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### **Gospel-Messenger-8-50-December-16-1897**

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# Gospel Messenger.

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

VOL. VIII.

NASHVILLE, TENN., DECEMBER 16, 1897.

No. 50.

## CURRENT TOPICS.

A. R. MOORE, MEMPHIS, TENN.

THE *Independent* thinks it sees "the passing of close communion" among our Baptist Brethren, and perhaps the *Independent* is right. For many years there has been an increasing laxity among Baptists on this question. The pew seems to be in advance of the pulpit, but now and again a Baptist minister has been found who would break over the lines. In a recent Baptist congress held in Chicago close communion was one of the subjects discussed. "Drs. Gifford, Conwell, and others declared that however irregular one's baptism might be, or rather, that even if one be unbaptized—that is, unimmersed—he yet should have the privilege of partaking of the communion with his fellow-believers in Christ in a Baptist Church." Some have tried to get around the question of close communion by saying that it is not close communion, but close baptism. But that has been found to be an evasion that does not evade, and the only way to meet this issue is to declare the unimmersed to be non-Christians, and therefore debarred from the Lord's Supper, or else, admitting them to be Christians, receive them at the Lord's table. It will not be surprising if the example of Spurgeon is quite generally followed within the next decade. Why should American Baptists be behind their English cousins?

It has been said that this discussion of the communion question is untimely and unwise, for it is calculated to disturb the peace of a great religious body for many years at rest on that question. If this were a little denominational affair, that view might be accepted. But when all the religious world is looking toward closer co-operation and fellowship, close communion, standing as a barrier to closer fellowship, becomes a question of interdenominational interest. Its discussion is therefore timely. Besides, no question is ever finally settled until it is settled right, hence the discussion of so vital a matter at this time is wise. It is, then, not only

timely and wise for the Baptists to discuss this question among themselves, but it is right that we should take it up here, and that all interested followers of Christ everywhere take it up and investigate anew the communion question.

It is a subterfuge to say that it is not a question of close communion, but of close baptism; or to say that the "unbaptized" are not to be admitted to the communion. If that position were genuine, then the Disciples, all immersed Methodists and Presbyterians and many others would be admitted, which is not the case. Reduced to its final analysis, this is a question of ecclesiastical authority: whether the church is upon theological grounds to decide who shall partake of the Lord's Supper and who shall not, or whether that decision is to be left to each individual for himself. If the church is to decide, then the church has control of the conscience and acts of the individual and the responsibility of partaking or not partaking rests upon the church. If the individual is to decide, then upon him alone rests the responsibility. It is the old question of church authority *versus* personal liberty, and it is difficult to see the consistency between this assumption of churchly control on the parts of the Baptists and their claims of democracy.

It seems that this so-called "Baptist congress" is giving the Baptist newspapers no little trouble. They are trying to explain that the congress has no *ecclesiastical authority*, that it is not even representative in its character, and that it has, therefore, no influence beyond that of its individual members. But that is just where the trouble arises. The speakers who favored "open communion" are prominent men and have a wide personal influence. If the Baptist Church is a *democracy*, and not an *ecclesiasticism*, then its usage will be affected in proportion as this sentiment prevails among its members. If it has ecclesiastical authority, then it may strangle this infant of larger liberty and fellowship in its cradle. But it vigorously decries all claims to an

ecclesiasticism, and must therefore depend upon public sentiment in this contention, and public sentiment is dependent upon investigation of the truth, and truth will ultimately prevail. We may safely say that the present tendency is a prophecy of the final decision on the communion question, no matter how strenuously the editors may try to explain away recent utterances as being of no significance.

ACCORDING to the report of Secretary Bliss, Indian Territory now has a white population of over 200,000, or four times as many whites as Indians. Oklahoma has a population of more than 300,000, a great many more than some of our states. There are 90,000 pupils in the schools, and the assessed valuation of property is \$32,000,000, an increase in three years of \$12,000,000. Oklahoma seems to be ready for statehood, but the authorities prefer to wait until Indian Territory can be included and both territories admitted as one state. It is gratifying to know that the Disciples are planting many churches in Oklahoma, and are in the very front of religious forces in that Territory.

RECENT elections in Utah demonstrate that the Mormons carry their religion into politics to the extent of voting for Mormon candidates. Every Mormon running received a comparatively large vote. In both Ogden and Salt Lake the city council will be controlled by Mormons. It is probable that the next Legislature will be decidedly Mormon, and that a Mormon will be chosen for United States senator. When Mormons unite political parties should merge into a "Gentile" union. Through such a union it might be possible to defeat Mormonism and drive it out of politics.

THE past week has been crowded with matters of general interest. The Germany-Hayti difficulty has been settled, resulting in the triumph of Germany and the humiliation of Hayti. German aggression in China has become more manifest. Congress has opened and the President's Mes-

(Continued on page 12.)

# The Gospel Messenger.

NASHVILLE, TENN.

J. M. WATSON, EDITOR.

ASSOCIATE EDITORS:

M. F. HARMON, O. P. SPIEGEL.

SUBSCRIPTION \$1.00 A YEAR.

NASHVILLE, TENN., DEC. 16, 1897.

## FORWARD!

The rational and systematic concert of action among disciples of Christ in the effort to obey the command of the Saviour: "Go ye into all the world and preach the gospel to every creature," is succeeding. Our brethren who are in this work are sending out missionaries, establishing new congregations, building new church houses, helping the weak and bringing many hearts into the light of the great salvation. This work is winning new friends everywhere. The recent great convention in Birmingham illustrates the progress that is being made in the South.

This work has its critics, of course. What good thing is without critics? The best men in the world are criticised. The noblest institutions and most heroic deeds among men are criticised. Nature is criticised. The love of Christ and the goodness of God are criticised. But, should we stand abashed at criticism we should be forever covered with confusion. Any body may be a critic. It takes neither brains, education nor piety to criticise. Opposition to our work, however, is growing less. It is doing us little harm, even now. Jesus said: "By their fruits ye shall know them."

Read the following and then apply this scripture:

1. Who are supporting more than two hundred missionaries in foreign lands? Our co-operative brethren and sisters.
2. Who are sending out and supporting hundreds of missionaries in America? Our co-operative brethren and sisters.
3. Who are supplementing hundreds of weak churches and helping them to independence? Our co-operative brethren and sisters.
4. Who are helping hundreds of weak and houseless congregations into buildings of their own? Our co-operative brethren and sisters.
5. Who are supporting a number of Bible chairs to teach young men and women the Word of God? Our co-operative brethren and sisters.
6. Who are seeking with their money and brains to educate and

christianize the negro? Our co-operative brethren and sisters.

7. Who are seeking to comfort and support superannuated preachers and their families in this country? Our co-operative brethren and sisters.

8. Who are systematically training the hearts of the children into missionary sentiments and work? Our co-operative brethren and sisters.

9. Who are systematically training their young people into active work in the church? Our co-operative brethren and sisters.

10. Who are thundering the great commission into the hearts of the people and persuading them to obey it with their money, brains and time? Our co-operative brethren and sisters.

11. Who believe in quarreling never and doing ever? Our co-operative brethren and sisters.

12. Who believe in "New Testament Christianity" strong enough to put their brains, time and money together to preach it in every state, in all the nation, in foreign lands and throughout the whole earth? Our co-operative brethren and sisters.

These facts are incontrovertible. The bitterest enemies of this work cannot deny them. What more could we ask, in argument, than their concession? *Let us go forward.* W.

## THE ALABAMA CONVENTION.

It was by far the best and most hopeful ever held in Alabama.

Monday night Dec., 6th, a large audience was present to hear M. D. Clubb, of Chattanooga and Dr. A. C. Henry of Alabama; they both being unavoidably prevented from coming the first day. E. V. Spicer conducted a brief symposium on "Why we Come Here?" which was participated in by L. A. Dale, M. F. Harmon, S. P. Spiegel, W. E. Zimmerman, Thos. Walker and others.

Tuesday morning, after a warm welcome by G. R. Harsh, response by L. A. Dale and President's address by D. D. Updegraff, Bro. B. F. Manire, of Mississippi, delivered a grand sermon on "Why Should we Have Conventions?" As we have his manuscript to give to our readers I shall say nothing as to its high and scriptural character here. It was well received.

S. P. Spiegel delivered an able address on "A much Neglected Commandment." He declared music to be one of our most shamefully neglected commandments in all of our churches.

"Should we help the Negro? If so, How?" by C. C. Smith, was declared by all present the very best presentation ever heard on the subject. The

solos of Misses Montgomery and Scholar were happily rendered and well received, as well our all of the convention music.

"Our Plea," by E. V. Spicer was a vigorous presentation of the first principles as presented by disciples. Could our weaker brethren have heard it, they no doubt would have changed their convictions as to our having left the Bible doctrine.

In the absence, to the regret of all, of Bro. J. J. Irvine, Bro. A. McLean took us all on "A Tour Around the World." Every one who knows anything knows that A. McLean is one of the biggest and best men on earth, and authority on missions.

M. F. Harmon told us about "Good Literature," specifying to some extent. Of course he said that at least all Southern disciples should read the GOSPEL MESSENGER.

The State Evangelist made his report. It showed gains every way over former years. Total receipts during the year, including the tent and educational funds, and amount received from the American Christian Missionary Society, was \$1,900. The disbursements for the year, including salaries to singers and preachers, railroad fare, postage, stationary, printing, tracts, a fine new Gospel tent, etc., amounted to \$1,900. Sermons by those sustained in part or in whole from this fund, about 700. Additions about 300. In 1894 when I began work as State Evangelist, we raised about \$400; in '95 about \$900; in '96 about \$1,100; in '97 about \$1,900. How is this for financial growth? Then eight churches gave; now thirty-two are giving. Are we going forward or backward? Judge ye by these figures.

J. A. Lord, of Cincinnati, O., gave one of his great sermons on Home Missions. Brethren, I have heard Lord for years and I have never heard him say anything or write anything yet that was not good. He is one of our greatest men.

J. E. Spiegel presented "Our Needs" in a forcible manner, which we hope soon to publish. "The Lord's Plan" by Bro. W. H. Winds was full of common sense and scripture. In a nutshell the Lord's plan, said the speaker is "to love with all your heart and work with all your night."

The father of Ministerial Relief, A. M. Atkinson, of Wabash, Ind., made a fine impression for good on our convention.

One of the great sermons of the convention was R. Lin Cave's on Christ's drawing power. Bro. Cave is a giant among men. No more pious man can be found. He stands at the head of one of the greatest

universities of this country. He charmed his entire audience.

E. V. Spicer called for pledges for state work and in a few moments there were \$950 in cash and good pledges taken. In '94 there were, at the convention, \$175; in '95, \$360; in '96, \$485; in '97, \$950. How is that for progress, brethren?

The "C. W. B. M. hour" was a great success. As I hope to have one of the sisters write this up, I shall only say that it would be almost, if not quite, an impossibility to find four sisters in any one state who could prepare and present four addresses equal to those of Sisters Kerr, Vanhook, Harry, Griffith and Harsh. C. C. Smith's address on "Jamaica" was great. Seldom have I heard an address on a foreign country so impressive and one which I could contain so well.

H. J. Brazelton's address on "The Sunday School" was carefully prepared and ably presented. L. A. Dale, in his address on "Christian Endeavor" showed that he was master of his subject and won a warm place in the hearts of all.

Miss Mamie Osborn taught a "Primary class" in Sunday school, and showed her skill in the management and training of children. Many were her well deserved compliments.

One of our richest treats were the addresses of two of our Selma little sisters, Misses Eunice Varnon and Allie Eddy: the former on, "The Junior C. E.;" the latter, "How We Conduct our Junior C. E.;" They completely won the hearts of all. What the Junior Endeavor did for them it will do for others if it only has a chance.

R. Lin Cave held up a high and scriptural "Christian Ministry" in his last sermon. We young preachers shall never forget it. J. A. Lord's last sermon on the freedom of the truth ought to be published over the whole earth.

All regretted that M. D. Clubb and W. M. Taylor of Chattanooga got in too late for their regular place on the program, and more so because the program was so full, and all on it were present, so they did not have a fair chance to do good, but we all got to see them and we all love them. Bro. Bernard was unavoidably kept away, but sent his speech to be read. While it was crowded out we hope to have all of our readers see it soon.

J. A. Branch made a fine report of his year's work. Thus has passed into history the greatest convention of disciples ever held in Alabama. We are so thankful to Bros. Clubb, Taylor, Lord, Cave, Smith, Atkinson, Harmon, McLean, and many others,

including the "grand old man" of Mississippi for helping to make our convention so enjoyable.

Bro. S. S. Landrum seemed to enjoy our convention to his fullest. In fact he did not come the last night. I think he feared he could not contain it all! We were all in his fix, but run the risk. A great convention is the result of our so many grand workers, both public and private, both male and female.

The convention was peaceful and joyous throughout. There were only three unkind, harsh words spoken by me. They were, however, spoken privately, thank the Lord. I at once hastened to apologize and beg forgiveness in all humility. If I did not obtain the sin was upon others. I am sure I obtained. Brethren, when the world, the flesh, the devil and all else seems against you it is awfully hard to always be like the Saviour. I try, but I am weak.

The entertainment of the convention was good if "we" did do it. All had dinner and supper together in a hall near the church. I tell you I was proud of my sisters for their success as entertainers.

The daily papers furnished reporters and gave much space. The railroads gave us one and one-third fare for round trip.

Bro. Chas. E. Shultz, of Indiana, was also present and made a good talk before the convention. The year's work was a great success with all of our workers.

The Board for next year is as follows: D. D. Updegraff, Pres., G. R. Harsh, Vice Pres., W. S. Butler, Rec. Sec., T. A. Schooler, Treas., O. P. Spiegel, Cor. Sec., W. E. Allen, T. F. Cheek, Thos. Walker, and R. H. Kerr. Thus you see there are eight successful business men and one preacher. When the Corresponding Secretary is in Selma, he has a quorum. If in Birmingham, he has a quorum. A Board meeting must be held at least once a month. Other as good men are scattered all over the State, but we must not have our Board scattered. That has heretofore been one trouble. In convention all disciples have a voice, but during the year our Executive Committee or Board must be in touch with each other.

There was much discussion as to my plans for 1898. Some thought I intended to give up work in the State altogether. I fully explained and all seemed to realize the wisdom of my course. Here it is in brief: Our cities are awfully neglected. Montgomery with 40,000 people, a little, almost unknown church of Christ a mile from her center. Mobile with 40,000 people much worse off. Birming-

ham, with 100,000, including her suburbs and adjacent small cities, and only one small, almost (and wholly, to thousands) unknown Church of Christ. Huntsville, Florence, Decatur, Opelika, and dozens of other places need the power of the gospel. What shall we do? My brethren of the convention have always told me to go where and when I thought I could do the most good. During these four years, acting on this freedom (and such freedom I demanded) I have gone to cities, towns and the country, in and out of this State. Oh, the good that has been thus wrought. For years I have made city evangelization a special study. I undertook to put it into practice the winter of '95, but a false brother dragged a chain across my trial, and like a young pup I followed the chain instead of my game. Last winter a month was spent in Montgomery and proved a great success. But one month serves only as a starter. It takes months and years to establish the cause in a large wicked city. So acting still under this freedom, with my heavenly Father to lead me, and having received the assurance of a universal call to become city evangelist, minister, preacher or pastor of the Birmingham church, it seemed to me the opportunity of my life to put into practice my theory on city evangelization, as I already live in Birmingham. So I made the church a proposition like this: Said I: If you will pay off your church debt and other debts, so as to fulfill the scripture, "Owe no man anything;" and leave this little, one-sided, out-of-the-way church house, get up into the city where folks can find us, I will begin with you for all I am able, January first, 1898, for the establishment of the primitive order of things in this entire region round about. They accepted. They paid off all indebtedness, went into the heart of the city and rented the finest auditorium that could be found. No church in the city is ahead of it for comfort, or standing.

Now, brethren, the State Board would pay me for doing this work, or back out from plans hitherto carried out. But if we can raise \$1,500 or \$2,000 this year, (and we ought to raise \$2,500) why not let me get my support wholly from Birmingham disciples, and use this other money in supplementing a good man in Montgomery, Mobile and other cities, and throughout the country? None of our men are more than half paid. Why not employ them for one to three months evangelization, and supplement a city preacher in our larger cities? We

(Continued on page 10.)

## EVANGELISTIC DEPARTMENT.

### PREACHING WHAT?

The Bible centers in Christ. The Jewish scriptures, with their types and shadows, their promises and prophecies, anticipate him. The gospel is but a narrative of the facts of his life and his relations to God and humanity. Take Christ out of the Book and we have nothing left. The facts to be believed, commandments to be obeyed, promises and hopes to be enjoyed, all center in him and are significant because of him. This limits the scope of gospel preaching. The revealed truth must be the message of the Christian ministry, not philosophical or speculative opinions. This centers in Christ in whom we find the solution of man's character and destiny. Christ, God's ideal man, is the expression of infinite love and satisfies the longings of the human soul.

To this end, as presenting the Christ of God to a dying world and therein meeting the deepest wants of men and procuring a salvation from sin as well as out of sin, the Jewish scriptures were made subservient, (John 5: 39; Acts 2: 16-21, 25-28, 34, 35; 3: 22-26; 17: 2-4, 11.) and all apostolic preaching contributed. From this standpoint they could not be moved. Peter's sermon on Pentecost presented a crucified, but risen and exalted Lord and Christ, (Acts 2: 22-36.) and Christ was his theme at the home of Cornelius. (Acts 10: 34-43.) Philip preached Christ to the Samaritans and to the eunuch. (Acts 8: 5, 35.) Paul, after his conversion, immediately preached Christ in the synagogues of Damascus. (Acts 9: 20.)

Again Paul says: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." (I. Cor. 15: 1-4.) To these same Corinthians he said: "I determined not to know anything among you, save Jesus Christ and him crucified." (I. Cor. 2: 2.) He, therefore, could not appreciate their divisions, why some would say "I am of Paul," or "I am of Apollos" or "I am of Cephas." He had preached Christ, in whom they had believed, as their crucified, but risen Lord, and that by his authority they had been buried with him by baptism, thus putting on Christ. They were therefore only Christians. To preach Christ then, makes only Christians, no more, no less. The Church was divided because men advanced their ideas, their opinions, their creeds, and it is divided to-day for the same reason.

May we ever strive to present and exalt the living Christ, who is the head of the body, the Church, and make only Christians, thus contributing to effect an answer to our Saviour's prayer.  
W. J. SHELBURNE.

### STEVENS' PARAGRAPHS.

I would rather be a stark naked fool, than to have the habit fastened upon me of ever appearing silly.

I have had thirty-two additions in the last twenty-five days, twenty-four at Adamsville, Tenn., and eight at Selmer, Tenn. As whys and wherefores are now unwelcome stuff in newspaper offices I will leave you to guess whether we had bad weather, much prejudice, etc. to contend with.

Nor will I tell you whether we had good music nor how many instruments we used. No, and I will not tell you whether Sister Eva Crowder is still helping in the meetings with her cornet. These meeting reports must be "short" in order to let in Bro. Burton's "Bible Reading Course" and other pithy matter of that kind.

No, nor have I room to tell you about that woman at Selmer who tore a sermon in two, in the middle, by shouting, nor will I tell you whether I said a word about it or not, for these meeting reports must be short. Yes, and again, I can't tell you about that kerosine lamp falling, full of oil and afire, with a house full of people. I can't tell you whether it did any damage or not, for these meeting reports are so uninteresting.

I would like to tell you what Adamsville, Tenn. Church is going to do inside of a year, and I would love to tell you about Bro. G. W. Sipes at Adamsville, and about what a good home and good wife he has, and how I staid there during the meeting, and how Sister Eva staid at Bro. Alexander's, but I must be brief, these reports from evangelists must be "to the point" for they are so uninteresting to the readers. Indeed the *Christian Evangelist* has about quit reporting meetings. It has cut its reports so short that an evangelist who thinks anything of himself or his work, will not report through it. If our evangelists ever report anything else much, or tell the whys and wherefores of meetings, they will either have to change the present sentiment, or start a paper called "the National Reporter" or some such thing. The old-time way of "blowing the fire" throughout the brotherhood by telling all about meetings has about passed away. But let it go, I have no kick to make. One way will do me as well as another.

Grandmother Sterr died at Selmer, Tenn. on the 9th inst. She was the mother-in-law of Bro. R. D. Anderson, who is county clerk of McNairy County. She was a grand old saint of God, and will

be much missed by those who knew her and especially by Bro. Anderson's family, in which she made her home during her declining years. 'Tis sad to see this old type of Christian motherhood passing out through the shadows, but thank God, beyond the river they will draw the drapery of eternal love-light about them and live forever.

The GOSPEL MESSENGER is the paper for the Southern people. 'Tis useless for me to speak of its virtues, we all know that it is what we want. Nor am I uneasy about its policy. I do not entertain the fears that some do, in regard to its becoming weak-kneed and not standing out squarely against sects and sectism.

When I want to take the hide off of a sectarian bigot I will do it, right in the columns of the GOSPEL MESSENGER, and there is not a man in the brotherhood who would say "Amen" sooner than J. M. Watson.

I recently closed a meeting at—; one of the local pastors was eloquently reticent while I was in town, but exuded a little green foam from his sanctified lips on the next Sunday after I left. He repeated the old shelf-worn, traditional yarn, gallowssed expression: "I would as soon be caught stealing a sheep as proselyting from other denominations." If a man knew how perfectly little an expression like this sounded from this pulpit, he would go off and hire a cross-eyed negro boy to kick him in a minor key. Such a man is a "whine baby" and so little that he could dance on the thumb nail of a well-rounded Christian preacher.

The writer has been absent from the MESSENGER columns for two weeks, but hopes to moralize on things generally and nothing particularly from this time on. No one is responsible for these paragraphs except the one who writes them. If he should write something injurious to himself—something that would better adorn a waste basket than a newspaper, remember that this is no more than he has always been doing—he is simply keeping up his record. He doesn't like some things he writes any better than you do.

But he is a tall man, six feet and one inch, and all his readers know that tall buildings are generally poorly furnished in the upper story.

Winter has come, but still the calls for meetings are almost daily coming in. Brethren, I am bound to take some pledges or else our work will get in debt. I love to hold meetings. I despise to take pledges, and yet, it must be done. I will have to spend January at least in raising some money. If every reader of this paragraph would sit right down and remit to Miss Hallie Cozine, Meridian, Miss., all that he or she was able to give to our

State Work, I would put in January and February in meetings. Don't wait for her to write you, but send the money as a free will offering.

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SHERMAN, MISSISSIPPI.

The second Lord's day in November, I filled my regular appointment at Caledonia, Lowdnes County, Miss. Good audiences day and night. The church there was jubilant over the successful meeting held by our Evangelist, Brother Stevens. The first time in all my life, I found the young members, male and female, hard at work in the Master's vineyard. Leading in the song service, prayer meetings Lord's day meetings, etc. 'Twas really soul-inspiring to witness such zeal and enthusiasm in the young. Visited the home so recently saddened by the death of good old Bro. McKissick, found Sister M. and one of her daughters down with slow fever. Our sincere prayers go out in behalf of this grief stricken family. I love to preach at Caledonia. I love her people. The third Lord's day I made my regular visit to Potts Camp. At this place I have been preaching this year, and will here say, I was never better treated, with few exceptions, by any people in my life, than by the good people of Potts Camp; the young people especially, whom to know is but to love. This church is weak both in numbers and finance, but they can, and by the grace of God they shall have preaching another year, they having called the writer again. Will begin a meeting the 13th inst. at Cherokee, Miss., a place that our preachers have never been, so far as I know, and of course is destitute, and I go at my own charges. All that want fellowship in this work can have it by enclosing contribution to J. L. Smart, Sherman, Miss., who will thankfully receive it, and duly acknowledge same in MESSENGER. The church here (Sherman) has not as yet received a preacher for next year. More anon, J. L. SMART.

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HEMINGWAY, MISSISSIPPI.

As I have written nothing for the MESSENGER this year, I will now send a report of my work. I have been preaching for four churches or rather three churches and a mission point; have held four meetings with eighty-one additions. I leave my present field and will give all of my time to the church at Abbots, Miss., beginning the first Lord's day in January. The brethren at my mission point have erected a beautiful little house of worship, and at my last appointment I ardoned elders and deacons. They are now able to have preaching once each month. I am very sorry to leave my field of labor as I have learned to love all of the good people very much. May the richest blessings of God rest and abide with them is my prayer.

Yours for Christ,

R. D. SHULTS.

## BOYS MAKE MEN.

When you see a ragged urchin  
 Standing wistful in the street,  
 With torn hat and kneeless trousers,  
 Dirty face and bare, red feet,  
 Pass not by the child unheeding;  
 Smile upon him. Mark me, when  
 He grows old he'll not forget it;  
 For remember, boys make men.

Have you never seen a grandsire,  
 With his eyes aglow with joy,  
 Bring to mind some act of kindness—  
 Something said to him, a boy?  
 Or relate some slight or coldness  
 With a brow all clouded, when  
 He recalled some heart too thoughtless  
 To remember boys make men.

Let us try to add some pleasure  
 To the life of every boy;  
 For each child needs tender interest  
 In its sorrow and its joy.  
 Call your boys home by its brightness;  
 They avoid the household when  
 It is cheerless with unkindness;  
 For remember, boys make men.—*Selected.*

## HARRIMAN NOTES.

Brother Haddock is still with us and the interest of the meeting is still growing. The town seems to be astonished at a church that would "hold a meeting all winter." Our religious neighbors are very anxious about the church going to such an expense keeping an extra preacher so long. How economical people do get sometimes! One good brother, being so anxious about the close, has thought to stop us by challenging for a public discussion. But we are just going on preaching the old Jerusalem gospel, saying to him: "Just keep sweet, brother, till we get ready to close our meeting, and then we will have time to notice your challenge."

The challenge comes from one Prof. Tendell D.D., a Professor in the A. T. University. He is a Baptist preacher, the editor of the *East Tennessee Baptist*, and what is called a "big gun." There have been thirty-two additions. Pray for us brethren, that we may gather the harvest that is whitening for the reaper.

J. E. STUART.

A MISSIONARY in Japan gives this experience: "A few days ago I climbed up a steep hill crowned with an old temple, now showing, by its state, that the palmy days in the belief of the many gods of Shintoism are gone. As I noted the fallen pillars I rejoiced: but, on my way down, I met a party of pilgrims going to the shrine. I entered into conversation with their guide, an old woman. Said I: 'It is a sad thing that you do not know the only true God and worship him, who made all things,

who dwells not in temples made with hands.' She knew nothing about the way of salvation. As I told it to her she said repeatedly, 'What a blessed thing!' And when I told her of the death and resurrection of Jesus, her excitement reached a climax. 'What,' she said, 'is the name of Him who rose from the dead?' I said, 'The Lord Jesus'

"At this moment the rest of the party came in sight—we had hitherto been alone—and she began to beckon with her hands to them, and cry out, 'Quick, quick! blessed news—news that we never heard before.'"—*Selected.*

## A RIPE FIELD.

Bro. John Bull, one of our Kansas preachers, commended by the American Christian Missionary Society, visited his old home in Quebec, Canada. After visiting among his friends he began preaching in a parlor in a country place where he was reared as a boy, a member of the Friends Church. As the result of a few days preaching he has baptized eight persons from that little parlor meeting. One of the others was an earnest Episcopalian lady and he says, "She was very angry when she heard me preach; so angry that she could not sleep, and so she took her Bible to prove that things I had preached were untrue, but instead her Bible proved that I had spoken the truth. Several have spoken of the wonderful change that has come to her. There is also persecution and evil speaking over my work."

Your brother,

JOHN BULL.

This reads like a chapter from the history of some of our pioneer preachers. It shows that there is a ripe field in Quebec for the simple gospel of the New Testament if the American Christian Missionary Society only had money enough to support an evangelist or two in that region.

BENJ. L. SMITH.

Y. M. C. A. Bldg., Cincinnati, O.

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

Contributing.	1896.	1897.	Gain.
Churches . . . . .	9 . . . . .	7 . . . . .	Loss 2
Sunday schools . . . . .	4 . . . . .	10 . . . . .	6
Endeavor Societies . . . . .	8 . . . . .	6 . . . . .	Loss 2
Individuals . . . . .	8 . . . . .	17 . . . . .	9
Amount	\$282.89	903.64	\$621.25

Of the \$903.64, \$500 were received on the "Annuity Plan." There was a gain of \$121.25 in the regular receipts. The individual contributors have been doing well for the past two months. We hope they may keep up their interest. It is about three months yet until the March offering; in the meantime the missionaries must be paid.

Box 750, Cincinnati, Ohio. F. M. RAINS, Treas.

WHAT THE AMERICAN CHRISTIAN MISSIONARY SOCIETY IS DOING.

The Acting Board of the American Christian Missionary Society is arranging for an evangelist to go into New England under the joint support of the General Board and the New England Board, to preach the gospel in that field.

The Board has under consideration the earnest call of Washington for an appropriation of \$500, which will keep two evangelists at work in that field. It is hoped that an early response can be made to this cry.

The Board has under consideration also the call of California for help in connection with the State Board, to keep the work going there.

An appropriation was made to the State Board of Minnesota to unite with them in supporting the missionary work of their State.

An appropriation was made to Wisconsin in order that the work might be kept going in that State.

The Board voted to unite with the Philadelphia City Board of Missions to support work in the City of Philadelphia.

An appropriation was made to support R. H. Bolton as missionary at Everett, Mass., in connection with the New England Board.

An appropriation was made to unite with the State Board of Arkansas to continue mission work within the State and also to unite with the Southwest District of Arkansas to support a district evangelist.

An appropriation was made to the State Board of West Virginia, by which an evangelist should be maintained in connection with the State Board of that State.

The Acting Board has appropriated more money for the coming year than ever before in the history of the Society, relying on the churches for help in this enlargement of the work. An earnest effort is being made to raise \$100,000 for Home Missions. The ripe field of America is ready for the harvest.

BENJ. L. SMITH, *Cor. Sec.*

Y. M. C. A. Bldg., Cincinnati, O.

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## ORIGINAL CONTRIBUTIONS.

### CHRISTIANS, OR DISCIPLES OF CHRIST.

This people, numbering a million souls, plead for the union of all Christians, to the end that the world may be evangelized. To secure this they teach that there must be a return to the principles and practice of the Apostolic Age according to the axiom: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." The following brief synopsis comprehends substantially the conclusions arrived at in the application of the above axiom.

1—That the Holy Scriptures of the Old and New Testaments are the inspired word of God, and that they are all-sufficient as a rule of faith. Hence all human creeds as tests of fellowship and bonds of communion are rejected, seeing that they cause and perpetuate division.

2—That there is one God, the Father, who created and sustains all things.

3—That Jesus was God manifest in the flesh; that he died for our sins and arose again for our justification; that he ascended to heaven where he ever liveth to make intercession for us.

4.—That the Holy Spirit proceeds from the Father, and that in conversion and sanctification he operates through the truth.

5—That Baptism is the immersion in water of a penitent believer, into the name of the Father, and of the Son, and of the Holy Spirit.

6—That the death of Christ should be commemorated on the first day of every week in the Lord's Supper.

7—That the followers of Christ ought not to wear any names other than those found in the New Testament, such as Christian, Disciple, etc.

8—That the Church consists of all the regenerate, and that these constitute one flock even as there is but one Shepherd. Our Lord prayed for the union of his followers that the world might believe. The Apostles urged the Church to keep the unity of the spirit in the bond of peace. Hence, sectarianism and denominationalism are necessarily unscriptural and essentially evil.

9—That in the Christian system Christ is central and supreme. Christ himself is preached as the only Saviour of sinners and the only head of the Church, hence, we call no man master; neither Paul, nor Apollos, nor Cephas, nor Luther, nor Calvin, nor Wesley, nor Campbell; according as it is written "he that glorieth let him glory in the Lord."

10—It is confidently believed that the position herein set forth is scriptural and catholic, and the only practical basis for the union of all Christians. With a return to Apostolic principles and practices, the divisions which are now the shame and weakness of the Church would cease to exist, and the one

great barrier to the speedy and complete evangelization of the world would be abolished. The men and means now needed to maintain sectarian and denominational establishments could be used in the regions beyond. A united church would be irresistible, and in a single generation could carry the gospel to every kindred, and tribe, and people, and tongue, on the globe. Our Lord's prayer would be answered, and the world would believe. This is a matter of supreme moment, and no denominational associations, however sacred, and no vested interests ought to be allowed to stand, for a single instant, in the way of its consummation. J. H. HARDIN.

### FELLOWSHIP.

(Continued from last issue.)

In our last article we saw some of the fellowship that we as members of the whole body may share in. Paul, in his day, thanked God for the *fellowship* that the saints at Philippi had with him in the furtherance of the gospel. The bishops and ministers also at that place *participated* in this spreading of the word of life (Phil. 1:1-5). It would be unwise to suppose that the local congregation here or elsewhere was shut-up to *the necessity* of preaching the gospel by itself. The whole church, which is the ground and pillar of the truth, needs for its own sake, for the sake of the truth and on account of the magnitude of the work, to have fellowship or *co-operation*, in spreading the kingdom to the ends of the earth. Every tribe and nation must hear the gospel. The gospel must be preached in every tongue, dialect and language. The so-called "Lord's Plan" of a few years ago is now a thing that aids, and its folly will go to make up a part of the history of the Church that she made while not a few assumed many things that the Scriptures are silent on. Says one:

"It seems to me that much that has been written has been illogical, and much that has been spoken but little better than loose and ill-considered declamation. Those who have antagonized Missionary societies have, as a general rule, quietly *assumed* that there is such a thing as 'The Lord's Plan,' with full details as to methods, for spreading the gospel, revealed in the New Testament; and, as Missionary Societies [and such like] are not found therein, they therefore conclude they must be anti-Scriptural."

. . . But observe "The obligation is upon those who thus contend, to prove by a careful induction of the *recorded facts* that there is such a plan, with details and specifications as to methods, developed or evolved, and *what it is*. This has never been done, or so far as I have seen, even attempted." He who will study the "recorded facts" in the history of Missionary work as found in the New Testament Scriptures, must necessarily come to the conclusion, "that no logical induction of the facts of the record with careful division of the same into

their proper categories, can ever demonstrate the existence of any such plan with authorized or authoritative details of methods, with limitations to these. Hence, that in these matters of method and detail, God has left his children free to use any methods which, according to their 'sanctified common sense,' the exigencies of the times demand; *provided only*, that no method must be adopted which contradicts any principle of righteousness contained in the divine 'Law of Liberty.'"—(J. H. Roulhac in his printed address, "The Lord's Plan.")

In the last conclusion the brotherhood concur when the work of organized institutions such as orphans' and widows' homes, Bible colleges, religious publications for spreading the glad tidings, etc., is in evidence. Why make an exception in the case of Missionary and other strictly religious and moral societies?

The "Elam-Minton discussion" is yet fresh in the minds of many. Since it closed I have seen, as it seems to me, a complete, primary and convincing statement of *the principle involved*, made by our own J. W. Gant. One need not be a logician in any *technical sense* to see the force of the argument. Note well, "Good the more communicated abundant grows" is the philosophy of truth-seekers and they who would disseminate it. "That any number of congregations have a scriptural right to co-operate for the spread of the gospel is admitted by all. This is based upon the rights of each individual congregation. So far as mission work is concerned, it is self-evident that no less rights belong to a plurality of congregations co-operating than to any one of them. *The principle of right or wrong is not involved in the co-operation, [THE FELLOWSHIP] but the thing to be done.* . . . Co-operation is right or wrong as the thing to be done is right or wrong." See? All unscriptural or anti-scriptural *fellowships* are wrong, sinful, and on that account to be avoided: (1 Cor. 10:20; 2 Cor. 6: 14-18; Eph. 5: 3-12.)

Again. "Underlying co-operation of any kind are the rights of the individual. The same principle is involved as in church co-operation. Has a Christian any right to do missionary work apart from the congregation of which he is a member? Has a Christian a right to send a contribution, without sending it through the congregation of which he is a member, to any missionary, home or foreign? Has a Christian who may attend a protracted meeting from home, without consulting his congregation, the scriptural right to contribute to the support of said meeting? . . . If these things are wrong, every one of our preachers and newspaper men are wrong. If these things are right, individual co-operation is right, for the reason already stated. The principle involved is not in the co-operation, but in the thing done. This principle is in harmony with human law, common sense and the

Bible. If it is the duty of A. to preach, and the duty of B. as an individual to contribute to his support, certainly C., or any number of Christians, may co-operate with him in the support of A." See it?

Once again. "A. goes as a missionary to Japan. B. publishes a newspaper and appeals to the brethren in behalf of A's mission. As a result the mission is sustained by individual contributions. In other words, B. has secured the co-operation [i. e. the fellowship] of enough brethren to accomplish the object. I say Amen to B's work, but can you call it *church co-operation*? This is one method of co-operating."

But again: "Suppose that these brethren who supported B's mission, say for 1896, should convene (this would be a convention,) at same appointed time and place, and agree to continue their work in Japan another year, what would be the difference in principle between these two methods of work? The logic that will sound the death knell of the latter, will certainly bury the former." This form of argument is known by logicians and mathematicians as the *reductio ad absurdum*, not the *argumentum ad hominum*. Many propositions are demonstrable by their form of reasoning. It means "reducing a position to an absurdity." The French "*absurde*" means inconsistent with reason, or the plain dictates of common sense. (See Webster on the term "absurd.") Now "since it would be absurd and fatal to the Church to adopt a principle that would cut off the Sunday school, Bible schools, religious papers, &c., it would be absurd to claim the society wrong which exists on the same principles." See? Read I. Peter 3: 15.

JAMES H. BROOKS.

#### BIBLE TERMS.

Here is a handy table which it would be well for you to copy for reference in your Bible studies:

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A cab was three pints.—*Christian World*.

## REPORTS FROM THE CHURCHES.

### SOUTH KENTUCKY.

**NEW LIBERTY:** We have closed the most successful meeting that has been held here for twenty years. Twenty-six were added during the meeting and one confessed his faith in Christ at our last regular service, making twenty-seven in all. I began my work here last April, and since that time there have been about forty accessions to the congregation. The members tell me this is more than has been added in the last fifteen years, altogether. When I began my ministry here I was very much discouraged by the members. They said no one for many years had been able to accomplish anything here, and therefore they knew I could not. The Sunday school numbered from fifteen to twenty then, and at our last meeting between sixty and seventy-five were present. The congregation has just purchased a fine organ, which is the first one the church has ever owned, and it is one of the oldest churches in the State of Kentucky. I accepted a call a few months ago to preach for the church at Ponce City, Oklahoma Territory, but the congregation has decided that I shall not leave here under any consideration, so the elders have written asking the congregation at Ponce City to release me.

W. H. ALFORD.

New Liberty, Ky.  
Elders Christian Church,  
Ponce City, O. T.,

**DEAR BRETHREN:** We write to ask you to release W. H. Alford from the engagement which he has made to preach for you this coming year. Brother Alford became a little discouraged here because the field seemed small, and he was anxious to go to a new country where his scope would be unlimited. We all appreciate him very highly, and greatly desire that he shall continue to labor with us. He has done a grand work in the seven months that he has been with us, and we feel that there are still greater things in store for us if he remains. He feels that he is honorably bound to you, but if you will consent to release him he is willing to stay. We have just concluded a two-weeks' meeting, during which twenty-six were added to the church. The young converts came in under the influence of Brother Alford and are very anxious for him to stay. We believe their future usefulness will depend largely upon his remaining. There are many good young preachers still unemployed for 1898, who will do you fine work and meet your demands, while for us to make a change now would be very disastrous, and might destroy all the good that has been accomplished. Now, brethren, won't you give your consent that he shall stay? We are sure you love the cause too well to insist on our getting a stranger

just at this juncture. May you realize that in releasing W. H. Alford from his engagement you are doing a good deed and aiding the cause here more than words can tell. May God bless and prosper you.

JAMES HUNT,  
GEORGE CRAIG, } Elders.

### MISSISSIPPI.

**CARROLTON:** We have no church at Carrolton and I am the only member, but some good brother who has the courage to brave the lion might awake some interest here. We have a splendid membership at Black Hawk, in this county and regular preaching.

E. G. HARRIS,  
*Editor Democrat.*

### THE CHILDREN'S PARADISE.

In spite of the weather, the sidewalk along the front of Phillips & Buttorff's great big house-furnishing establishment is daily lined with people watching the performances with which these wide-awake advertisers are reminding the public that they have brought to Nashville the largest stock of holiday goods ever gathered under one roof.

These performances are worthy a lengthier description than our space will permit, but we feel constrained to remind the people of the South of the great success that has attended the efforts of this truly Southern institution to bring to our very doors such an array of goods at remarkably low prices which have, until late years, been unobtainable outside of New York City. Not only toys, but wedding, birthday, and anniversary presents of the finest china, most delicately cut glass and dainty pottery have been bought from the most skilled makers in both this continent and Europe and by importation to Nashville direct that costly accumulation of local freights, brokers' commissions and fees are all avoided. So that the finest of these goods are now within the reach of the bulk of our people.

New York brokers have revenue enough and to spare. Let's keep these incidental expenses in the South.

### THE ALABAMA CONVENTION.

(Continued from page 3.)

will certainly be the gainers by such a course. Can you not see that our money will go three times as far? We can make every dollar produce at least two more. Then let us also have a State evangelist if we can get one who can and will do the work. Some thought I opposed having a hold over state evangelist. Not at all. I want one, if we can get him. But I say

until we can get one, and even then in addition to him, let us supplement two or three city evangelists, and evangelists to look after the country during the summer. This method will bring all of our workers into closer touch with our work, and the objection that one man receives all the money will be removed.

So I am not going out of State work. I am still Corresponding Secretary, but am to confine my evangelistic labors to one-fifteenth of Alabama's great population. We want to build in the heart of Birmingham a pure apostolic church of Christ in every particular. Pray for us. Then help us do the same, at the same time, for Montgomery, Mobile and other places. But I will be State Evangelist of Alabama until midnight, Dec. 31, 1897. From then I shall stay for awhile with my devoted Christian wife who has made all the sacrifices which have been made during these four years of loneliness.

Brethren, you know nothing of the sacrifices of separation. It is not right to marry a young woman, take her from a kind Christian home, and then leave her all the time and I do not intend to do it.

And now, have you confidence in me and the other members of your Acting Board? If so, stand by us, and greater victories will yet crown us. I told you four years ago we would succeed. We have. I told you we were going to have an awakening convention. We had a state-shaker and a soul-mover! I tell you now, *State work is not going to fail if you will do your part.*

I have made mistakes through weakness. Forgive me, and pray that I may have increasing strength. I am now at Citronelle, thirty-two miles north of Mobile, in a meeting under the new tent. Only one lone disciple here, and he is not alone, for God is with him. We shall work and pray for a great meeting.

Send all money for State work to my address, Birmingham, Ala., until Dec. 31st.

And now, brethren, I appreciate your unlimited confidence in me as your State Evangelist. I hope to get over the State often to see my friends and brethren. Study carefully my plans and explanations, then write me freely what you think.

We intend to have a State Evangelist, if we can get him, and use all moneys put into our hands for the glory of God, whose we are, and whom we serve, and may he bless us as we love each other, and work together for the salvation of precious souls. Your hopeful servant,

O. P. SPIEGEL.

## MERRY AUTUMN.

It's all a farce—these tales they tell  
About the breezes sighing,  
And moans astir o'er field and dell,  
Because the year is dying.

Such principles are most absurd—  
I care not who first taught 'em;  
There's nothing known to beast or bird  
To make a solemn autumn.

In solemn times when grief holds sway,  
With countenance distressing,  
You'll note the more of black and gray  
Will then be used in dressing.

Now purple tints are all around;  
The sky is blue and mellow;  
And e'en the grasses turn the ground  
From modest green to yellow.

The seed burs all with laughter crack  
On featherweed and jimson;  
And leaves that should be dressed in black  
Are all decked out in crimson.

A butterfly goes winging by;  
A singing bird comes after;  
And nature, all from earth to sky,  
Is bubbling o'er with laughter.

\* \* \* \* \*

Don't talk to me of solemn days  
In autumn's time of splendor,  
Because the sun shows fewer rays,  
And these grow slant and slender.

Why it's the climax of the year—  
The highest time of living!  
Till naturally its bursting cheer  
Just melts into thanksgiving.  
—Paul Lawrence Dunbar.

## EDITORIAL NOTES.

**BROTHER** Kilby Ferguson, long of Mississippi, has accepted the work at Plantersville, Ala., whence he will remove at an early date.

**THE** meeting conducted by Bros. Haddock and Stuart, at Harriman, Tenn., was a great success. The truth has aroused the people, and there is promise of larger things in that city.

**THE** Convention at Henderson, Tenn., this week will be a notable one. The new college will be dedicated and there will be cause for much rejoicing. The work is succeeding. Let us go forward.

**THE** recent meeting at Adamsville, Tenn., conducted by Bro. John A. Stevens, was gratifying in results. Twenty-four were added to the church which was stirred to new life, to increased activity and to brighter hopes.

**NEWSPAPER** reports from Birmingham indicate a great religious gathering in that city. Bro. Spiegel and the faithful brethren have scored great victories in Alabama. The move to supplement a pastor in Montgomery and build up the work in that important city is a wise one. The writer has urged this all along and rejoices to see it approved. A large missionary church in Montgomery will mean much for Alabama. Let us capture the centres of influence, and all other places will become easily accessible.

**BROTHER** R. LIN. CAVE, having stopped off at Nashville on his return from the Birmingham Convention, preached at the Vine Street church upon Sunday evening last. He was greeted by a large audience and his sermon was a powerful presentation of truth, a tender and touching appeal to all hearts present.

**RECENT** reports from the Southern field give promise of brighter days for the cause we are laboring to establish. Our co-operative brethren are succeeding admirably everywhere, the workers are rapidly increasing and results are larger than formerly. The anti-missionary spirit, inactivity and the subterfuge of literalism are appearing more and more in their true light. Indeed, the light is breaking and there is true cause for rejoicing.

## BETHANY C. E. READING COURSE.

## Our Bible Study.

H. L. WILMETH, DIRECTOR.

**LITERATURE.**—Some of our readers are asking for some further helps in the study of the Bible. They desire to know what books will help them to a knowledge of Biblical history and geography. President Zollars, of Hiram, has a convenient little handbook on "Bible Geography," and Prof. Dean of the same school has an "Outline History of the Bible." These books are inexpensive and can be secured from any of our publishing houses. "Evenings with the Bible," by Isaac Errett, furnishes us an interesting series of character sketches of Biblical persons. The most satisfactory "History of the Hebrew People" in small compass is that of Prof. C. F. Kent (*Scribner's*) in two small volumes. The more elaborate work of Prof. Kittel in two volumes (Williams and Norgate) is perhaps the best work accessible to English readers, though Dean Stanley's "History of the Jewish Church," in three volumes is still of value. More thorough students of Biblical geography should have G. A. Smith's "Historical Geography of the Holy Land." These books can be secured by any book dealer.

The family of Jacob showed the natural results of polygamy. The household was divided into two groups, the children of Rachel on the one side, the rest on the other. In Joseph's early years he stood alone, and being the child of the favorite wife he was regarded by his brothers with dislike. This was increased by the marked partiality unwisely shown by Jacob for the boy. Nothing would sooner

bring a child into disfavor with his brothers than to be petted more than they by the parents, and this especially in families where deep cleavage is already caused by polygamy. That there was some boyish conceit bred in Joseph's heart, as the result of this partiality, is shown by the necessity for Jacob's rebuke as the lad boasted of his dreams.

From one point of view the kidnapping of Joseph, his prison experience in Egypt, the journey of the family thither, and the long years of bondage there seem great misfortunes. How much better it would have been if they could all have staid in Canaan and quietly grown into national size as a people without those hard experiences. Yet a more careful view reveals the providential character of those hardships. In no other way could they have been solidified as a people and taught the lessons they needed, save in the school of trouble which in their history Egypt became. They were being prepared for something greater. May it not be that often when we suffer and say, "What have I done?" we should be saying, "For what is God preparing me?"

Literary leaders will find some of the following topics interesting for consideration at the meeting of the circle of members during the present month.

1. The children of Jacob and their characteristics.
2. The providential element in the life of Joseph.
3. Joseph's treatment of his brothers.
4. Egypt in the days of Joseph.
5. The character of Joseph.
6. The bondage in Egypt, its nature and duration.
7. Moses' preparation for his work.
8. The plagues in Egypt.
9. Crossing the Red Sea, and the Song of Moses.
10. Israel's journey to Canaan, a map of study.
11. The law and the Tabernacle.
12. Character of Moses.

## 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.

## DEVOTIONAL DEPARTMENT.

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

## MIDWEEK PRAYER MEETING.

(By Permission of W. S. Broadhurst, Louisville, Ky.)

Date—December 22nd.

Topic—Temperance.

References—Eph. 5: 15-21; 1 Tim. 5: 23; Rom. 12: 1, 2; 1 Cor. 10: 31; 1 Cor. 8: 13; Prov. 20: 1; 1 Tim. 3: 2; 1 Tim. 3: 8; 1 Thess. 5: 7; Dan. 1: 8-16.

Temperance is a broad theme and is very suggestive. We will speak of three phases of the subject in this article, namely: Temperance as regards intoxicating beverages; temperance in managing the temper; and last but not least, temperance in the use of the tongue.

Following are some facts that will furnish you food for reflection in preparing your talks on the first division of the subject: The report of the Treasury Department of the United States for the year ending, June 30, 1892, shows that the number of gallons of liquor consumed by the people of this nation for that one year was 1,114,000,000. A reasonable estimate makes this amount of liquor bring, at the retail price, \$790,000,000.

If this money could be spent for food and clothes, and a division made among 10,000,000 families of workingmen, there would be for each family: 3 3-10 bbl. of flour at \$6.00 per barrel; 3 95-100 tons of coal; two suits of clothing at \$10.00 per suit; 5½ pairs of shoes at \$3.50 per pair, and with all this the people cry "hard times," year in and year out. You never heard one of these great big bloated saloon keepers complain of hard times, did you?

And what would be the vast spiritual blessings if this great amount of money were expended for the necessities of life!

Seventy thousand people die in the United States yearly as a result of this terrible whiskey scourge. The man who drinks to excess has to go to the bar four times: First, before the bar of the saloon; second, before the bar of court; third, before the bars of the jail; fourth, before the bar of God.

It must be admitted that a man without any temper at all would be a poor stick of a man. Temper is an evidence of character. The Saviour must have been greatly aroused when he drove the money changers out of the house of worship. Stephen's great speech to the Jews before they killed him showed that he had considerable metal in his makeup. The

idea is for us to govern our tempers. Have strong convictions, but keep a level head all the time. "Reprove, rebuke, exhort," but do it "with all longsuffering and teaching."

As to temperance in the use of the tongue, it is well to notice the saying of the wise man who expressed the opinion that we should tell just half of what we hear and see for the reason that we have two eyes, two ears, and only one tongue.

The *Winchester (Ky.) Democrat*, in a recent issue, told of a woman in Indiana who was talked to death. She took sick; so many women who had long tongues came to see her and talked so much that she steadily became worse and finally died. The doctors held a post-mortem examination and came to the conclusion that she was actually talked to death. There is not much danger in some Christians talking the life out of such people for the reason that they too seldom visit the sick. But it is possible to talk a church to death. Just let the members begin saying evil things about one another, and let these reports circulate among the people of the world, and you will see how quick the church will cease growing. The members will lose their love for one another and after a brief period the church will be dead.

Intemperance in drink leads to intemperance in the controlling of the emotions, and this leads to intemperance in speech. Let us watch and pray lest we enter into temptation along any of these lines.

## THE LORD'S SUPPER.

## Its Institution. Persons Present.

Some of you belong to a large family circle, some to a small one.

It is interesting to see the members of a large family sit down at the table and begin looking around to see if the others are all there. When we begin to call the roll of apostles who assembled around the noted table, we will first call "Simon Peter!" He answers "present." We are obliged to call his name first so as to keep him quiet while we call the remainder of the roll.

Yes, Simon Peter was there and strange to say he did not give forth any exclamations to show his emotional disposition. If he did have anything in particular to say, the writers do not record it. Probably the reason that Peter did not have much to say on this occasion was because he

had received a lesson from the Saviour at the foot-washing. You doubtless remember that when the Lord was washing his disciples' feet, when he came to Simon Peter, the latter remarked: "Thou shalt never wash my feet." Jesus said: "If I wash thee not, thou hast no part with me." Simon readily submitted to his Lord's will; and now when it comes to the institution of the Supper, Simon humbly holds his peace. Peter was one of those disciples whom the Lord honored. He was with him on the Mount of Transfiguration. He was with him on the night when the mob came to take the Saviour, as well as on other great occasions. In fact Simon Peter was the most prominent of the Lord's personal disciples.

Christ seemed to love emotional dispositions. He did not approve of their occasional sins but he did approve of their liberal traits of character. We have these emotional dispositions with us yet. They may not be as steady in service as some other people, but their hearts can be touched by the sufferings of Christ.

Simon Peter's great heart must have enjoyed the Communion service. Just so now, these great, big, emotional hearts are made to throb when they assemble around the Table of the Lord.

The vulture often soars very high.

He who seeks the ruin of others often finds his own.

He who works for Idleness is always poorly paid.

(Continued from page 1.)

sage is before the people. He favors the speedy annexation of Hawaii, giving the new Spanish ministry an opportunity to carry out its plans with reference to Cuba, a national quarantine and, vaguely, some currency legislation. There are those who approve and those who criticize the Message. It does not impress us as being a very strong document. Hannis Taylor, ex-minister to Spain, strongly condemns the President's Cuban policy and boldly charges conspiracy with the Speaker of the House to prevent such legislation as would give due expression to the sentiments of the people. He holds that Spain's offer of autonomy is a confession of her defeat, that she is only playing for time, and that further delay in recognizing the rights of Cuba will jeopardize our future relations to the Island, as well as lengthen out the suffering and increase the long list of deaths among the defenseless of the Island.

## CHRISTIAN ENDEAVOR DEPARTMENT.

MISS ETHEL STREATOR, EDITOR, CLARKSVILLE, TENN.

## CHRISTMAS MESSAGES.

- Dec. 20. His name, Jesus. Luke 1: 26-38.  
 Dec. 21. The magnificat. Luke 1: 46-55.  
 Dec. 22. The manger. Luke 2: 1-7.  
 Dec. 23. The angel's song. Luke 2: 8-20.  
 Dec. 24. Light and glory. Luke 2: 22-32.  
 Dec. 25. The wise men. Matt. 2: 1-12.  
 Dec. 26. TOPIC. What message did Christmas bring you? Isa. 53: 1-12.

"Glory to God in the highest;" this was the first Christmas greeting; and when the shepherds had seen that which the angels announced they went about glorifying and praising God. They had seen the beginning of Christianity; a tiny beginning, but they did not keep the good news to themselves. Christ had given himself to the world; and they gave the best they had, the tidings of his coming. Wherever, and however, we may spend Christmas, let us not forget to whom the glory belongs, nor forget to give it heartily.

"On earth peace;" peace between nations; peace between men; peace in each man's heart. There can be no better wish for another than that he shall have peace; and that is one of the things which Christ gives. Several years ago the Y. P. S. C. E. of the Christian Church in New Orleans began Christmas day with a sunrise prayer-meeting. It was a glad service, a sort of benediction for the entire day. In one of the brief talks some one suggested that it would be most appropriate of the "Merry Christmas" should give place to "peace be with you." It might seem a little awkward at first to lips that have become accustomed to the lighter greeting, but it is a beautiful idea; and if carried out, would express so much of the true Christmas spirit.

"Good will to men:" God's good will toward men was shown when he gave his son; Christ's good will was shown when he came to suffer and die to save us, and to leave a perfect example to guide us. There is no doubt about our good will to those whom we love: but that is not enough. "If thine enemy hunger, feed him;" and if he is a determined enemy who will allow you to do nothing for him, you can at least wish him well.

"Of the increase of his government there shall be no end." Eighteen centuries have shown how surely it does increase; and more is being done in his name today than ever before. You and I have a part to perform in the spreading of his kingdom; and how are we doing it? Christmas is a time which brings boundless oppor-

tunities for giving happiness and doing good: we have only to take advantage of them.

Christmas giving is a beautiful custom, unless it becomes a mere exchange, "value received;" then there is no beauty in it. The best gifts are those which carry a bit of the giver's individuality; and they become still better when chosen with an eye to the recipient's taste, or needs.

A circle has been formed in the Christian Church, Clarksville, Tenn. to take up the Bethany C. E. Reading Courses. It has fourteen members, some of whom are Endeavorers, and others who are members of the C. W. B. M. auxiliary.

John M. Talley, Secretary of the Mississippi C. E. Union, writes of the work in his State: "Mississippi is known in C. E. work as the 'Baby State,' but the Baby is a big boy now, nearly four years old. We have in Mississippi about fifty-five societies of all denominations. Six of these societies are among the Disciples of Christ. We have the State divided into districts. Each district superintendent is a vicepresident of the State Union and a member of the Executive Committee. Each district holds an annual rally. Much enthusiasm is manifested in these rallies and much good done. Mississippi will be well represented at Nashville, 1898."

"The committee of 1898 will be ready, entirely and abundantly ready, for half a hundred thousand guests or as many more or less as may accept our invitation to 'come away down South in Dixie to Nashville, 1898.'"

But the committee desires the co-operation of every state, territorial, provincial, district, county, and city union on the face of the earth, and of every society in the world. It requests each of these organizations to appoint a committee entitled "the Nashville '98 Committee," the name of whose chairman should be sent to the secretary of our committee, B. G. Alexander, Nashville, Tenn. Mr. Alexander will furnish regularly all necessary information to enable "Nashville '98 Committees" everywhere to discharge their duty, which is primarily to secure the largest possible attendance upon the convention from their own membership. In Tennessee and other Southern States especially we are anxious for the ap-

pointment of these committees. If Tennessee alone in thus organized the next convention will be a great success numerically and otherwise.

But this is not a Tennessee convention more than it is a Mississippi convention, or for that matter the convention in which the whole South is to play the part of host to the welcome thousands whom we hope to greet from the East and North and West and from over the seas July 6-11, 1898. Let "Dixie '98" be the watchword of Southern Endeavorers, and let thronging thousands of young people from the sunny southland assemble in Nashville to meet and greet as their guests the Christian Endeavor hosts who come to test our boasted and famed southern hospitality.

To this end the Committee of '98 asks for a Nashville '98 Committee. Especially in every Southern Endeavor organization from the local society to the State Union. As for as is expedient these committees will be used when they come to Nashville next July: but meanwhile let them devote themselves with one-thing-I-do zeal, to securing a large attendance upon the convention." Ira Landrith, Chairman Committee of '99.

The *Endeavorer*, "the only C. E. paper published in Alabama" according to the little page, is the official organ of the Alabama C. E. Union. It will prove a great help to Christian Endeavor work in Alabama. Wm. P. Taylor, State President, gives this for their watchword during the coming year; "One hundred new societies and one thousand delegates for Nashville '98."

Six bushels of good literature have been distributed during the past six months by the First Presbyterian Endeavorers of Kansas City, Kansas. One of their bright ideas is the placing of this helpful reading matter in the wagons of farmers in from the country on Saturday afternoons.

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## HOME DEPARTMENT.

## TWO SIDES.

"There!" Lizzie hung the garment on a chair beside her and opened her button box, with a pretty businessings.

A few minutes later she danced into the next room with the completed work gracing her slender girlish form, and whirled about for the praises which she felt were well earned.

"Isn't this a pretty jacket, auntie? I flatter myself that it fits as well and is as stylish-looking as if I had hired it made, and I did every stitch of it myself. I didn't really need to do it, I suppose, but one ought to economize all one can in these hard times, Don't you think so?"

Aunt Hannah approved and complimented without stint. She was a firm believer in the cultivation of the domestic arts, and nothing in her visit at her brother's had given her more pleasure than to see her favorite niece busied with her needle.

"If all girls were only as sensible and as handy as Lizzie, we should hear very little about 'useless butterflies,'" she said.

"Yes, I have succeeded so well that I mean to try making my own morning wrappers," said Lizzie, complacently. "I don't have to send those to a regular dressmaker, anyway, and I think I can do them well enough myself. There's a girl who comes to the house to do such things usually. She is a beautiful seamstress and does a great deal of our plain sewing. But I might just as well economize this year."

The last sentence had such a terse and practical sound that Lizzie quite fell in love with it. She decided that she liked to be useful and sensible, and she was just in the mood to lift her brother Jack to the same high plane when she found him sitting on the piazza. Jack was thirteen, and he had not made the jacket he wore, but it was evident he had added several individual touches in course of his morning's ramble in the way of mud, burs, etc. He was searching among the mysteries of his pockets for a missing string, but a bit of candy came to light first and was promptly popped into his mouth.

"Oh, Jack, you extravagant boy; you are nearly always eating candy," laughed Lizzie.

"No, not half the time," said Jack, pursuing his search.

"But you must spend nearly all your pocket money for it, I am sure."

"Well, I don't eat it all," answered Jack, hesitating a little; "I give it 'round to the other fellows."

"Worse and worse!" exclaimed Lizzie, reprovingly. "Why, Jack, it's dreadfully wasteful to buy things that you don't want."

"Maybe it is, but I can't help it," said Jack, ruefully. "The poor little beggar that sells it looks so forlorn—a little, crippled chap, sitting at his stand on the street corner, all the cold, rainy days this fall, and not selling enough to keep a bird alive. Times are hard, you know, and people don't spend much money for such stuff these days. I've seen him sit there and wait—sort of watching out of the corner of his eyes, all the people that came down the street, hoping they'd stop, and every one going by—till I couldn't stand it. Yes, I do spend my money there, and I wish I had more. Say, Sis, you ought to know him. He's a brother of that Jennie Mills, who sews for us. They must have a rough time of it, for there are several younger children, and only those two to earn anything, so Jimmie says. He owned that it had been pretty hard this year, though he's a brave youngster, too, and not given to whining. Wish I was a big capitalist with lots of mills, and I tell you I'd give folks work. You wouldn't catch me shutting down the minute I was likely to lose a penny."

Lizzie did not deliver her lecture on economy. Instead, she went slowly up to her room, put on her hat, and set off to the narrow street where Jennie Mills lived. It was very easy to induce that young woman to come and make wrappers. She acknowledged that "business was rather dull," and said she could come as soon as Miss Lizzie wished and stay as long as she was needed. The brightening of her face and that of her worn mother told plainly enough how much the offered employment meant to them.

"And to think how superior and self-satisfied I felt over my plan of depriving them of it!" said Lizzie, when she reached her own room once more. "Dear me if we could only get high enough up to look at them from the other side, I suspect a good many of our pet virtues would show so twisted that we could not recognize them. Yet all this week that guide-board has been hanging on my wall and trying to show me the right way."

She glanced at an illuminated text which bore the words: "Look not every man on his own things, but every man also on the things of others."—*Forward.*

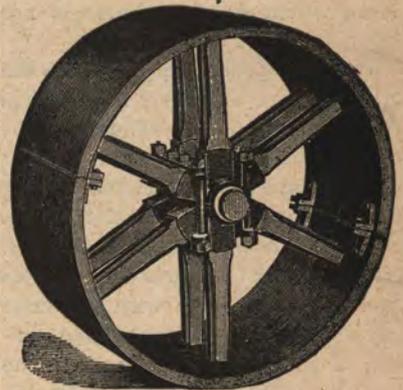
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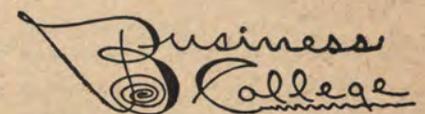
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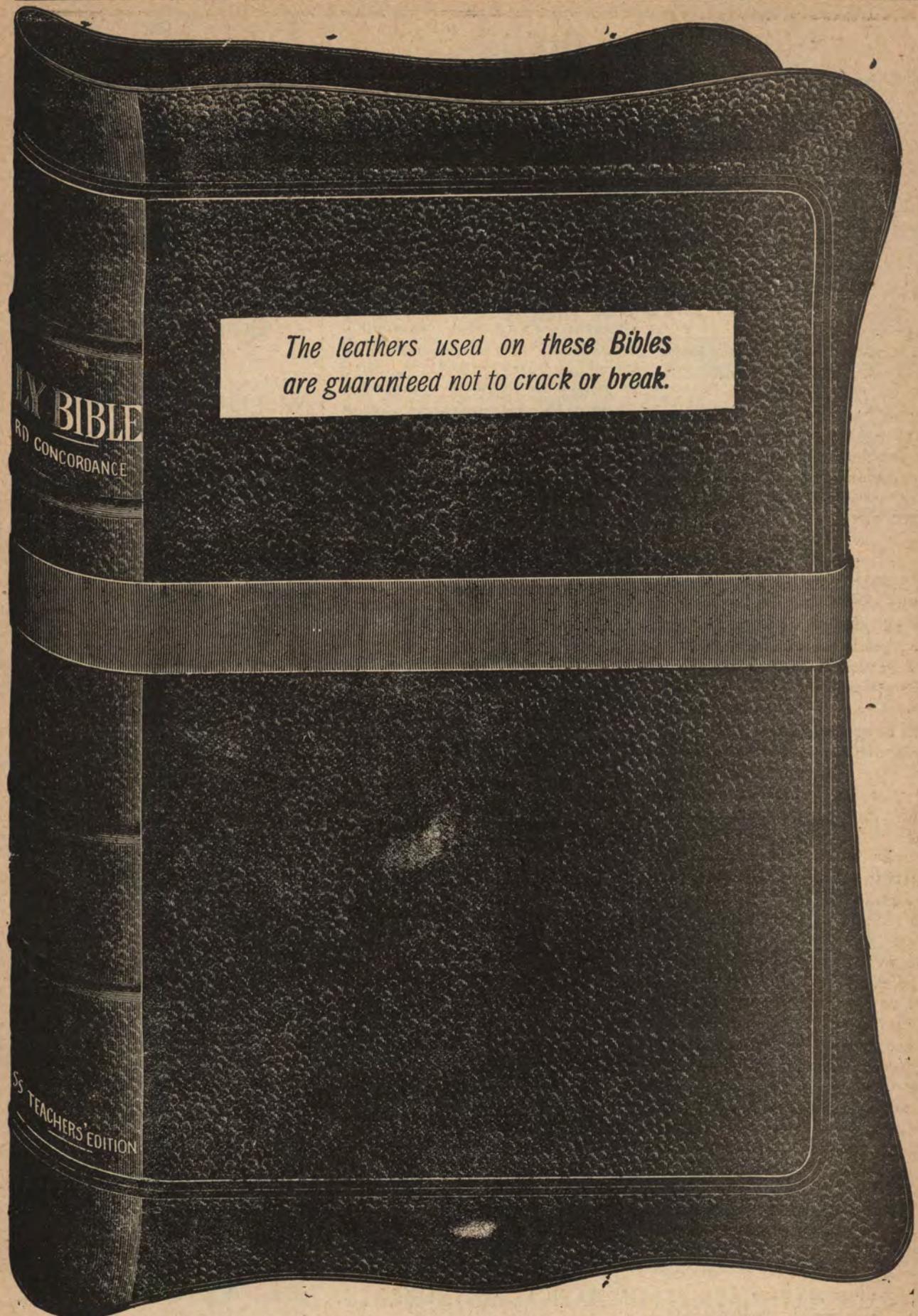
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