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Gospel Messenger.

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

Volume VIII.

Nashville, Tennessee, November 19, 1897.

Number 46.

Inattention.

Inattention is an evil far more general and ruinous than many suppose. It is this heedless spirit, or thoughtless, inattentive hearing of the gospel, which keeps so many people so long from obeying the word and accepting Christ. It is only when men give earnest heed to the word which they hear that the Spirit can do his convicting work and lead them to the Savior. Not only is this Spirit or habit of inattention or heedlessness Satan's chief method by which to keep sinners from repentance and salvation, but it is the chief method by which he succeeds in cheating the saved out of their salvation. If he can succeed in getting Christians to decrease their thought and attention to first one duty and then another, can superinduce a neglect of this means of grace and then of that, and cause a gradual subsidence of spiritual fire and power, very soon, before his hapless subject is fully aware, a fatal lapse has occurred. The moment the Christian ceases to make religion his chief concern, that moment decline has begun. The very hour the soul's eternal welfare ceases to be his most absorbing and consuming care, that hour darkness begins to settle upon his soul, and clouds begin to gather on his moral horizon. No day must ever come, no hour ever transpire in the believer's history, when any earthly success, any mundane engagement, any business enterprise, is allowed to supersede the soul's intimate, conscious possession of God.

We are exhorted in the first verse of the second chapter of Hebrews to give the more earnest heed to the things which we have heard lest at any time we should drift away from them.

When the devil fails to prevent the sinner from accepting Christ by a failure to give earnest heed to the gospel message, he seeks to cheat him out of salvation by persuading him that the work is now finished when he becomes a child of God; that inasmuch as he is now a saved man, he can give the more earnest heed to worldly business and the less heed to religious things. He seeks to get the

Christian to subordinate religion to business, to make that secondary which should be first and foremost. In short he seeks to induce the Christian to admit into his heart a rival to our blessed Lord, well knowing that the moment such rival enters the Lord takes his departure. He will not divide His kingdom with another. —The American Outlook.

Bible Reading.

There is a dignity about the Bible and a breadth of culture which comes of its study that characterize no other book under the sun. No other book is quoted a thousandth time so often. No other book is so appealed to for illustration. No other book in its teaching so modifies, and uplifts, and sweetens. Laying aside for the present that this is the Word of God, it richly repays a study for other reasons. But when we remember that it was written by men who were divinely inspired to write, its words have a meaning of their own. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes * * moreover by them is Thy servant warned; and in keeping of them there is great reward."

I believe the Bible is just as infallible, just as supernatural as Calvin and Knox said it was. Why, you can't find another book that would have stood so much 'hammering as the Word of God has. I suppose you have all heard of the British man-of-war that wasted its ammunition all right on a rock in the sea, thinking it was another vessel. Well, that's the way with the Bible—it will stand the powder forever. Don't read it as you do the "Odyssey" or "Paradise Lost"—just for the literature—but read it as the Word of God, direct from Heaven, for it's a question of sink or swim with the Bible; if it sinks, we sink; if it swims, we swim. Don't accept it as a book, but as "the Book." In fact, "believe your beliefs and doubt your doubts; but do not believe your

doubts and doubt your beliefs. Be firm."—D. L. MOODY.

Caught in Their Own Trap.

The advocates of infant baptism have often been caught in their own trap while trying to defend, for Bible doctrines, the traditions of the Catholics. More than fifty years ago a society was formed in England for diffusing the principles of the Reformation. For awhile it met with considerable success in winning converts from Romanism, but it was taken unaware one day in its own trap.

A number of Protestant Ministers were invited to speak on some of the points of difference between them and the Catholics. Hundreds of Catholics attended these meetings, and great results were expected to follow.

All went on swimmingly until, on one occasion, one of the speakers aroused all the Catholics on their traditions, and he was so completely silenced that it wrought the ruin of the society. An English correspondent of the New York Recorder, of 1848, gives these substantial facts regarding its collapse:

"On one occasion a clergyman of the Established church had been disclaiming violently against tradition. With great energy he plead for the supreme authority of the Bible. On taking his seat, McDonnell arose, and deliberately advanced to the table, took up a Protestant Bible, saying, 'The reverend gentleman has denounced tradition and claimed an all-sufficiency for the Bible. I ask him now to show me the chapter and verse where infant baptism is authorized!' at the same time stepping over to the gentleman and offering him the book. The latter looked fearfully confounded and bewildered, while being noticed by the Roman Catholic part of the assembly. They instantly raised a tremendous shout with clapping of hands. It was said that these things produced a chill in the Reformation Society, which resulted in consumption, from which it died." —the sects vs. the Baptists, p. 34.—American Baptist Flag.

Original Contributions

Bro. Minton Heard From.

Some two months ago, Bro. David Lipscomb wrote an article in the *Gospel Advocate*, in which he condemned in very decided terms the logic I used in the Elam-Minton discussion. I wrote following article in reply. It lay in the office some six or eight weeks. I wrote them about it. They returned it saying, "I return your manuscript. I think you have had ample hearing in the *Advocate*." So the *Advocate* is closed against my reply to any article which may be written against me on this question. Brethren, now is a good time to give me a "licking" through the *Advocate*. I ask in justice to myself that the GOSPEL MESSENGER publish this statement together with the article.

J. A. MINTON.

BROTHER LIPSCOMB'S LOGIC.

Bro. Lipscomb criticises the logic I used in the debate with Brother Elam, or rather the logic I did not use. He says: "Minton's only and oft-repeated argument was, the society is as good as the Bible School or the Gospel Advocate. Logicians call this the argumentum ad hominum, and it is always classed among the fallacies that mislead by all writers on logic." Brother Lipscomb is mistaken. My argument was that the whole world had decided it was right to publish or edit a religious paper, and conduct a Bible school for the purpose of spreading the gospel, and that it is absurd to deny Christians this right. Now, since the society stands upon the same principle it is absurd to claim that the society is wrong. The principle of logic that I used was not "argumentum ad hominum" but *reductio ad absurdum*.

Jevous-Hill says: "*Reductio ad absurdum* is indirect demonstration founded upon the impossibility of a contradictory supposition." Since it would be absurd and fatal to the church to adopt a principle that would cut off Sunday-school, Bible schools, religious papers, etc, it would be absurd to claim the society wrong which exists on the same principle. This is the argument that I made. Why did not Brother Lipscomb attack the real argument which I made? Now, if Brother Lipscomb cannot and does not see this argument and principle of logic, the readers of the *Gospel Advocate* will see it whether he does or not. Brother Elam is the man who used Brother Lipscomb's "argumentum ad hominum." He exhibited what he thought was my conduct or principles with reference to the society, in the past, and appealed to the prejudices of the readers of the *Advocate*. He tried to show by what he thought was my conduct

that I talked against the society and hence was really on both sides of the society, therefore the society is wrong. This is "argumentum ad hominum"—"an argument derived from the principles or conduct of an opponent, or an appeal to the prepossessions or prejudices of the person to whom the argument is addressed." Coppe's "logic." Bro. Lipscomb says: "All writers on logic place this reasoning among the most misleading of fallacies, and not an argument;" yet Elam relies on this misleading fallacy. Ah my dear brother if you don't be careful you will get your Brother Elam in still more trouble. You can't patch up Elam's fallacies, you had just as well quit.

Bro. Lipscomb says: "No man familiar with the rules and principles of logic can otherwise than regard Minton's course as misleading and evading by well-known and well-defined fallacies of logic." Well, I have studied logic some and on final examination on logic before graduating my grade was 100 which was perfect in that school. Now let me say in all candor Bro. Lipscomb has either misunderstood my argument entirely, or he has made an uncalled for mistake in logic, and "no man familiar with the rules and principles of logic" will deny.

Jesus said: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own?" (Matt. 7: 3-5.) Now if it was right to have a beam in one's own eye it was not wrong for some one else to have a mote in his eyes since the mote existed on the same principle of the beam, and if it was wrong for a mote to be in your neighbor's eye then it would be wrong to have beam in your own eye hence you are to cleanse your own eye first then you can see to cleanse your brother's eye.

But if Bro. Lipscomb had been present he would have said to Jesus. This is "argumentum ad hominum" and it is always classed among the fallacies and that it will mislead. He doubtless would say if he "believes his cause is scriptural, he is not willing for it to rest on the argumentum ad hominum argument". He would say, "Jesus would not waste time on such an argument; he would know it would prove nothing." But he says that I have used "this as his only and oft-repeated argument in defending this society." It is possible that Bro. Lipscomb has not read my articles, if he has read them there is no excuse for his making this blunder. I insert the closing up arguments of the debate for the purpose of showing you how reckless Brother Lipscomb is with his statements. He don't seem to understand my arguments any better than he does logic.

"I will now sum up the ground over which we have gone. Almost every principle of the society is in the New Testament:

1. In the society there is a co-operation of the churches or individual members; just so in the

apostolic age there was a co-operation, as has already been shown and admitted. 2 Cor. 8: 19, 23.

2. In the society the disciples of Christ sometimes put their money in a common treasury, and sometimes they give it direct to the preacher; in the apostolic age the disciples had a common treasury. Acts 2: 44, 45; 4: 32, 34, 35.

3. In the society sometimes the money is given directly to the preacher, and sometimes there is a third person standing between the giver and the receiver; in the New Testament sometimes the money was given "direct" and sometimes a third party stood between the giver and receiver. Phil. 2: 25; 4: 18.

4. In the society there is a report of the work done sent to all the churches; so sometimes, but not always, in the New Testament the preachers told the glad tidings of their work to the churches. Acts 15: 4.

5. In the society some one, either by letter or person, stirs up the brethren to a greater activity or liberality; so in the New Testament Paul, both in person and by letter, exhorted the brethren to be liberal. 2 Cor. 9: 1-7.

6. In the society the brethren make promises or pledges; in the New Testament they did the same thing. 2 Cor. 9: 2, 3, 5.

7. In the society certain elders of the church are selected by brethren to act as a business committee or distribute the funds; in the New Testament the elders of the church at Jerusalem acted in this capacity, and so formed the business committee and distributed the funds. Acts 11: 29, 30.

8. In the society no one local congregation controls the evangelism of the world; in the New Testament the evangelism was not controlled by one local congregation. Gal. 1: 16, 17.

9. In the society the elders of no one local congregation control the evangelism; so in the apostolic age the elders of no one congregation controlled the work. Several years existed before they had elders.

The Elam discussion is now at an end. All the proof that he can bring against the society has been brought forward. Has he condemned it? I think not. All can easily see that the principle he contends for is fatal. It at once knocks out Sunday-school, Bible school, religious papers, etc. This must be wrong.

But why did Bro. Lipscomb feel called on to reply to my logic? Perhaps he is not satisfied with Bro. Elam. Now brother if you think you can do any better than Elam did, write out your first article and I will do the best I can to attend to it. You can then publish for "free distribution" if you wish, as you are in that business. I am under the impression it would not make good reading for "free distribution" unless I would get so busy that I could not write more than one letter to you five or six. I am really disappointed that in the last Advocate the brethren forgot to tell the people how badly I got licked.

J. A. MINTON.

Co-operation versus Churchanity.

It occurs to me that the prime cause of opposition to organized mission work, is what we term churchanity. Our opponents express themselves as fearing centralization; which means to them the erecting of an ecclesiasticism having power and mastery over the local church, and through the local church, having authority over the conscience of man; having our doctrines, worship, spiritual life, etc., circumscribed by pope, council, synod or conference; as many of our religious neighbors have done. But man made in the image of God, is fast realizing that, one is his master, even Christ; and has set himself to reverse the order of Rome. The order of Roman error is; first, God, then the church council, or pope; then the local church, and last and least, the man. But the order of Christ as we see it, is, first, the Deity, then man made in His likeness, then the local Christian church, and then the organized co-operation for the spread of the Gospel. Man was made in the image of God, and it is he, and not the central organization who is in direct communication with God. The local church is tributary to the man, the missionary society is tributary to the local church, as well as to the man as an individual member of the one body.

When a man complies with the conditions of salvation; believes, repents, and is baptized, he is saved from his past sins, and without further ceremony, is a member of the body of Christ. He then becomes a member of a local church that it may contribute to his growth "in grace and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet 3: 18. So the local church becomes auxiliary and is tributary to the man. It is man, and not the organization whom Jesus died to save.

If we will all realize and appreciate the supremacy of man, and remember that God put all things on earth for man's benefit, we will then be ready to use the central convention for the church, as we will use the church for man, and use ourselves for the glory of God.

Summary. Roman error, First-God, then the pope and council, then the local church, then poor enslaved man. Christianity, First-God, then Man made in His image, then the local church, and last the missionary convention. Using the latter order, we can not fall into the error which has enslaved men to a spurious system of Christianity, but will accomplish that which will contribute to man's greatest good viz: the development of the divinity which God has put into him, and thus bring great glory to Him who gave His Son to die for us. Down with churchanity, and up with Christianity.

MICAH COMBS.

Evangelistic Department

Stevens' Paragraphs.

JOHN A. STEVENS, JACKSON, MISS.

On Wednesday afternoon of Nov. 3rd the writer solemnized the rights of matrimony between Miss Maude Cochran and Mr. Chas. M. Johnsey. Both parties were from excellent families and we predict for them a happy future. May the Cupid of their home live till they both die.

L. T. Cole who served(?) the churches around Woodville, Miss. for one year, and then tried to tear them all to pieces and finally joined the Methodists, has the unmitigated gall to ask for another field of labor in this state, as the following letter will show: One drop of this quality of gall would bitter a ten mile section of the Mississippi river. Read the letter:

DOVER, KY., OCT. 29, 1897.

DEAR BRO. STEVENS: I want a Southern field of work either as a pastor or evangelist in the Christian church. Could you find me a place? I have preached and had charge of churches in thirteen different states. I suppose you remember when I had charge of the churches in the neighborhood of Woodville, Miss. Don't get me mixed up with J. B. Cole, who was also there. If I can get the right encouragement I'll sell my property here and locate with my family in Miss. Who is at McComb City? I have a small Kentucky farm the income of which enables me to offer my service to struggling churches at about one-half salary say from \$350 to \$750 owing to location. Hoping that you will help in the Master's work. I am

Fraternally, L. T. COLE.

We have just closed a series of sermons at Baldwyn. The weather was bad much of the time, besides the fever scare kept many away. However one man confessed Christ. The town of Baldwyn is a good business place with about 500 population, sixteen business houses, two gins and two blacksmith shops. Our church at Baldwyn is perhaps as good, if not the best of its size in the state. Our home while at Baldwyn was at the residence of Bro. L. C. Prather whose very name is but another word for energy and Christian work.

We recently preached one night at Guntown, a place of about 400 population, nine business houses, one gin and one blacksmith shop. We have about fifty members at Guntown. After we had preached our sermon the "hat was passed" by a brother. When the hat came back it contained \$16.00 cash for state missions. We shall, the Lord willing, hold a tent meeting at this point next summer. Speaking of Guntown it is well to say that it is the largest

shipping point for Mississippi cattle in the entire state. In the last sixty days, sixty car loads of cattle have been shipped from Guntown.

Our next meeting will be at Adamsville, Tenn. We are done in Mississippi till the quarantine is raised.

During the last twelve months, Mississippi has given more for Ministerial Relief than any one of the following states: Kansas, Washington, Minnesota, Tennessee, Texas, Nebraska, South Dakota, North Dakota, West Virginia, Virginia, Wisconsin, Maryland, New Hampshire, Arizona and Colorado. Some of these states are seven or eight times as strong numerically, as Mississippi. In fact there are but twelve states in the Union that gave more respectively than did Mississippi. This Ministerial Relief work should be closest to every preacher's heart. So he could lay it on the hearts of his people.

Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

Bro. Whaley thinks some will take my reference to him as a thrust at his character. It was not at all so intended. Morally, he is a good man, and deserves our encouragement. In some respects he has labored under many embarrassments. But unfortunately for him he, while claiming to be a member of the Christian church; or church of God, got hold of a paper published out west somewhere called the Firm Foundation which represents a very narrow and limited sect of its own in which there is continual war and strife, and whose special mission it seems is to preach re-baptism of all the church members who will listen to it, and fight Sunday-schools, and nearly every thing else that every body else wants, and disfellowship and excommunicate every one who "follows not with us." Acting out the spirit of this disruptive sheet Brother Whaley wrote up Bro. G. A. Reynolds as unworthy of our confidences and support because he follows not with us, and warned all the "loyal" disciples against him. I called a halt on him for manifesting so narrow and conceited sectarianism, or else such stubborn ignorance. A man is my brother if he does the "will of my father who is in heaven," even though he belongs to the Masons, Old Fellows, or any other society in the church or out of it, or likes vocal or instrumental music, or even a mixture, or if he even plays on the fiddle. I play on the fiddle myself, sometimes, and will again when I get ready to do so, and I believe with it all I am going right straight up to heaven, because I have done, and am doing, the "will of my Father who is in heaven."

Brother and Sister Smith of Chattanooga have come to live with us in Birmingham. As this is

my home church I heartily welcome them to our city and our church.

Bro. A. G. Schonacker of the Fourth Church of Christ, Indianapolis, has also come to Birmingham for a business sojourn of a year or two. We hope to have him with us permanently. He is a good Christian and an enthusiastic Endeavor worker. He owes much, he says, to the cause of Christian Endeavor.

Three weeks ago we organized an enthusiastic Endeavor Society in the Birmingham church. It has almost thrived in three weeks. We hope for 100 members by January 1, '98.

Let all remember the time of our next great state missionary convention, Dec. 7, 8 & 9, 1897 in Birmingham. The church is making preparations now to entertain you free of all charges, except to come, and they are expecting you.

J. A. Lord, of Cincinnati, R. Lin Cave, of Lexington, B. F. Manire, of Mississippi, B. L. or C. C. Smith, of Ohio, A. M. Atkinson, of Indiana, M. F. Harmon and J. M. Watson, of Tennessee. All of our workers in Alabama, and many others are coming. Can you afford to miss this "holy convocation?" Let every one who intends coming write me at once so I can get you a good home, and for other reasons I should like to know it.

If fifty attend we can return from the convention at one cent a mile if you get your agent every time you purchase a ticket to or toward Birmingham to give you a certificate. Let every one talk about coming until the time and then come. Bring some one with you.

Don't forget to send in a liberal free-will offering to state missions during November, which has been designated as state missions month. If I were to tell who have given and how much, and who have not given, some one would be ashamed, or ought to be. Some are standing nobly by this work. All this will be published on earth and recorded in heaven. Say, I wish every one would come to the convention with a man in mind for state evangelist. I think I shall recommend that he be a "dirt eater!" There is plenty of dirt in Alabama. One of our old "red hills" would support him a century. You have heard of "silver tongues," have you not? Well, I have heard "mealy mouths!" Listen: The old devil is taking "dots." "Be not deceived; God is not mocked." "Mealy months" pacify "O. P." How are you going to pacify your God who gave you all you have? Come up to the convention and let us have some old time confessions of sin,—the awful sin of neglect, and start out a new with a new state evangelist. Come and see.

Notes from Griffin, Georgia.

D. A. BRINDLE.

During the past five months the most of my time has been spent in holding meetings, preaching on an average of once a day for about four months. During this time about seventy were added to the churches of Christ. The meeting at Griffin, which the writer conducted during the month of June, has proven a great blessing to the cause here; for at that time there was no organization here, only a few scattered disciples, and now we have a church of sixty-five members, well organized and in good working order. At the beginning of the meeting we had but one man who would lead in prayer and now there are six or seven who will lead. We have recently remodelled the church building and put in new stoves—all paid for. We are now in the midst of another meeting at Griffin. Bro. H. C. Combs, of Macon is doing the preaching, and he is doing it well. Four have been added up to date. Last night I baptized a man fifty-nine years old. His wife also united with us. I remain in this same field another year. I will preach for the Griffin church one Sunday morning and three Sunday nights in the month. I will also preach once a month on Sunday morning for three other churches near here. This makes a pleasant field of work and one where much good can be done. Griffin is the centre of this field and the principal business town in this part of the state. Here I can meet some of the brethren, from the other churches, almost any day. This makes the work more pleasant and profitable.

Harriman Notes.

We held a meeting at Walnut Hills recently which resulted in nine additions. Some ten months ago we preached the first sermon ever heard from our people in this community. We labored for ten days without a single addition or without so far as we know a single favorable comment, some of our brethren said "you are wasting precious time" but believing that the gospel is the power of God unto salvation we went forward, and by the help of God in a short time we are going to be able to organize what will some day be a strong church.

Bro. Haddock begun a meeting here at Harriman last Lord's day and we are confident of great success. Large crowds greeted him from the first. Bro. Haddock is indeed a power as an evangelist. Of this meeting we will write more in the future.

A splendid meeting is also in progress at Rufreers in Morgan county. Bro. E. W. Gordon preaches for them. Twelve additions to date. East Tennessee is now open to the Jerusalem Gospel and by the Lord's help we are going to "go in and possess the country" for Him. J. E. STUART.

Tennessee Notes.

A. I. MYHR.

Our meeting at Obion is progressing very nicely. The audiences are good and attentive. We hope for good results. This is a growing town in one of the most fertile parts of our state. The Christian church has sixteen or more congregations in this county. The membership is about 1500. The First church in Union City is the best and efficient church, doing more for the cause of the Lord than all the others in the county. The people have been hindered greatly by sectarian teaching and practices. They are an intelligent class and capable of doing great things for the Lord. They attempted to sustain a co-laborer evangelist some years ago. He did good work, but, on account of the inefficiency of the method for supporting him his work was discontinued. Sad lesson.

We hope soon to have the statistics of the churches in shape for the printer. Will not those who have failed to furnish them send them in promptly? This information will be helpful to those who desire to know the facts about our people. We desire to know our strength and growth.

J. A. Stevens of Mississippi is at Adamsville holding a meeting. We hope he may have a great meeting and stir up missionary sentiment among the people. We gladly welcome him over the line whenever he can find it convenient to come and help us.

The missionary spirit is growing among us. Every where I go, the people gladly listen to its presentation with some exceptions. When they hear it fairly and fully presented the result is inevitable. They say: "it has been misrepresented to us by those opposed to it." The light is breaking in upon the people. Let every friend become a missionary to others.

Prepare for the convention at Henderson in December.

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Am sorry to learn that Bro. C. E. Moore contemplates leaving Murray. Hope that he will reconsider his decision, and remain in that field. Bro. Moore is one of our most successful South Kentucky preachers, and we would be sorry indeed to have to give him up.

Why don't more of our South Kentucky preachers write for the MESSENGER?

With regret we learn that Bro. J. H. Brooks, of Hickman is to leave South Kentucky. He was born and reared in Warren county, and by right belongs to us. We heartily commend Bro. Brooks

and his estimable wife to those for whom he in the future may labor.

Don't forget that the first Tuesday and Wednesday in December is the time for the Salem rally. We hope for an enthusiastic meeting.

Brethren don't forget to push the MESSENGER as it is a great auxiliary to our mission work.

Don't forget that the third Lord's day in Nov. is the time set a part for the South Ky. mission. Be sure to take the offering not later than the third Lord's day in December. Don't put off till tomorrow what should be done to-day.

Our colored Bro. Cotter of Paducah wants to know what we can do for his race in the way of helping to employ another preacher? He recommends very highly a Bro. Anderson. Our only trouble is the necessary means. We are anxious to do more for the colored people in South Ky. than ever before. This decision was reached at the Paducah convention. In making an offering for our work remember that you are giving to convert the heathen among you.

All moneys for our work should be sent to Geo. P. Street, Elkton, Ky. In regard to supplements write me.

We will send out next week a brief history of the South Ky. work prepared by R. L. Clark. We hoped to circulate it earlier, but I learn from our publisher that the delay has been unavoidable.

On account of the measles we closed our meeting at Sharon Grove after preaching five discourses. The Grove is an important point, and we ought to have a self-supporting congregation there in the future.

Mississippi Delta Notes.

KILBY FERGUSON.

Owing to quarantine regulations caused by the yellow fever scare, all general passengers travel in Mississippi has ceased. All interests are being injured. I can not travel to fill appointments.

My above statement is too general, therefore not strictly true; because the matrimonial fever has apparently increased. Thus on 5th Lord's day in October owing to quarantine regulations, I was quietly enjoying myself at the home of J. M. Lloyd in Quitman Co., Miss., good fire burning, and the rain was pouring down and had been for fifteen hours, a splendid two horse vehicle was driven up in front of the house, with a request that I should immediately take passage for Lyons in Coahoma, Co., Miss. to solemnize a marriage between a Mr. C. W. Leeton and Miss Ada L. Davis. Your correspondent complied, and at 8 P. M. reached aforesaid designated point, and was driven to the M. E. Church.

On entering, notwithstanding the continuing rain, I found audience assembled; the decorations were highly ornamental, showing great artistic skill. Taking my position at the appointed place, with license in hand, the young couple walked up the main isle in becoming style, with the usual surroundings of attendants, halting at proper point, the matrimonial rites were soon ended under which C. W. Leeton and Miss Ada L. Davis were pronounced husband and wife.

Mr. Leeton is a successful young business man, owning a plantation and store 1-2 miles east of Lyons. His wife is the only daughter of R. S. Davis a well-known and much respected planter. On opening the envelope, in the M. E. Church building, before the marriage I found fifteen dollars. May their's be a happy life is my prayer.

I have been requested to visit Dublin, Tallahatchie Co., Miss. on Nov. 9th to unite in wedlock a splendid young couple whom I baptized last year.

I passed 1st Lord's day in Nov. with Shotwell Christian church, had one addition by baptism and growing interest. I have just learned that James G. Keys, of Himingway, Carroll Co., Miss. the colored state evangelist of the Christian church is to hold services near Dublin, Miss. where he has no members. The colored people have invited him, and I predict he will have success and get say 50 to 100 members.

DELTA HEALTH.

Preachers write me is the Delta healthy? I have passed years here. When the overflow came last March, I left in fine health, returned in May leaving again last of Aug. in fine health, passed Sept. in Ala. returned early in Oct. and am in No. 1 health. Sickness exists every where to some extent, and the Delta is not an exception. Preachers of fair talent, and some experience, coming into the Delta with good credentials can get plenty of work to do.

I have made some mistakes that hinder my usefulness here, and for that reason, only, I will leave the Delta in Dec., '97, to take work in Alabama at Plantersville, beginning at New Hope, Dallas Co., 4th Lord's day in Dec., '97. I am merely waiting for the right men. Three preachers (without families) will find plenty to do.

Irregular mail facilities have hindered arrangements. Preachers need not write to me as I have no delegated powers. They should come in person and see for themselves.

GOOD NEWS.

I have just opened and read a letter from C. W. Saddler of Garden City, Miss. He agrees to take as much of my field as he can handle, and begin in January 1st Lord's day, 1898. Bro. Saddler is a preacher whom I commend to our Delta churches as worthy, and them to receive him cordially. After conferring with our churches, my first enusing letter will probably name his appointed places and dates. Stating the unoccupied points. My last sermon in the Delta (no preventing providence) will be at Sumner, Tallahatchie Co. on 3d Lord's day in Dec., '97. J. W. Harris takes Jones-town and Coahoma, as I now understand affairs. After Bro. Saddler is amply provided for, ample room will be found for one other preacher of respectable ability embracing Greenville, Indianola and Greenwood and "Old Union," or Friar's Point. I am not writing by authority of the churches; but because I want to help them.

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The Gospel Messenger.

NASHVILLE, TENN.

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

SUBSCRIPTION \$1.00 A YEAR.

NASHVILLE, TENN., NOV. 19, 1897.

AN EDITORIAL BOW.

For more than seven years my name has stood at the head of this page. No man ever loved a favorite son more than I love this paper. It has become an essential part of my very being. Through many and varied experiences I have stood at the helm and guided this little craft with a pride worthy of a king. A paper for "All the South" has been my motto for many years. To reach this end, put the paper where it is, on a good footing, and where it commands the esteem of a great brotherhood, has cost many sacrifices and necessitated many burdens to be borne. This I have done with a relish, but in doing so, I have made almost a nervous wreck of myself. The writing, proof reading and business management in all its various phases has been more work than one man could do without breaking down. I must have a rest. So to-day my name comes down as editor-in-chief, and that of J. M. Watson, my worthy partner and co-laborer, goes up in its stead. Those who have read his editorials during the past months, and his splendid communications to these columns of last year know full well his fitness for this worthy position. He can hold down the editorial chair with ease and grace, take up the work where I leave it and push it grandly forward to ultimate success.

The paper has been stripped of every unnecessary expense, and gotten in such shape that one man can handle the editorial and business management. The Messenger Publishing Company, by mutual consent of all interested, has this day been dissolved, and the business will hereafter be done in the name of the GOSPEL MESSENGER. All matter intended for publication or for its editor, or of a busi-

ness nature, will be addressed to the GOSPEL MESSENGER. Communications intended for me will be addressed to me, till further notice, to this city. I will continue as an associate editor of the MESSENGER, and in this capacity will be able to do more and better writing than I have been able to do hitherto. I am under contract to furnish two columns of editorial matter each week.

I am now open to an engagement with some church in the field reached by this paper, viz., Miss., Ala., Tenn., or South Kentucky. I shall continue to push the paper in every way possible.

The paper is now in better shape than ever before with a rapidly growing subscription list. Nashville is the recognized headquarters for such an enterprise as the GOSPEL MESSENGER, and new friends and new fields are constantly being opened up to it. Only one thing has caused this change on my part, and that is my worn out and nervous condition. In a quiet and loving pastorate upon which I hope to enter on January next, to continue the remainder of my days, I hope to soon regain my normal self.

And now to my loved and worthy successor I lift my hat. To all my friends, old and new, allow me to suggest that you *renew*. And upon all I pray the richest blessings of heaven. Fraternaly, M. F. HARMON.

Another Personal.

When I penned my first, a little more than two months ago, it had not occurred to me that I should so soon pen another. Not until a few days ago, even, had the truth dawned upon me that this week would find me responsible for the management of this comparatively young, though already successful, enterprise. It is with a feeling of humility and even of unworthiness, though with a determination that shall know no compromise, that I assume this responsibility. I have not seen proper to undertake all that Brother Harmon has been doing. He would not object did I say that he has been doing too much for any one man. Brother Harmon possesses tremendous energy and has allowed it to push him almost beyond his ability to endure. I shall cut off all ex-

tra work, every possible expense, and devote myself exclusively to the paper, its correspondence, its subscription list, its editorial work, and its finance. I shall not be alone, however, on the editorial pages. Brother Spiegel, who is even versatile with his pen, and Brother Harmon, who is pungent and pointed with his, will stand by me each week. The paper shall be managed strictly in accordance with business principles, since, indeed, there are no other principles by which any sort of a paper could live. The GOSPEL MESSENGER shall have no secrets. Its management and everything concerning it shall be free and open to the world. And, I wish it distinctly understood that the Messenger is an assured success, that it will stand up and bravely advocate the cause of the Reformation and that of Co-operative Mission work among all the disciples of Christ in this Southland and throughout the whole world. I pledge to my brethren, this day, that the highest ambition in my heart is to enthrone Christ in the hearts of others, to give myself without reserve to the stupendous enterprise to which Jesus has called us—that of saving the race. I expect to live but a few years, even should God crown me with gray hairs upon the earth ere he crown me with life in heaven. I expect soon to stand before the judgment seat of Christ, and, God helping me, I shall there appear having done my best.

I think it not too much to ask of the friends of our co-operative work that they stand by the GOSPEL MESSENGER. It stands by their cause, and why should they not support it unanimously? I repeat again Brother Stevens' affirmation "that the MESSENGER, at one dollar a year, is the cheapest paper among us," and it shall grow cheaper, for it shall grow better. To this end I pledge, without reserve, my entire strength.

J. M. WATSON.

G. R. Harsh.

This good brother is one of the officers in the congregation of disciples in Birmingham. He is one of our most influential members. The reason is because his life is his religion. I do not believe we have any purer brethren than Brother Harsh.

He is a lawyer of fine natural ability. He has also been a hard student of law. He has more practice than one man ought to try to attend to, so popular is he with the people. He is a favorite also among lawyers, they all recognizing his splendid ability. I wish we had more Christian lawyers like Brother Harsh.

He is now a candidate for Senior Judge of Birmingham. I am not a politician or a stump speaker, but I am for principles, and for good men to advocate them. I should be very glad to see him elected to this place, or office. He is thoroughly competent, impartial, when it comes to justice, and, I am sure, above bribery. His friends and brethren all believe he will take his Christianity with him into the campaign, and, if elected, will imbue the very atmosphere of his honorable court with "the wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." O. P. S.

The Lord's Supper.

The following communication explains itself:

GARLANDVILLE, MISS., NOV. 10.

DEAR BRETHREN: I am an elder in Antioch Christian church in Newton Co., Miss. We have been observing the Lord's Supper on each Lord's day but I have been unable to get up the proper interest.

Hereafter we will adopt the Devotional Department of the GOSPEL MESSENGER in the following way;

One of the elders will read the article on the Lord's Supper and we will then observe the Supper. We will then turn the service into a prayer-meeting using the topic and the prayer-meeting notes found in the Devotional Department. If other churches would do likewise we would have better communion services. We all love the GOSPEL MESSENGER.
J. W. HENDERSON.

These are not the only words we have had expressing gratification at the work being done by the "Devotional" Editor. Disciples of Christ put the Lord's Supper in its proper place. This service, though yet a battle ground in the denominational world, is one of the peaks of victory to which we have attained and from which to decline means the yielding of a strategic point. Really, there is very much teaching yet to be done on this theme. Then, there are many small churches in the southland without a regular preacher, or even a competent leader, and in many such the service of the Lord's Supper is

without that life and spirit which should attend it. Such churches may have Bro. Bernard with them every Lord's day morning to instruct and edify them and to lead them in their devotion. I like Elder Henderson's idea of having a regular prayer service in connection with the Supper—that is, in the absence of regular preaching. This order of services would, I believe, produce a deeper spiritual life in preacherless churches and contribute much towards their enlargement. I am glad Brother Henderson will adopt this order of service, and trust that, after sufficient trial, he will report to the MESSENGER readers the result. W.

D. W. Chase.

It is with profound regret we announce the death of D. W. Chase, who, for thirty years has been a familiar figure in our conventions, and who, by his long connection with the publishing interests of the disciples, is widely known and highly esteemed. He passed away at his residence in Cincinnati, on the evening of October 31st from an attack of paralysis, from which he has suffered for one week.—*Christian Standard*.

Scarcely had I finished my last part of the great convention write up until I was shocked by the above sad notice in the *Standard*. I have known Bro. Chase for several years, have had dealings with him for many years and always found him honorable and upright.

After the last benediction of our Great Indianapolis Convention I was talking with him while he was packing up his samples. When he had finished he gave me a copy of the *Standard* Sunday-school Commentary for 1898, and said: "Good bye. I hope to meet you in Chattanooga next year. Let us work for the greatest convention yet." With these words he left for his home in Cincinnati where, two days later, he had a heavy stroke of paralysis from which he never recovered. If "all was well" he has gone to join in the infinitely greater convention above. Life is short, death is sure. As a friend and brother of the deceased I thus write, for I feel a personal loss. The Lord bless his family and friends.

O. P. SPIEGEL.

Editorial Notes.

We earnestly request any and all of our readers to send us short reports from the churches. Tell us briefly of work accomplished, of accessions to the Lord's Body and all happy things. The secular press is trying to publish all the evil that is going on in the world, let us publish the good. Send

in reports and tell the world of the success of the gospel and of the cause generally in your community.

Brother Ellis, now of the Linden Street Church, Memphis, has accepted a call to the Vine Street Church, this city, and will move from Memphis at the close of the year. Brother Ellis is thirty-six years old, strong studious, and a staunch friend of our co-operative mission work. We expect him to do a great work in Nashville. We congratulate both Bro. Ellis and Vine Street Church and wish them twenty years of happy, victorious work together.

Bro. J. W. Ligon of Trenton, Ky., who for some time has edited the first page of the GOSPEL MESSENGER, is necessitated by reason of ill-health and over-work to discontinue regular journalistic efforts. Bro. Ligon has rendered faithful service and is, under all circumstances, a faithful man. For his untiring service and friendship we are profoundly grateful. He will write for us occasionally, however, and be no less a friend to the paper than formally. Concerning Bro. Ligon's successor announcements will be made later.

Persuant to the promise in last issue that happy announcements concerning the GOSPEL MESSENGER would be made at an early date, this is to say: We have written to a large number of our best writers asking them to contribute short, pointed articles, touching any phase of church life and doctrine, and fill up our two pages of Original Contributions. We feel safe in promising our readers that these two pages will be unexcelled in our whole brotherhood, from a spiritual, doctrinal, and religious standpoint. This is but one of the happy announcements contemplated—there are others to follow.

We call attention to the sad communication from Brother J. L. Haddock, which appears on another page, relative to the very great misfortune of his father's family. His father and mother have long been sick, and have recently lost their home and all of its contents by fire. They have also suffered a heavy loss of stock and an almost total crop failure. They have nothing with which to rebuild or re-furnish their home. We will be the first to give a dollar to help relieve the distress of these unfortunate ones. Will not all the brethren, and particularly the many who know Bro. J. L. Haddock, respond promptly and liberally in this matter. Send to J. L. Haddock, Harriman, Tenn.

Reports from the Churches

MISSISSIPPI.

HICKORY: Preached to a crowded house here Sunday morning, Nov. 7. On Sunday night we held a memorial service for Brother O. C. Bartley, who died here during the rigid quarantine, when a Christian minister was prevented from coming from a distance and conducting a service. Bro. Bartley was the beloved minister here for one year. The work here is progressing as well as could be expected.

S. M. BERNARD.

CHARLESTON: My meeting at Charleston, Miss. closed after two weeks' preaching. The result was congregation of 10 members, 2 other members will have their names enrolled, and 3 others to be baptized soon, which will make 15 members. They have promised to meet each Lord's day, and keep house by reading the scriptures, prayer and the Lord's Supper. They want to have preaching once a month. I would like to hear from any preacher who could go there monthly. Address me at Sherman, Miss. Fraternaly,

G. A. REYNOLDS.

FAYETTE: I preached last Lord's day at Wood-lawn school house near here, and had one confession. I went out Thursday to baptize this lady, and after a short talk, two more ladies came forward. While baptizing these candidates, a gentleman standing near expressed regrets that he had not come forward with the others. After a word of explanation, he there at the water's edge confessed Christ, and soon was buried with him in baptism. Whether or not he arose to walk in a new life, I cannot tell. I pray God that these four persons may hold out faithful, even unto the end. We are expecting several additions to the Fayette congregation in the near future.

W. W. PHARES.

TENNESSEE.

HARRIMAN: Our meeting is progressing nicely. Large audiences.

J. L. HADDOCK.

KNOXVILLE: Third Christian Church—Present membership 125; Sunday school 76; church growth last year 72; last 6 [reaching services, attendance averaged 118; prospects great; a lot will be bought within a year; C.

E. flourishing; prayer meeting well attended; new visitors at every service; paying all expenses as we go; began my second year here, Oct. 1, '97. Nov. 15. J. P. HOLMES, pastor.

MEMPHIS: We had a good day at the Mississippi Ave. church yesterday. There were good audiences and good interest. Five additions at the regular services—four by letter and one confession. The prospects for our work are brightening. We are all grieving over the resignation of Bro. W. E. Ellis at Linden St. He has done a fine work there and was in position to do a much greater work. He goes to Vine St., Nashville and I predict for him a career of great usefulness in Nashville.

A. R. MOORE.

Mississippi Notes.

The writer has been trying to enjoy a few days rest for the first time since the first of July. In all of my meetings since that time, there have been 121 additions. To God alone be all the praise."

Brother F. B. Srygley and M. H. Honnell (Methodist) were to begin a religious discussion at Marietta, Miss., on Oct. 19, but owing to the strict quarantine, Brother Srygley failed to get there. Since then Honnell has been boasting about "backing out the five Campbellite preachers that were there." The brethren got tired of his boasting, and sent for the writer to meet him and discuss the same propositions at Danville, Miss., that

Brother Srygley and he were to discuss at Marietta, viz.: "The Bible requires immersion in water to a penitent believer." Srygley affirmed. "Infants of believing parents are fit subjects for baptism." Honnell affirmed. "Water baptism is for (unto) the remission of sins that are past" Srygley affirmed. "Holy Ghost baptism is the only baptism essential to salvation." Honnell affirmed. Two days were to be given to each proposition, and the King James version and the English language was to be used. I accepted the propositions and Mr. Honnell's rules, with the understanding that Hedges rules of logic would govern the discussion. On my way home from Chewalla, Tenn., last Lord's day evening, I stopped at Madon's, near Danville, to hear him preach one of his "doctrinal ser-

mons," and to set the time for the debate to begin, and don't you think he backed out on the grounds that Hedges's rules of logic are "unfair." I then proposed that he would admit any book to be used, and I would give up Hedges's rules of logic, and he wouldn't do that. So I guess we will not have the discussion. His sermon referred to above was on the subject of "Holy Ghost baptism." I heard him patiently and decided that the Marietta brethren did wrong in sending to Nashville for a cannon to shoot a mouse with. To show the fallacy of Mr. Honnell's teaching, I will give a few of his proof texts and comments. He read as a text Matt. 3:11, then said: "Baptize is a New Testament word, but we find a word in the Old Testament that has the same meaning," and tried to prove his statement by quoting Joel 2:28. If our readers will take the pains to examine a Greek Bible, they will find that the word "pour" is translated from the Greek word *cheo*, and means to flow, to issue forth in a stream. "Baptize is translated from *baptidzo*, and, according to the best Greek lexicons, means to dip, to plunge, to bury, to immerse.

Mr. Honnell went to Acts 2: 4-17 next and said: "The water salvationists claim that the prophecy of Joel was fulfilled on the day of Pentecost, and that there never was another person baptized with the Holy Ghost after that day." He then read Acts 10: 44, 45 to prove that "Holy Ghost baptism had been perpetuated." Now, brethren, I am sure Mr. Honnell told a falsehood when he said we denied there ever being a person baptized with the Holy Ghost after Pentecost. But to be sure I am right about it, I ask if any of you have ever preached it.

Of course he meant us when he said "water salvationists," and had to tell a falsehood to make his point. We do claim that Holy Ghost baptism passed away after Cornelius and his household were baptized with it, and that persons only received after that time by the laying on of the apostles' hands, and every person that received it could speak with tongues. Therefore if persons are baptized with the Holy Ghost now, they can also speak with tongues without being taught them. See Acts 2:4-7; 10:44-46; 19:6.

Mr. Honnell also proposed to show that Acts 2:38 and Rom. 6:3, 4 meant Holy Ghost baptism and quoted John 14:26 to try to make his hearers believe that Holy Ghost baptism was the only baptism received in the name of the Lord, and asserted that "water baptism was always adminis-

tered in the name of Father, Son and Holy Ghost." He then said buried in baptism meant that the body of sin is buried or washed away by an application of the Spirit to the sinner's heart," and said that if Paul meant by "we are buried by baptism" that his and the Roman brethren's bodies were buried with Him (Christ) that "Paul's body had been in the water 22 years when he wrote the Roman letter." Now, lets see if water baptism was ever administered in the name of the Lord. After Cornelius and his house had been baptized with the Holy Ghost, Peter said: "Can any man forbid water that these should be baptized, which have received the Holy Ghost as well as we, and he commanded them to be baptized in the name of the Lord." Acts 10:47, 48; 19:5. In Col. 2:12 Paul teaches us that he did not stay under the water twenty-five years, for he says: "Buried with him in baptism, wherein also ye are risen with him." Here is the same "are" that is found in Rom. 6:4, showing us that we are raised out of the waters of baptism at the same time we are buried in them, and, as to the "body of sin," I don't want it resurrected. And I also read in John 1:7: "That the blood of the Lord Jesus washes away our sins," and not "the Holy Ghost." Mr. Honnell said a great many other things just as absurd as what we have written, but we will only give one more. He said with reference to Pet. 3:20, that "Noah and his family were not saved by water, but by keeping out of the water." If the water had not been sent, Noah and his family would have been surrounded by the same contaminating influences after the ark was built as before. But God sent the water and separated them from the wicked, antediluvian world. I am inclined to believe Peter in preference to Honnell, anyway.

Jacinto, Miss. W. H. SANDY.

All Went up in Flames.

A sad bit of news just reached me from my father at Haddock, Ala. His dwelling, containing all his householding, clothing, land deed, many of my books and diploma, etc., all went up in the flames a few days since.

Owing to long protracted spell of sickness of father and mother (Mother still sick), loss of stock and complete failure in crops, they are out of doors, without a dollar to rebuild or to refurnish a house if they had one. I know not what to do. Brethren, pray for us. JAS. L. HADDOCK.

Editorial Notes.

"I err sometimes, certainly."—*David Lipscomb, Gospel Advocate, Nov. 4, page 4, third column.*

What? Why? Where? When? Who'd 'a tho't it?

We have received from R. L. Prewitt, of Japan, the thirteenth annual report of the Foreign Christian Missionary Society's Committee in Japan. It gives the work of the laborers in Japan, and shows great progress in our work there.

There is more similarity between eating meat and chewing tobacco than there is between eating meat and playing an organ. If chewing tobacco will cause my brother to offend, I'll chew no more tobacco while the world stands. Who will practice it? We will see. Nobody.

The Senior editor filled the pulpit of W. H. Sheffer, Union City, last Sunday. He met and made many new friends. This is one of the most active churches in Tennessee. It has 375 members, enthusiastic and generous. Its Ladies Aid Society is one of the best in the land. It has already this year raised nearly \$400 for various purposes.

While in Union City, I went out Saturday night and preached for the Mount Hermon Church, about ten miles distant from Union City. It is located on the Kentucky side, only a short distance from Tennessee. It was built up by the able work of our Brother Roulhac, of Union City, some years ago. This is one of the nicest and best country churches that I know of anywhere. It has a membership of about 100, and has some very fine people in it. We are impressed especially with the zeal and activity of the women of the church. While in this neighborhood I was kindly entertained by Sister Mollie Shuck, at the good home of Brother Bacon and Henry Maddox. We hope to visit these good people again some day.

Hickman, Ky.

Our meeting at Hickman, Ky., lasted two weeks, and closed without a single confession. There were two united with the church by letter. Many things worked against the meeting. The weather was very bad for a good portion of the time, entirely raining us out. Then some of our best church workers were sick and could not attend. Hickman is said to be one of the most difficult towns in South Kentucky to get interested in a

revival meeting. The Baptists recently held a meeting and the Methodists also, both covering a period of five weeks, and not a conversion recorded during the time. Our membership is not very large. The pastor, Brother Brooks, was compelled to be away more than half the time. To add to all these hindrances, it is very likely that my preaching was defective, lacking the dynimitic power that is needful to break the sinners' stubborn will, and cause them to turn to the Lord. I don't know whether or not I even "broke down any prejudice." May have built up some for aught I know.

There is a great deal of wealth in the church for the size of the membership, and as fine people as any one need want to meet. We hope to see them get a new church house in the near future, and build up a strong church. As we stated in a former article, Brother Brooks leaves the church the first of January for Corinth Mississippi. M. F. HARMON.

Letter from Waco, Texas.

This is doubtless the best year in the history of Add Ran University, there being a large attendance in most departments. The students seem full of energy and pluck, and are making rapid progress in literary work. While the intellectual man is being cultivated, the spiritual man is not being neglected, but strict attention is paid to things pertaining to spirituality. We have preaching in the college chapel every Lord's day. We also have one of the best Sunday schools to be found anywhere. Our Y. P. S. C. E. is up-to-date, and doing some good work. The Y. M. C. A. recently organized is full of life and zeal for the salvation of souls. We are working for Christ and his cause and trusting him for our reward. Our Bible class has some young men who will some day be valiant soldiers of the cross. The world for Christ is our motto.

C. E. CHAMBERS.

HAWKINS—MOHAN.

Rev. S. R. Hawkins, pastor of the First Christian Church, New Orleans, and Miss Rosemary Mohan were married last evening at the home of Mrs. James Sullivan, Margaret Place, in the presence of a number of interested friends and relatives.

Mr. Hawkins, the groom, was born in Kentucky. He attended college in Louisville and Indianapolis, but received his education chiefly in Kentucky University, where he graduated in the classical ministerial course in 1895, and received the master of arts degree in 1897.

Miss Mohan is the daughter of the late Hon. Peter G. Mohan, ex-Comptroller of New Orleans and an ex-State Senator of Louisiana. She was born and reared in New Orleans, where she is well known, not only for her many charming qualities, but as one of the most popular and successful teachers in the public schools of New Orleans.—*N. O. Times-Democrat.*

Devotional Department.

S. M. BERNARD, EDITOR, MERIDIAN, MISS.

The Lord's Supper.

ITS INSTITUTION.

THE TIME.

The Supper was instituted before the Savior's death. It came into existence before the Kingdom was set up on the day of Pentecost. But this does not keep us from cherishing it as an ordinance in that kingdom. It was included in the new dispensation, as we find it being faithfully observed in the early church, see Acts 20:7. The baptism of John was practiced before the kingdom was brought into existence on Pentecost, and yet we find that ordinance grafted in under the new constitution. John baptized by immersion. So do we. He preached the baptism of repentance unto the remission of sins. So do we.

Patrick Henry was a great orator, also a great lover of his country as it then existed. He had within his bosom the principles of patriotism, yet the constitution of the United States had not been adopted as the organic law of the land. When it was properly adopted, the patriotic principles of Patrick Henry were to be found within its pages. Now, why was the Supper organized before our Savior died? Because the divine mind of the meek and lowly Nazarene wanted it to be properly instituted. He therein left us an infallible example as to how the service should be conducted. Just so in regard to the ordinance of baptism. And this being the case, how can man mistake the mode of observing either ordinance?

Further examination reveals the fact that the Supper was instituted when Christ was in the shadow of the grave. How respectful we are to the words and actions of men before they die! Henry George, the great political thinker, passed away suddenly. The next day the papers told us of his parting words to a large audience in New York. We should love this service of love because Jesus fulfilled it by his death, and because he instituted it almost under the shadow of the cross.

The supper was first observed at even. The shades of night were falling over nature. The shadow of death was falling over the Son of God. The apostles felt the gloom. At Troas they came together at night to observe the Supper. We may get wonderful spiritual blessings by ob-

servicing this service at our morning meeting, but it seems even more blessed in stimulating thoughts of reverence when observed at night.

Midweek Prayer-Meeting.

DATE—Nov. 24, 1897.

TOPIC—"Blessings of Baptism."

REFERENCES—Rom. 6: 1-17; Acts 2: 38; 1 Cor. 15:29; Gal. 3: 27-29; 2 Cor. 5: 17; 1 Pet. 3: 18-22; Col. 3: 1:2.

Here is this subject of baptism again and the time we are to talk about it and pray over it at the midweek prayermeeting. We usually hear this topic—Baptism—discussed in an argumentative fashion, but now we approach it with our minds perfectly confirmed in the view that immersion is the only action of baptism as upheld by the scripture.

Blessing No. 1. To the sinner. The ordinance of Baptism is that act of worship which introduces you to citizenship in the kingdom of Christ. It performs this task by being the last link in the Gospel Plan of Salvation. When a man has done all that the scriptures indicate that he should do, he naturally claims the promises.

Let us all bow while we unite in an earnest prayer that God may bless the preaching of the Gospel, so that many souls may be introduced into the Kingdom of Christ in our own and other churches.

Blessing No. 2. To the sinner. In submitting to this ordinance, you are made to partake of the death of Christ. Rom. 6: 4. If you had been standing near the cross when Jesus died, you would have felt a sensation of sadness which would have followed you all your earthly days. If you could travel to Palestine, find the tomb of our Savior, go into it, lie down upon the floor of it, and let your mind run back to the time when the crucified Redeemer lay there, you would sympathize with Him indeed. But all of this is impossible. There is a means of experiencing somewhat of the same feelings now. Go to a place where there is "much water," oh! believing penitent. Have some servant of Christ to lower you into the watery grave. You begin to feel the chill of the water, your mind is a blank for the moment, you are raised free of all sins, you go on your way rejoicing. You have experienced

something of the feelings of a dead and risen Lord.

Blessing No. 3. To all who obey. The remission of sins! The two greatest blessings enjoyed by the spirit of man in this world are—1. The forgiveness of sins. 2. The hope of heaven. The one takes the Christian's mind back to the time when he put on Christ and entered the church militant, had his sins washed away through the blood of the Lamb. The other carries us forward to the time when Jesus shall sit upon the throne and judge the world in righteousness, when we shall receive the reward that comes to those who have obeyed the commandments of Christ.

The congregation will please kneel, and three brethren will join successively in prayers of thanksgiving to God for having granted us the possession of such blessings.

Blessing No. 4. To the Christian. An easy conscience is yours. 1 Peter 3:21 tells us that we are saved by baptism as Noah was saved by the waters of the flood. It says that we are not saved by "the putting away of the filth of the flesh, but the thought of a good conscience toward God through the resurrection of Jesus Christ." A man has a good conscience toward God when he has done what God has told him to do. The thought of this good conscience is a continual saving blessing to him. It brings peace, joy, love, etc., the blessed fruits of the Spirit.

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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Christian Endeavor Department

Miss Ethel Sireator, Editor, Clarksville, Tenn.

TEMPERANCE.

- Nov. 22. Temperance in eating. Prov. 23: 1-7.
 Nov. 23. Temperance in drinking. Prov. 23: 20-26.
 Nov. 24. A battle lost. I Kings 20: 13-21
 Nov. 25. A kingdom lost. I Kings 16: 8-14
 Nov. 26. Heaven lost. I Cor. 6: 1-11.
 Nov. 27. Woe. Hab. 2: 12-17.
 Topic. How, can we consecrate ourselves to the temperance, and similar reform? Luke 1: 5-17.

The Christian's duty might be divided briefly, thus: to keep his own life pure, and to make the world better. To do the first, is to fight a constant battle against selfishness and temptation: to do the last, is to stand firmly for all that ought to be upheld, and to be willing to yield in anything else, when by not yielding, weaker ones might be injured.

It is no use to speak of the curse of intemperance; it is great enough to be recognized every where: the important thing is, how can you and I work against it? To begin with, practice what you preach. No matter how earnestly you may plead with a drunkard to give up the habit that is running his soul and body, he will have small respect for what you say, if he knows that you take an occasional glass of wine, and how can you blame boys when they indulge to excess in a habit which may have been formed at your table? Keep it away from your home: keep it out of your life then, earnestly, zealously as you can, try to keep it away from those who are not strong enough to keep out of its clutches.

There is temperance in eating; it may become a real dissipation, injuring the body, making the mind sluggish, bringing the whole being to a lower level. There is intemperance in dress, which often leads people into extravagance; it takes time and money that ought to be given to better things.

There is terrible intemperance in talking: extravagant speech weakens all that is said: careless speech causes many a heartache: while malicious speech is one of the most cruel weapons known to man. Dear endeavorers, we are not apt to set a bad example, in other forms of intemperance, for we try to do only what is pleasing to God: but do we guard our lips closely enough? Do we keep back the useless words, which can do no good, and which may do harm? "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

The committee of '98 is at work already, getting things in order for what we hope and expect will be the best convention yet. The music promises to be good: a large chorus of Nashville voices will soon be organized; and, in addition, there will be choruses from Chattanooga, Knoxville and Memphis. The Nashville choir will be drilled by a local leader: E. O. Excell, will be at the chorus meetings in the different cities, to practise with them. This is a guarantee for soul stirring music.

Sec'y. Baer was in Nashville, recently inspecting the arrangements already made for the convention. He is greatly pleased with the Union Gospel Tabernacle, which will be used, with one of the big tents, for the convention meetings. Mr. Baer met with the committee, and gave many helpful suggestions to the different chairmen: his day in Nashville was a busy one, with two committee meetings, and an address, delivered in the Vine St. Christian church, in which he said, "I shall go back to Boston and say to President Clark that in no city, where we have ever been, have we had as fine an auditorium for our conventions as I find here in Nashville."

The Christian Endeavor World has taken the place of the Golden Rule; and the broader name seems suggestive of greater usefulness: the title page is unique, having a border of tiny pictures, showing the phases of Endeavor work, as Denominational Loyalty, Interdenominational Fellowship, Consecration Meeting, Missions, Christian Citizenship, Good Literature, Temperance, Bible Study, etc. A movement which embraces, and encourages so much of good work, can not help growing: nor can it help developing those who enlist in it. That there ought to be an Endeavor society in every church is a trite saying: yet there are many churches which have not yet recognized the force of it. We wish it was possible for the young people, who are not endeavorers, could attend an endeavor convention, for there they would be eager to work with the thousands already enrolled: and we wish that all the older Christians could attend the same convention, in order to see how much good it does to have the young people in organized work. Then, they would encourage an endeavor society; and who can measure the good that would result?

The Seventh Annual Christian Endeavor Convention, of the Nashville District, met in Lebanon, Tenn., Nov. 12th, 13th, and 14th. A good program had been arranged, including reports, committee conferences, and addresses.

The enrollments in the Tenth Legion is constantly growing. It has passed 3500. Speaking of this covenant President Clark says, "this legion is composed of Christians whose loyalty to Christ their Commander and spirit of self-sacrifice for the spread of his kingdom are expressed by the dedication of one-tenth or more of their income to his use. Giving becomes no hard grind and unhappy task when thus we enter into covenant with God to give him back, of that which he has given us one-tenth for the advancement of his kingdom."

The Christian Endeavor World has some excellent items of work done: "A handsome drinking fountain is being placed in the city hall square by the Juniors of Winnipeg, Manitoba, As a contribution to the cause of temperance."

"Fifty members of the society of the First Christian church, Wheeling, W. Va., went to Bellaire, O., and held a meeting with the society there, that was very profitable to both.

Fifty poor children from the downtown district were given a pleasant outing by the Juniors of the Second church of the Disciples, New York City. The Juniors paid their fares up-town, met them at the park, and entertained them.

Sixty-three calls were made during a month by the calling committee of a Pennsylvania society. Forty of them were on the aged, sick or infirm.

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Obituaries.

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JOHNSON.

Edwin B. Johnson, Jr., infant son of Edwin B. Johnson and Mattie M. Johnson, was born Feb. 26, 1890, and died at Clardsdale, Miss., Oct. 20, '97, at 8 A. M., aged 7 years, 7 months, and 25 days. His disease was diphtheria. Every possible attention was given him by his devoted parents, physicians, and others. He was conscious throughout his sickness. His remains, enclosed in a beautiful metallic casket were buried in the cemetery adjoining the city of Clardsdale, Miss. He was the only child of his devoted parents. Their anguish no pen can picture. To the mother and father of Edwin we would say: His pure spirit is now in paradise, bright and happy, waiting for you, having all confidence that you will heed Matt. 24:13: "He that endureth to the end shall be saved;" Rev. 2:10: "Be thou faithful till death, and I will give thee a crown of life."

KILBY FERGUSON.

HAMLIN.

Brother F. R. Hamlin, of West Point, is dead. He had been in poor health for two or three years. On Sept. 27 a wagon load of cotton seed was upset, falling upon him. Five days afterward—on Oct. 3—he died. Brother Hamlin was born in Bedford, Ohio, in 1840, and united with the church in 1866. I suppose few men ever lived who gave God 31 years of more honest and loyal service. He was not only a devout, upright, Christian hero, but a citizen loved of every one and known to be the patron of every laudable enterprise.

Some fifteen or twenty years ago Brother Hamlin moved from Cleveland, Ohio, to West Point, Miss., and there settled with wife and seven sons, building a home in which to finish his earthly career. Though a Northern man in a Southern town, he soon became a favorite in the community and in the church. Nobody ever thought of him as coming from anywhere. When a man came in touch with his great heart, he simply felt that he had found a present and everlasting friend. Not only so, but when he came South, like Ruth of old, he practically said: "Your country shall be my country, and your people shall be my people, and your God shall be my God." While once a brave and patriotic Union soldier, when he moved South, he was no less a loyal, homeloving, patriotic Southern citizen. He told me in substance,

that the strongest ties he ever had were made of Southern heartstrings.

Brother Hamlin was a successful man in every business undertaking. He was a good money maker and a better money giver. He spent his life with his pocket book open to every need, but in spite of his lavish giving, he left his family in comfortable circumstances. He would give more than anybody else in the church to start with, and was always in the lead when the deficit was made up.

While a leader by virtue of his sterling character and unspotted life, at the same time he was one of those quiet, unassuming men who never sought prominence in the church or in the community. His influence upon his family is manifest. The seven boys that he has reared are all members of the Christian Church but one, and he is but a youth as yet. His devoted wife who stood by him as true helpmeet in every undertaking, and really absorbed his very spirit, well says in her letter to me: "He died as he had always lived, and I only hope to so live that I may meet him in that other and brighter world." It is hard to give up a man like Brother Hamlin, but he is not dead, for he has set in motion elements for good that will perpetuate his life forever.

At sunset the red light reaches high into the clouds above, which is but the after light of a sun to us gone down, but to others just arisen. So with the departure of this great but quiet man. From us he has just gone. To others he has just come. While as a sun, he has gone down, yet his after light in golden glory will be visible about West Point for ages to come. Again, when the sun is gone, the stars come out in welcome sweetness and catch up the rays of the departed god of day, and hand them back to us in silvery tint, thus beautifying sombre night. So with Brother Hamlin, his seven sons and wife divine, with scores he led to Christ, will shine his virtues back while ages onward roll. To hearts all braised and sore he fain would say, Weep not a tear for me. In the language of one with poetic muse sublime, I say, "'Tis better to have loved and lost than not to have loved at all."

JOHN A. STEVENS.

Kernels from the Annual Report of the Foreign Society.

Twelve new missionaries were employed on the foreign field during the past year.

The whole number of missionaries on the field is now 162, fifteen more than one year ago.

The receipts for the year amounted to \$106,222.10, which was a gain of 12,354.39 over the previous year.

The expenditures for the year amounted to 104,270.26.

The Annuity Fund received \$6,800. This is a new feature of our foreign work.

The number of contributing Sunday schools for the year was 2,810, a gain of 205 over the previous year.

The number of churches that reached their full apportionment was 1,112, a gain of 324 over the previous year.

The number of contributing churches was 2,586, a gain of 127.

The churches, as churches, gave \$39,568.28, or \$334.10 less than for the previous year.

Three churches raised as much as \$500 each: The Central, De Moines, Ia.; Central, Lexington, Ky.; North Tonawanda, N. Y.

Four children were born on the foreign field to our missionaries during the past year.

The Endeavor Societies gave \$3,358.63, a gain over the previous year of \$1,377.76.

The new watch-word for the current missionary year is: \$100,000 for Foreign Missions by collections only.

The amount received from bequests was \$8,588.15.

Since the organization of the Society, \$83,758.95 has been received from bequests.

W. S. Dickinson, who, for twenty-one years served as treasurer of the society without a penny of compensation, retired from the position early in the year. He still remains, however, a member of the Executive Committee.

During the past year the contributing churches averaged \$15.30.

The contributing Sunday-schools for the past year averaged \$10.68 each.

The number of individual offerings during the past year averaged 949.

The individual offerings averaged \$15.06 each.

The largest offering for the past year was made by Frank Coop of England, who gave \$5,750.

The amount in the Permanent Fund of the Society is \$11,900; and in the Jos. K. Teeter Fund, \$4,000, making a total of \$15,900.

Ohio leads all the states in her contribution, having given \$19,205.88.

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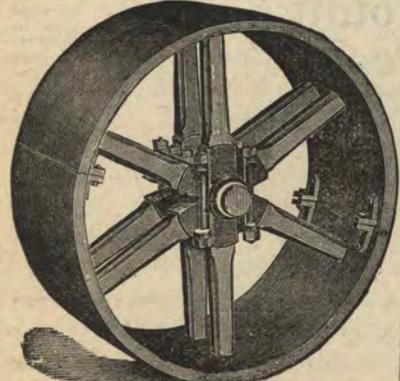
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