville, Tenn Tin and slate roofing, guttering, galvanized iron and copper Cornice. Job work. Country work a specialty, estimates given. Satisfaction guaranteed.



**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, 16x21 in., 5 lbs. Greatest seller on earth. Wholesale to agents. Hygienic Bath Cabinet Co., Nashville, Tenn.

## 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 N. 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.

PHOTOGRAPHS ::  
**Calvert Bros & Taylor**  
:: PORTRAITS  
3 UNION STS. NASHVILLE, TENN

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 South-west.

**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. **Cash 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.)