8-13-1897

Gospel-Messenger-8-32-August-13-1897

Marion F. Harmon
Oscar P. Spiegel

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Movements of the World.

J. W. Ligon, Trenton, Ky.

For several weeks past, the eyes of the world have been turned toward Alaska. Gold in abundance has been found there recently, and the inherent greed for gain possessed by the human family has caused many, both old and young, to leave homes of comfort and start to that frigid district to search amid snow and ice for gold. Where will men not go, and what hardships will they not endure for gold? Many promising young men left the older sections of our country in 1849-50 and started to California for gold. A fabulous fortune was the phantom that turned them onward. Some died of sickness, some were killed by Indians; others were never heard from by their friends, and a few returned home in poverty of morals as well as money. We have known several men who went to California nearly fifty years ago, but we have known but few who were not wrecked and ruined for life by it. Some of the best men of our acquaintance are among the famous "forty miners;" but they are few and exceptional. Hundreds upon hundreds of young men have, like Moses, been laid in unknown graves, in South Africa, during the last few years. These men went from all portions of the globe. They were hired to death by gold. And unless history fails for once to repeat itself, the Klondike region of Alaska will soon become a burial place for young men of all climes and countries. We have heard of the desire to go to Alaska having already seized upon young men now in college. They, in the lively imagination of inexperienced youth, are tempted to leave their studies, their doing friends, their coming opportunities, and wander away to the extreme Northwest in search of gold. That gold will be coined into money. Let all young men in college remain there and become qualified to earn it in after life. We have a much better opinion of the young man who tries to honestly earn his dollars than we have of the young man who tries or expects to find his by accident. The best way to make a dollar is to earn it honestly in some useful and honorable vocation. Finding is uncertain; earning is sure.

As far back as we can remember there has occasionally arisen trouble between the United States and Great Britain over the sealing industry in Behring Sea. Just how long such a state of affairs has existed we do not know, but there is now good reason to indulge in the hope that the troublesome question may soon be settled. Ambassador Hay has been officially notified by the British government, that the proposition of the United States, to call an international conference to consider the question, has been accepted. The conference will meet in Washington in October. Russia and Japan will also be represented and take a part in the deliberations. It is to be hoped that this effort will succeed, and that this annoying question will be fully, finally, and forever settled.

Anthony Comstock who has spent most of his life in destroying obscene pictures and vicious literature has an article, in the Christianian for August, on "How to Guard Our Youth Against Bad Literature." It is a powerful warning against this evil influence of impure reading matter. In regard to nude pictures posted upon bill-boards or shop windows, and their influence upon the minds of children, he has this to say: "The native influence is destroyed. The early training is strained and strained. This is the critical time. The first lewd thought is an entering, wed'e of Satan to corrupt the taste for the divine and beautiful and checkmate parental training. Evil thoughts, like lies, go in swarms. Given a place for a moment, others recruit the leader, each one striving for the mastery over the soul. Imagination and fancy, the reproductive faculties of the mind, are awakened and set in motion." We should like to quote further from this excellent article, but forbear. This man has destroyed about 70 tons of immoral literature.

Two days ago, a portion of the Turkish navy steamed out of the Dardanelles and started towards Crete with an evident intention to attack the forces there. The great nations of Europe have battleships in the Cretan waters. The ships are there to keep the peace, and it is thought that a combined resistance will be made against the Turkish fleet should violence be attempted. It is possible that we will hear of a serious naval battle before these notes are in print. It seems that peace negotiations cannot be concluded with Turkey at present, as no proposition made by the powers is satisfactory. Turkey is jubilant over her victory over Greece, and may have to be humbled by the other nations before she will be reasonable.

The writer of these notes expects to be engaged in a protracted meeting in Oriolesden county by the time they are read.

P. T. Barnum once said: "If you have ten dollars to put to good use put one for the article and the other nine for advertising. I can out-talk any man but a printer. The man who sticks type all night and the next morning talks to a thousand people while I am talking to one, is the man I am afraid of, and I want him for my friend."—Ex.

Small boy—"Say, paw! I saw a preacher down town a smokin," and he wasn't a nigger, either." Pater—"Sonny, you ought not to speak that way; your papa smokes." Small Boy—"Yes, but you ain't a preacher; yo' don't know any better." Pater—"There, there, boy; go out and play."—Sel.

Fuddy—I never ride a tandem wheel unless I can have the rear saddle. Daddy—that's funny.

Fuddy—Not at all. I don't care to have anybody talking behind my back.—Ex.
Correspondence — —

Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

We are all sorry to have to postpone our Alabama Missionary Convention, which was to have met Aug. 21—Sept. 2 on account of smallpox scare in Birmingham and elsewhere, but this is thought best by all and so it is postponed indefinitely. We hope to have it later in the fall, and this may be better, after all. Let us think so any way. We are certain to have a fine convention.

We are recommended, by the Executive Committee, to hold several mass meetings as enthusiasm generators and seasons of soul-refreshing. We want to hold several as soon as they can be arranged for.

Have just closed a meeting at Snow Hill. We have here only a few disciples. Dr. David Adams of Pine Apple preaches for them monthly. Bros. Ingram and Dr. Cox are our members. We have bright prospects in this country if properly managed.

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Expected to write my usual batch of notes for the MESSENGER yesterday, but I received a message from W. S. Payne to come at once to Lewis Town where he had arranged for a Sunday-school convention. The bearer of the note a Bro. Dorr who had a two horse hack, said he had come for me, and that he wanted to start forth with. So, I had to go regardless of answering some letters, and writing a letter for the MESSENGER. This illustrates the truth of the old adage, “we should not postpone until to-morrow, what should be done to-day.” I should have written my notes earlier.

I preached last Monday and Tuesday nights at Calvert City where I had agreed to aid Bro. J. R. Hill in a meeting. I found Bro. Hill on hand, but too sick to preach, on account of Bro. Hill’s sickness the audience was disappointed Lord’s day morning, and evening. Under the circumstances the weather being intensely hot, and Bro. Hill being sick, it was decided to postpone the meeting until the first of September. Bro. Hill who is being aided by our South Association has done an excellent work at Calvert City, and is held in high esteem by all the people of that little town, and community regardless of denominational lines. Calvert City is surrounded by a fine section of land which only needs to be developed to make it one of the best agricultural districts in South Ky. I was told that the land there was advancing in price all the time. Our prospect is good for building up a good strong congregation at that point.

From Calvert City I went to Dawson where I spent four days in resting and drinking the water. When I left there yesterday there was a big crowd at that popular place of resort.

The Sunday-school convention at this place (Lewis Town) was quite a success, but I leave the work of writing it up to W. S. Payne who ought to write oftener for the MESSENGER anyhow.

I preached here last night. Bro. Payne and I will continue the meeting for this week, and longer if necessary. This is one of his mission points. Bro. Payne is one of the most untiring workers I ever saw. Such men do an incalculable amount of good in the way of building up the cause of Christ.

Our young Bro. Albert Nickols and his wife are on a visit to his father who lives in this community, and who is a member of this congregation. Bro. Nickols when not much more than a boy preached in various parts of South Ky. Since then he has spent three years in Drake University. He is a young man of excellent attainments and ability. At present he is preaching at Metropolis, Ills. Bro. Nickols has a pleasant delivery, is a clear headed, logical, and forcible speaker. I should be truly glad to see him, brethren Dorris, Sheffer, G. W. Ford, L. M. Omer, and all the rest of our good South Ky. boys come back home when they justly and properly belong.

Our young Bro. G. H. Schroader of Warren Co. is canvassing this country in the interest of “the self-interpreting Bible.” Bro. Schroader is a most excellent young man and is working for the means to finish his course in College. It is his intention to devote his life to the preaching of the gospel, and I know of no young man who gives better promise of success than he. The book he represents will prove a great aid to any student of the word of God. I appreciate this book more than any I have bought in recent years.

Don’t forget to make your arrangements to attend our next convention which will be held at Paducah, Oct. 5, 6, 7.

Don’t forget that our treasury is in pretty bad shape. It is in much worse condition than the U. S. treasury. Our reserve has been completely exhausted. Remit to J. H. Kerr, Henderson, Ky.

Tennessee Notes.

A. I. MYHR.

We are at Cross Plains in a meeting. The audiences are growing and interest increasing. The
people are listening to the plain presentation of the Gospel and we feel sure that some time they will obey the truth. Bros. Riddell and Crystal are with me.

Next week I go to attend the annual meeting at Milligan. Three thousand disciples will be represented there. Milligan is historic ground. This will be a great occasion for all the people in that part of our state. The week following, will attend the meeting in second district at Limestone. The week following, the co-meeting in Roane Co. at Post Oak. The week following the first Lord’s day in September we will organize a co-operation of churches in Knox Co. We are preparing for advances in the Lord’s work next year in all parts of the state. There can be no reason why the disciples of Tenn. should not double their number in ten years.

The first Lord’s day in October is the day when all the churches in Tennessee are requested to make an offering to state missions. The preachers are asked to present this matter in a special sermon in order that all the people may have the privilege of sharing in this great work. Wherever it is impossible for the church to meet and attend to this collection on the first Lord’s day, take some other day. If the whole church will not take the offering, let some one secure individual offerings privately. Don’t fail to have the congregation represented. We desire those who have made pledges to the work to pay promptly. All pledges are now due. The money is needed. The workers in the field are depending on us. We must not disappoint them.

We regret more than we can tell the loss of Bro. Cave from Tennessee but we hope his successor will be a wide awake missionary man.

**Louisiana Notes.**

Louisiana for Christ. One more victory has been secured for Christ in Louisiana. Our meeting is ten days old, eleven added to the church. A church organized, land secured and building committee appointed. We have a live interest and look for others to confess their Lord before the meeting closes. Remember we are going to have one of the greatest conventions that has ever been held on Louisiana soil. There are several respects in which it is to be the greatest. First we are to have the greatest men. See our program. And you will see the name of Jno. A. Stevens, State Evangelist of Mississippi. Come and get in touch with these great men; catch some of Bro. Stevens fire, zeal, courage, and earnestness. Hear a man who has brought as it were a work out of chaos and planted it on the rock of ages. Mississippi is solid but it has cost some one tears, trials, sacrifices, and many heart aches, and Jno. A. Stevens is the man. You can’t afford to miss hearing him. Bro. J. C. Mason of Texas, will be with us. Bro. Mason is the great Texas, organizer, a power in East Texas. Come and hear him. Time forbids, but I could tell of Smith, Jackson, Broom, Morrow, Fears and a whole host of godly men who will make Louisiana ring with praises to God. Remember the date, Louisiana must be won for Christ. You may take part in this great struggle if you will. It is not an easy field while it is a ripe one. You will meet discouragements in every form but keep pushing. That is my method, see what I had served on me last week!

**NOTICE.**

We the undersigned Stockholders of Cedar Grove school house have agreed that there shall be no more Campbellite preaching or any other kind in this house unless by special permission.

[Signed.]

Pierce Watson,
Scott Watson,
Seeter Hendy,
Judge Watson,
Seet Watson.

I just shamed them—until they looked as if they had lost fifteen cents apiece. They came back and one by one said I could preach. I paid no attention to their notice. But went on and tried to preach some Christ into their sectarian hearts. I send this copy, that those living north may see the pioneer work is not all done.

**South Ky. Convention Notes.**

Jas H. Kerr, Henderson, Ky.

Don’t forget the time and place of the next convention, Oct. 5th to 7th in the new church in Paducah.

Bro. Pinkerton says "will do all in my power at my end of the line to make it successful." That is equivalent to saying that part of the work will be well done.

Good music, good speeches, good attendance may be expected. Come prepared to get the benefits of one of the best conventions we have ever had.

Paducah is one of the best places in Southwest Kentucky to hold a convention. Those who have been there know this to be true.

Don’t forget your unpaid pledges, brethren and sisters. We need the money now.

Be never ashamed to acknowledge you’re wrong, ‘Tis manly with frankness to own a mistake; Next to him who errs not praise and honor belong.

To the one who confession of error doth make.

—Exchange.
MISSISSIPPI.

JOHN A. STEVENS.

Our State Convention meets at Amory, Miss., Aug. 25th to 29th, '97. This will be decidedly the largest convention ever held by us in the state, if I am any prophet. It will be 50 per cent. larger than any former convention. Amory is situated twelve miles from Aberdeen on the K. C. M. & B. Railroad. A rate of two cents per mile has been secured on all lines leading to Amory on certificate plan, and entertainment at the convention will be absolutely free. Benj. L. Smith, Sec'y, of the American Christian Missionary Society will appear on the programme twice. A. M. Atkinson, Sec'y. Ministerial Relief Fund, will also help render the programme. Come one, Come all!

It is hoped that every member of the Christian church in Mississippi will remember that Amory is the place and Aug. 25 to 29th is the time for our state convention. It goes with the saying that this is to be the largest convention, by at least fifty per cent. ever held by us in Mississippi. The convention is located at the right place for an immense crowd. The prejudice against our conventions in this state has practically all died with the dry rot. Now matter what a man's prejudices may be, when he can clearly see that a great work is being done by the organized mission people, and that practically nothing but growing is being done by the few who oppose organized work, he will naturally join the workers.

So the growlers in our state, have grown smaller all the time for six years, until now they cut no figure whatever in the religious make up of our Mississippi brotherhood.

Speaking further of the convention we are authorized to say that a rate of two cents per mile will be given on all railroads leading to Amory and that the entertainment at the convention will be absolutely free to all who attend. It is desired however that each one aiming to attend will send in his or her name to Miss Annie Johnson, Amory, Miss. This will facilitate matters in securing homes.

The writer closed a tent meeting at Tupelo a few days ago which resulted in the organization of a church of between 40 and 50 members. Tupelo is a splendid county seat of 2000 or 3000 population situated at the crossing of Mobile and Ohio and K. C. M. & B. railroads. We never had an organization at this place and the meeting was the finest success of the season. The membership of the new congregation at Tupelo is made up very largely of the foremost people of the town, both intellectually and financially. There were 19 or 20 new additions. This new congregation will be well represented at the Amory convention. We were handsomely entertained during the Tupelo meeting at the homes of Congressman "Private John Allen" and Doctor Hoyle.

It will be impossible for O. P. Spiegel to fill his place on the Amory program. But thank heaven M. F. Harmon will be there to take his place.

The writer is helping the indefatigable John M. Talley in a few days' meeting at Abbotts. The thermometer is standing at from 100 to 106 in the shade. It takes a skin as porous as that of an African and a muscle like a horse to stand up under this heat and preach and sing twice a day, but we have not lost a meal nor fallen off a pound all summer.

Bro. Larimore is now the subject of much writing in many papers. Truly he has no position whatever. He is on all sides of every thing. But if Bro. Larimore wants to put on an apron and a bonnet to keep from being shot at, I say let him do it. We can certainly afford to support one harmless old brother who has no position. He is a good man, and my sentence is to let him alone.

Will any Good Result from the Open Letters of Bros. Spiegel and Larimore?

Recently there has been a series of open letters published in your valuable and always welcome paper. And I have tried every time I have read, yes, and re-read letter and reply to see wherein any good is done to anyone by them. To those of us who believe in Missions, Evangelists, Sunday-schools, Organs, &c., it brings no "tidings of great joy," for our belief is so strong it can not be shaken; and to those who do not believe in missions, evangelists, organs, Sunday-schools, &c., it carries no convictions. And why? Because they must be born again of the spirit and the truth, ere they will believe. Contentions have never added unto the Lord. Christ realized this when he said to his disciples, "Ye be wise as serpents, and harmless as doves." It is a deplorable thing, this division in the Church of Christ, and yet I do not approve of assailing it through the press; by doing so we attract attention to it, and in a world always ready and anxious to pick flaws in the Church of Christ, we draw unto ourselves condemnation, and drive off recruits. I know on Bro. Spiegel's part it was his interest in, and love for the cause of Christ, that prompted him to attempt to draw out Bro. Larimore; for he like a great many who know Bro. Larimore feel that a man so consecrated, so Paul like, a man whose whole life is a beautiful poem of purity and godliness, could not be mistaken in his interpretation of questions, who to those interested in Christ's work, seem of such vital importance. But from expressions I have heard on the subject since these letters were published, I do not think they will do
any good, nay! I fear they will do harm. Why not try to take the beam from our own eye, ere we attempt to take the mote from the eye of our brother. Let us be about our Father's business in truth, and in earnest. Let us prove by our works the truths we are trying to teach. Let us lead our misguided brother, by kindness, by example, not try to drive him by force in to the rank and file of Christ's tried and valient soldiers.

I would a great deal rather the Messenger were indeed a "white winged messenger in reality bearing to the disciples news of each other from distant states. I would rather read column after column, page after page of the work which is being done by every servant of Christ, than one hundred "open letters" upon subjects which I know can do no good. In Mississippi alone we have about fifty preachers. Why do we not hear from each one of them of the work they are doing? Why do not some of the members take interest enough in the Master's work, to occasionally write something, not only to encourage the man who is trying to lead them, but to tell to the world the work they are doing for Christ. I tell you we all rey too much on the Preacher, we seem to think our responsibility ends when we go under the water. Some of us don't even encourage the preacher by going to church. We cannot realize that we have a part to perform in the saving of the world and that if we will keep Christ's work before the world the army will be added unto daily.

Nothing "succeeds like success," and in "unity alone is strength;" so let the whole army of Christ unite for Christ, and we can sweep dissensions away more rapidly than by creating new ones, by "open letters" from one side of the question only. And these questions are non-essential ones. So long as we know there is no sin attached to the worship of God with or without Sunday-schools, organs, &c. Why should we worry over the question? These ideas of anti-organ, &c. are relics of our forefathers. Please advise me and proper corrections will be made.

Wabash, Ind.

Indiana.


Illinois.


Missouri.


Ohio.

We want to extend the circulation of the Gospel Messenger, and to do this, we are making a most liberal offer to NEW SUBSCRIBERS only. Tabernacle Talks is a book of 329 pages consisting of 13 sermons by Geo, F. Hall, of Chicago, one of the greatest evangelists in the Christian church. This book retails at 60 cts. post pd., but to induce many to become new readers, we give the paper, $1. a yr., and the book, 60 c., both for $1.00. An old subscriber sending us a new name with $2.00 can get his paper renewed for one year and a copy of the book for getting the new subscriber. Send in now. Address, Messenger Publishing Co., 205 N. College St., NASHVILLE, TENN.
PROGRAM
OF ANNUAL CONVENTION OF CHRISTIAN CHURCHES OF
THE 2ND DISTRICT OF TENNESSEE.
(Greene, Cocke, Hamblin, Hawkins and Hancock
counties) to be held at Limestone, Tenn.,
August 27-29th, 1897.

FRIDAY MORNING.
10:00. Devotions, E. C. Buck.
10:15. "Our Purpose in District Work," H. B.
Easterly.
11:00. Sermon, G. C. Stocker.

FRIDAY AFTERNOON.
2:00. Devotions, D. F. Bolton.
2:15. Essay: "Our young ladies and missions
in Tennessee," Mrs. Lula C. Hendrix.
3:00. Address: "Young men and the future
church," J. E. Crouch.
Discussion.

SATURDAY MORNING.
7:00. Devotions, D. B. Teems.
7:15. Sermon, W. J. Shelburne.

SATURDAY AFTERNOON.
2:00. Devotions, J. C. Todd.
2:15. Address, "Duty of our preachers to State
Missions," Prof. W. P. Crouch.
10:00. Address, "the financial problem in the
church," Dr. W. J. Mathews.
11:00. "Mission fields in the 2nd District," L. B.
Smith.

SATURDAY NIGHT.
9:00. Devotions, J. M. Cross.
Miss Minnie Bolton.
2:30. Address, "Agencies I have found valu-
able in church development," R. M. Giddens.
3:30. Address, "Open doors and adversaries," A.
I. Myhr.
3:45. Address, "Education and church pro-
grress," Prof. J. P. McConnell.

SUNDAY MORNING.
7:00. Devotions, H. B. Easterly.
7:15. Sermon, J. E. Stuart.

SUNDAY EVENING.
9:00. Sunday-school short addresses by various
brethren.
11:00. Sermon, A. I. Myhr.
Adjournment.

Each evening as you lie down to rest let God's
angels close the door of your heart on thoughts of
purity and peace. The soul that has never lived
face to face with eternity is a vulgar soul; the life
that has never learned the high law of holiness is
a ruined and a wasted life.—Sel.

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THE GOSPEL MESSENGER

THE GOSPEL MESSENGER.

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NASHVILLE, TENN., AUGUST 18, 1897.

The Open Letter Again.

Under the Correspondence Department will be found a communication from Sister Katharine Pope Harbin, of Columbus, Miss., on the question, "Will the Spiegels-Larrimore Open Letters Do Good?" Our correspondent is of the opinion that they will not. In this opinion, we beg to differ with Sister Harbin. There may be instances where no good will have resulted from this "Open Letter" and "Reply," but we are unable to see in such cases how any harm could result. If Bro. Larrimore had seen wise to answer Bro. Spiegels questions direct, so there would have been no room for any doubt as to his real position, greater good would have been the result, we are sure. The main point in all Bro. Spiegels questions was, should the points spoken of in his "Open Letter" be made tests of fellowship among Christians? This Bro. Larrimore answers strongly in the negative. Had not these matters been pushed so strenuously of late years by their opponents, and held of sufficient importance to cause brethren who oppose them to withdraw fellowship from those who allow them, this "Open Letter" would never have been written. We are unable to see anything in either of these letters that did not breathe a loving, fraternal spirit. It is well for our differences to be discussed through the papers when they are handled by Christian gentleman, who will always recognize each others rights and honesty, and will do so in a loving spirit. No other course than this will ever be permitted in this paper. The friends of organs, socieities, etc., have never so far as we have seen, tried to push their views and methods of work upon the churches—they have only claimed the right to engage in such things themselves when by so doing, they could accomplish more work for Christ's cause. The whole trouble is over "methods of work." Those who claim that the Testament shows a plan of work, have never yet produced the plan, and they kick if every body else don't do as they do, do nothing most generally.

One correspondent says: "Let us lead our misguided brethren by kindness, by example, not try to drive him into the rank and file of Christ's tried and valient soldiers." We don't see what point is to be gained by this sentence. Our misguided brother won't lead, not even by the mild coaxing with kindness. They never always relish kindness. The trouble is he wants to lead somebody else, and if they refuse to be lead in his way, he "cuts them off" as an unholy branch of the "true vine." Then they don't always take the example of sacrifice, building churches, converting sinners, etc., as worthy of anything but of their most profane hate. Who has ever tried to drive an opponent of societies into a society, or to cut fellowship with a brother because he refused to contribute in this way? Who ever tried to drive a man into using an organ as an aid in singing? I never heard of such method of compulsion. I have known of many cases where they tried to compel folks from using these things. But if, every Disciple will pursue Bro. Larrimore's course, consider these things matters of expediency, of personal preference and will concede to his brother that which he claims for himself—liberty in Christ,—no one has any ground of complaint. There will be no trouble. Expediency, methods of work are things to be settled by the congregations for themselves. If these members have the spirit of Christ there will be no trouble. In things written, there is unity of action; in methods of work, when no revelation is given on the subject, let the majority rule, and if they do not work against the spirit of the Lord. They can disagree, and not sacrifice their opinion. Each party forbearing with the other will necessarily have to submit to some things that are not in keeping with his likes. To explain: The Scriptures don't give a method to some things that are not in keeping with his likes. To explain: The Scriptures don't give a method for partaking of the Lord's supper. The congregation is divided on the method of taking it. Part prefer to remain standing and partake, then sit down. The others believe in sitting down and then being waited on. Now what shall be done? We would say, let the wish of the majority rule in this matter. The same thing would hold good in the use of an organ to assist in the song service.

But we have already said more than we started out to say, just "giving a piece of our mind" you know. If any one differs from us on any subject we are willing to give them reasonable space, so long as they do as Sister Harbin has done, write in a good lovely spirit. We appreciate what she says complimentary of the Messenger, and will say that, that which she desires to see the Messenger be, is just what it is striving to be—a messenger of peace on earth, good will to men, and not a messenger of discord and death. Yes, we would like to have every preacher in Mississippi furnish us short, crisp articles for these columns every week, and we trust this communication will lend a hand in this direction.

Sunday School Vs. Endeavor Society.

In a recent issue of this paper, Brother W. E. Daughety used language like the following: "The Epworth League makes denominationists, the Endeavor Society keeps them so." I shall have nothing to say of the Epworth League for I doubt not but that the accusation against it is true. But of the Endeavor Society I want to speak a word. In the Gospel Messenger of July 30, under Reports from the Churches, on page 11, in speaking of a church and its equipments for work, Brother Daughety says it has "one of as fine Sunday schools as I have been privileged to see in operation in some time." From this I gather that Brother Daughety belongs to that class of Disciples who believe that "The Sunday school is the 'church at work,' but that the Endeavor Society is an institution outside and independent of the church." To claim that the Sunday school is controlled by the elders while the Endeavor Society is not is to make a false claim. Every one ought to know that an Endeavor Society cannot be organized without the consent of the elder ship. Its constitution forbids such a thing, but makes the Endeavor Society subordinate to the eldership. A man can be a full-pledged member of the Sunday school without being a member of any church. He cannot be a full-pledged member of the Endeavor Society without being a member of the church. If, therefore, the Endeavors are necessarily all church members, while the members of the Sunday school are not all necessarily church members, is it not very clear to all, not totally blinded by prejudice, that the Endeavor Society is really the "church at work," while the Sunday school is not strictly the church at work? Of the two, the Endeavor Society is more of a purely inside organization than is the Sunday school, the way each is ordinarily run, and that is all we have by which to judge the two.
The Sunday school is the "church at work" teaching the word of God. The Endeavor Society is the "church at work" putting into practice what is learned. I wish, therefore, that we had, in every church in the land a good Sunday school and a good Endeavor Society: For what harm can be in pilgrims, old and young, meeting together upon the Lord's day and spending one hour studying God's word? What harm for the same band of pilgrims to meet together once a week and spend one hour singing, praying, reading the Scriptures, exhorting one another and enquiring after each other's temporal and spiritual welfare? The one is a Sunday school; the other, an Endeavor Society.

The fact that in the Pledge each one promises to support his church, or congregation, should be no stumbling stone. One certainly ought to support his church or get out of it. While the explanation of the word "church" in the Pledge is "congregation," and not "denomination," still put on the most radical meaning, that of donation, and I still say that of it. Whatsoever you are be it all of it. What will you do and say. lip, clap trap, soul, in preaching. "Do better now, my child." The old year was done. I went to the Throne with a quivering lip, the lesson was done.

"Dear teacher, I want a new leaf," he said.

"I have spoiled this one."

In place of the leaf so stained and blotched, I gave him a new one all unspotted, And into his sad eyes smiled—"Do better now, my child."

I went to the Throne with a quivering soul.

The old year was done.

"Dear Father, hast thou a new leaf for me, I have spoiled this one?"

He took the old leaf, stained and blotched, And gave me a new one all unspotted, And into my sad heart smiled—"Do better now, my child."
**Reports from the Churches.**

**ALABAMA.**

**PHOENIX CITY:** Our work is progressing. Two additions since last report. We are in our new house and it is a beauty. We thank the Lord. Let all come to our District convention.

L. A. DALL.

**ARKANSAS.**

**SARATOGA:** I am in a grand meeting at this place. The audiences are very fine, intense interest. The meeting is 5 days old, 56 have been added to date. 16 at one service.

I have been compelled to suspend the articles on "the Church" for want of time. I will resume when I get time.

J. A. MINTON.

**MISSISSIPPI.**

**JACKSON:** Believing the readers of the Messenger might like to hear something of what is going on in our capital city I take this opportunity to inform them that our cause is not dying by any means. While our growth is not as rapid as is experienced in some places I think the disciples of Jackson have good reasons for being encouraged.

On the evening of July the 3d I, in company with my wife, left for Ala. having been called to the bedside of my only brother who died the 13th of typhoid fever. He was a young man of noble traits and great promise having been the leader of song in our home congregation since he was fifteen years old. He had decided to go to Lexington, Ky. in Sept. to prepare himself for the ministry. It is a privilege, greatly appreciated, to preach the gospel to the folks at home.

**TUPelo:** Bro. John A. Stevens began a tent meeting here July 15th. He found twenty-five of us, without a church or organisation, comparatively doing nothing. It was within that he did the work of his life, he may do as great again, but can never do a greater—preaching, praying, pulling—he was a perfect revelation! Warning us with his own zeal; wakening us with his own life; taking the fears and warnings that have often made His Word a reproof and in the light of thorough knowledge making it a comfort, we know more of the Master than we ever knew before. We have good audiences almost every day, and the tent overflowed at night, though we had no stories told us, no slang but very little of the finest, purest humor, just the gospel plain, pure, sweet as it ever is, sweeter it seemed to me, but it always seems sweeter each time it is told the Gospel of the Christ—Christ in the Word, in humanity, in the sunsets and eclipses, in the slips of wine in the purple bottles on the grape vines. Of the wildest flights of poetry are not fancy, but facts "the fingers of God." There were fifteen additions, twelve by baptism, three from others, these, with the twenty-five, and those from neighboring congregations who took membership here, makes us fifty-four. God blessed the preaching, the praying, and do I do the same? as great again, but can never do a greater—preaching, praying, pulling—we were one of the charter members and have been the leader of song in our home congregation since I was fifteen years old. He had decided to go to Lexington, Ky. in Sept. to prepare himself for the ministry. It is a privilege, greatly appreciated, to preach the gospel to the folks at home.

**CADIZ:** Closed a meeting at Tuggleville, Aug. 4th of eighteen days duration. The writer did the preaching. T. C. Finley conducted the singing and other members, assisted greatly in the meeting. Fifteen were added to the congregation, the brethren strengthened and encouraged. Some of the older members think that all things considered this is the best meeting in the history of the congregation. These brethren know how to make it pleasant for their preacher. Let us all trust the Lord and do good.

W. H. FINCH.

**SOUTH KENTUCKY.**

**HANSON:** I filled my appointments at Dixon, Ky., Saturday night, Sunday and Sunday night, July 31, and August 1. Sunday morning we organized a Sunday-school.

In about an hour, I start to Ashbyburg to hold a two weeks' meeting. I am hoping, praying, and looking for good results from this meeting. On
meeting at Allen's Spring, Illinois. I
dedicated the new house, and held a
good meeting there last fall, and my
brother J. W. Ligon held a succesful
meeting there the year before, which
resulted in building the present ele-
gant house of worship at that place.

On the 14th of Sept. I am to begin a
meeting at Haywood Chapel, Ky.,
and on the 19th of Oct. I am to com-
come to this place (Hanson) to con-
tinue three or four weeks. This is
the 3rd of August, and I expect to
spend but one more night at my home
during the month. This is some of
the evils which some people imagine
is attached to a preacher's life. But
we must "work, for the night is com-
ing, when man's work is done."

W. H. Ligon.

HAMLIN: Our meeting began the
first Lord's day in July and closed the
fourth Lord's day in July. Bro. S. R.
Cotter of Paducah conducted our
meeting, and notwithstanding the
great prejudices used by sectarianists
to impede the cause he labored very
faithfully and zealously, and the Lord
blessed our efforts by adding to the
cause six souls; three from the Bap-
tsists and three by baptism. The
church was greatly strengthened also
by the good preaching done by Bro.
Cotter. From this place he went to
New Providence, Ky., where he preached
four sermons and had two addi-
tions, from the Methodist. Leaving
New Providence on his way to Brown-
sville, Tenn., Bro. Cotter preached
several sermons in Murray, Ky., this
(Calloway) county, where he had only
one addition. We have no church in
Murray, but amid and with a very
large congregation of both the Free-
will Baptists and Methodists, there
seems to be a very good opening
for much good to be done by
some of our brethren in Christ, at
that place.

May the work of our Lord and
Master continue to be preached in
this part of Kentucky, where with
other places it is so badly needed, and
to the effect that we may soon be
made to rejoice to see willing souls
come flocking to the fold.

Forever a friend in Christ,
CARNIE S. G. HODGES,
(Colored.)

TENNESSEE.

PITTSBURG: The writer has just
closed a week's meeting at this place
with twenty additions. Fourteen of
these were by confession, three from
the Baptists and three from the Meth-
odists. I begin in a meeting at Rock
Springs, ten miles from here tommor-
row.

JNO. J. CASTLEBERRY.

MEETING OF THE CHURCH EXTENSION
BOARD.

There were present at the meeting
of the Board, Aug. 3rd, '97, T. R.
Bryan, Fletcher Cowherd, W. F. Rich-
ardson and R. L. Yeager.

Loans Granted: Scott's Mills, Ore.,
$125; Col. Church, Hannibal, Mo.,
$25; 2nd Church, Rochester, N. Y.,
$1,000; Howard, Pa., $600; Santa
Barbara, Cal., $1,000; Moundsville,
W. Va., increased from $750 to $1,
000. Total, $8,225.

Loans closed in July and money
paid to the churches: Calhounville,
Mo., $770; Rockville Church, Brad-
bury, O., $400. Total, $1,150.

Receipts, for the month by Cor.
Sec., $739.48; receipts, returned loans,
1,147.49; receipts, interest, 450.79.
Total receipts for July, '97, $2,327.76.

Churches asking loans in July, to
none of which loans have been grant-
ed: Seneca, Ks., Waterloo, N. C.,
Corning, Ark., Charleston, W. Va.,
Montana, Ks., New Philadelphia, O.,
Dodge City, Ks., Fair Play, Mo.,
Prosperity, W. Va., Wynne, Ark.

Fund statement to July 31st, '97:
Total amount in our Church Extension
Fund, $189,982.81. Total number of
loans made, 346. Total amount of
churches having paid back their loans
entirely, 64.

Total new receipts since Oct. 1st,
97 by Cor. Sec., $13,485.04. For same
time last year, 13,945.31. Gain over
same time last year, $404.73. Re-
mittances should be made to G. W.
Muckley, Cor. Sec., 600 Water Works
Bidg., Kansas City, Mo.

The Story of the Bahamas.

One day, dear children, away off
yonder in the "dreamy past," there
landed on the coast of one of the
Bahama Islands a brave and gallant
Spanish soldier, the conqueror of Port
Rico. Of course you all know that
his name was Juan Ponce de Leon.
He spent many months on these
islands, you remember, searching for
a wonderful treasure, for some one
had told him that in this region he
would find "Bimini" which contained
the precious Fountain of Youth. But
the search was all in vain, and Ponce
de Leon went away "an old man still"
entirely ignorant of the splendid
treasures the islands really did con-
tain and of the grand opportunities
he had lost. Just twenty years be-
fore this, in 1492, Columbus, on his
first great voyage to America, came
landed the Bahama and in a letter to
Ferdinand and Isabella he said, "This

country excels all others as far as
the day surpasses the night in splendor;
the natives love their neighbors as
themselves; their conversation is the
sweetest imaginable. Their faces al-
ways smiling, and so gentle and so
affectionate are they that I swear to
your highnesses, when you come to
be a better people in the world." And
what did those innocent natives think
of the Spaniards? They believed them
to be white-souled angels come down
from heaven. "How sadly and how soon
these simple people were deceive-
ed!" In 1506, a Spanish governor of
the king of Spain, transported a number
of the natives of the Bahamas to the un-
healthy shores of Hayti, and there in
the dreary mines of that island they
all soon miserably perished. It is
said that reverence and love for their
departed relatives was a marked fea-
ture in the character of the aborigines,
and the Spaniards were quick to see
how this might be used as chains to
drag the unhappy natives who still
remained on the islands to slavery
and to death. "Come on board our
ships," said the Spaniards to the ignor-
ant "savages," "and we will bear you
safely to the happy heavenly shore to
live forever with your dear departed
friends." Then all those poor
beings to the number of 40,000
terminated their existence in the
Bahamas? But it isn't finished yet,
and the end we do not know, for what
those Spaniards lost by their disobedi-
cence to divine commands, their cruel
oppression and destruction of human
life, God and God alone can tell.

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"Though I speak with the tongues of men and of angels, and have not love, I am become as a sounding brass, or a tinkling cymbal." Have you the spirit of Christ? If not, is it your business to get it, for no matter how many good deeds you have accomplished, Paul says they count for nothing unless done in love. Perfunctory service amounts to no service. Christ came to bear all the sorrow and suffering of his life in love that was strong enough to pray for his bitter enemies: to be like him, our service must be willing. It is hard to be faithful in trifles; hard to always keep self in the background; yet "even Christ pleased not himself!" and when love for Christ is first, it becomes daily easier to do what will please him. "Do men gather grapes of thorns, figs of thistles?" The spirit of Christ cannot show itself in the actions until it is in the heart; once there, it must speak in deeds. The spirit-filled life was the keynote of the last great convention. Christians everywhere are beginning to feel the need of such a life, and to understand that it is not a great mystery, but simply full, hearty obedience to all that God wishes of us; while those who are not Christians, watch those who are to see whether their religion is of the letter, dead; or of the Spirit, living. To be a Christian means simply that one is like Christ. It is a familiar fact that people closely associated become like each other, and we can be like Christ only by spending much time with him. Drummond says ten minutes spent in his society every day, or two minutes if it be face to face and heart, will make the whole day different. People are all mirrors, to a certain extent, and reflect those by whom they are influenced. Would it not be a fearful thing to reflect Christ so badly that those who watch us could not see how beautiful and how blessed it is to be with him? In doing much for Christ, the more we should like him; and the more we are like him, the better we shall do his work. Are you earnestly doing your best now, that you may be ready for higher, harder work? It will come sometime, be sure; and opportunities, once gone, do not return. At the same time, are you willing to do cheerfully the humble duties of to-day? Are you willing to give up pleasures that will make others doubt your religion to be sincere. If serving God cannot keep you busy and happy, don't expect to influence sinners when you urge them to give up the only pleasures they know. One living example is more powerful than any number of words. "All work tends to forms," says Our Young Folks. "This is certainly true of religious work. Nothing that is merely formal is all life. Life is something that breaks through forms. And now a serious question for your Christian Endeavor Society, and for each one of you: Has your work become formal, or is every artery and every vein open to the heart? The consecration meeting has a form. It is reading a list of names, each name followed by sets of words. Sometimes the sentences have these and those in them; sometimes not. But the consecration meeting has also a heart. This heart is self-denial, giving up something, consecrating something. The pledge has a form. A verse of the Bible hastily glanced at in the morning will answer to the form; the careless mumbling of the Lord's prayer; the taking the few steps needed to carry you to church. But the pledge also has a heart: Whatever he would like to have me do, 'Trusting in the Lord Jesus Christ for strength.' Committee work has a form. It is planning a merry social, selecting leaders for the meetings, marking absentees upon a list of members. But committee work has also a heart: 'About my father's business.' If your Christian work is in touch with the heart of it, it throbs with earnestness, as the heart throbs. It is red with zeal, as the heart is. It is pulsing with joy and warm with love; it is up to blood-heat. Are you a formal Christian Endeavorer, or a heart Christian Endeavorer? Are the veins and arteries of your societies clogged, or is the circulation perfect down to the heart of your Christian Endeavor? Here are some need thoughts from Dr. Clark's address before the San Francisco Convention: The fundamental purpose of Christian Endeavor is to raise the standard among young people of outspoken devotion and consecrated service. This idea is embodied in our covenant pledge, and this idea makes our covenant imperative in a Christian Endeavor Society. Let us make more determined individual effort the next year to obey our Lord's last command to evangelize the world. "God's work makes it singular and personal—go you, go you! Have your representative at work while you sleep. Work twenty-four hours a day for God. Have your personal representative, above all, so that your heart and interest and love may be in the extension of the kingdom of God, the world around: for where your treasure is, there will your heart be. I know of no way so good for Endeavorers to make this thought a definite and tangible part of the new Endeavor year, as by joining the Tenth Legion—the legion who give at least a tenth of all the god-given millions back to him for the spread of his kingdom. The Christian Endeavor movement can only prosper as Christ is in its members and its members are in Christ. It is called by many names. Remember the morning watch. Set apart religiously and sacrdly, at least fifteen minutes every morning to communion with God." We should call every man a Christian whose life is shaped in conformity to Christ's life and spirit. We should call no other man so, no matter what his professions or performances. Sunday School Times.

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Lake Charles, La., Sept. 3-5, 1895.

FRIDAY (3) EVENING.

8:00. Social service.
8:30. Sermon, J. C. Mason.

SATURDAY (4) MORNING.

9:45. Address of welcome, Claud L. Jones.
10:00. Response, Linn Tanner.
10:15. Appointing of committees.
10:20. Song.
10:25. Reports from the brethren.
11:00. Sermon, W. L. Morrow.

AFTERNOON SESSION.

2:30. Devotional services, Wesley Jackson.
2:45. How to enlist the country churches, W. J. Fears.
4:45. Song.

EVENING SESSION.

8:00. Devotional exercises, J. F. Smith.
8:30. Sermon, Jno. A. Stevens.

SUNDAY (5) MORNING.

9:30. Sunday-school.
10:30. Sunday-school address by D. W. Pritchett.
11:00. Home Missions to the front, Benj. L. Smith.

AFTERNOON SESSION.

4:00. Devotional service, C. E. Chambers.
5:00. Anthem by the choir.

EVENING SESSION.

7:00. Young People's meeting, Campbell Jones.
8:00. Address by Benj. L. Smith.
Song. Blest be the tie that binds.
Respectfully,
Committee.

Visitors to the Tennessee Centennial

Will find it to their interest to write to this office and arrange with us for their entertainment while here, and not wait to arrange for it after you come. We have arranged with the cleanest, nicest, most desirable boarding house in this city to entertain the friends of the Messenger attending our great Centennial exhibition, at rates much less than you can get at a hotel. The house is located on the car line, a beautiful three story brick, owned and controlled by one of our sisters, and no better table was ever set than you would get here. Write us. Address, Messenger Pub. Co.

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Be Cheery.

Why should a person make himself a nuisance? What gain is there in grimmness, and sourness, and unsociability? Few people care to listen to whining and complaint. On the whole, the world uses us as well as we deserve. It is very hard for the defeated to admit this, but it is a fact nevertheless, and if only admitted, one of the chief reasons for defeat is removed. A cheerful philosophy is an important element of success. He who is perpetually suspecting others of ill-treating him and keeping him down is not a welcome companion. Suspicion is usually folly, as well as injustice and unhappiness. Moreover, gladness is one of the great rules of health. To be well, be glad.

For the above occasion tickets will be sold by the Illinois Central Railroad at varying times, rates and limits, including a ticket on sale daily, good to return until November 7, and including tickets having limit of twenty days, fifteen days and seven days; also tickets on Tuesdays and Thursdays of each week with limit of fifteen days. For full particulars as to which of the above applies from your nearest railroad station in connection with the Illinois Central Railroad, call on or address your nearest railroad ticket agent.

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A. H. HANSON, Gen. Pass. Agt., Chicago

A Christian Only.

Reasons for a Change of Position,

By George W. Lee.

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, concise style, and excellent spirit, and makes an admirable document for general circulation. The first edition was soon exhausted. The 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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