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Marion F. Harmon

Oscar P. Spiegel

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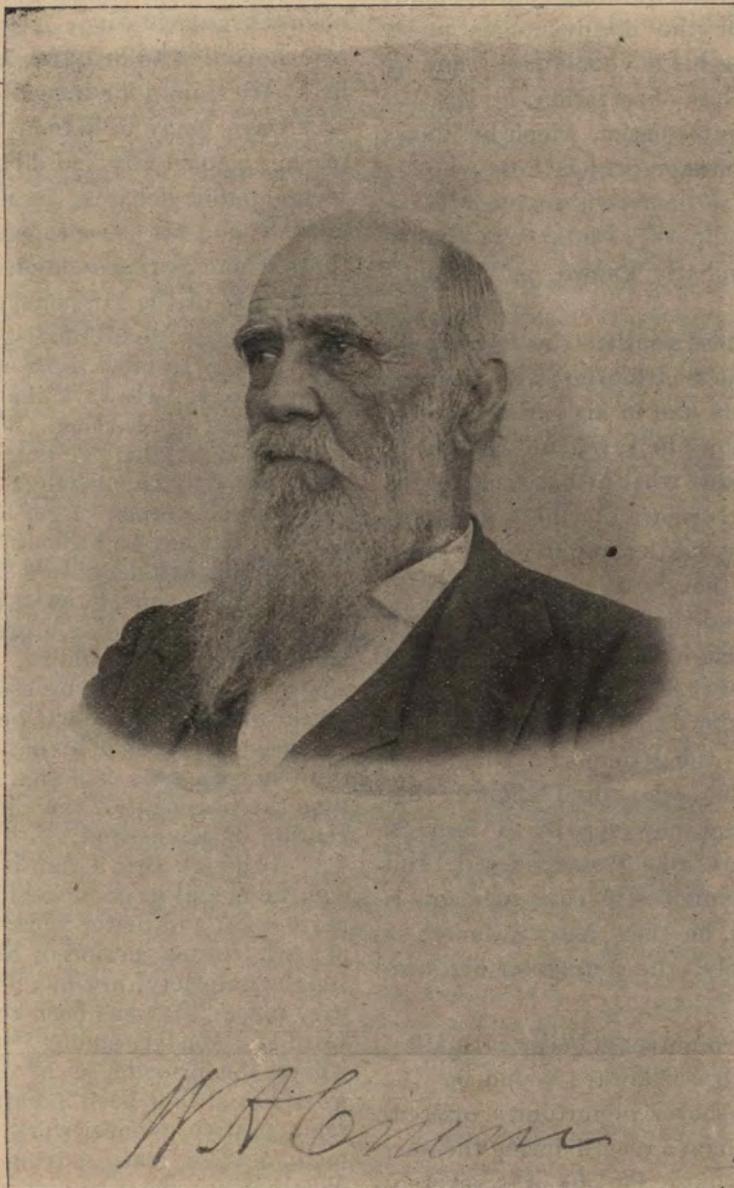
Gospel Messenger.

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

Volume VIII.

Nashville, Tennessee, July 23, 1897.

Number 29.



BIOGRAPHY DEPARTMENT.

W. A. CRUM.

The subject of this sketch, was born in Tipton county, Tenn., Sep. 10, 1837; and in December of the same year, his parents removed to the State of Mississippi, and settled in a neighborhood that is now a part of Benton county. He was reared on the farm on which he still resides, adjacent to the town of Hickory Flat on the Kansas City and Birmingham railroad. His educational advantages, or disadvantages rather, were such as then fell to the lot of poor farmer boys in what were called "the old field schools" of the rural districts. Poorly equipped as most of these schools were, they gave many a bright boy the start that enabled him to attain eminence afterward in law, or medicine, or politics, or the Christian ministry. By hard study in after years, W. A. Crum, like many others, made up to a great extent for the disadvantages under which he labored during his boyhood days; and by extensive reading and close observation, he has acquired a large fund of information which he knows how to use to good advantage, which those who assail him often find out to their own sorrow. He is of German descent, I suppose, as in his own county he has long been familiarly known as "Dutch" Crum.

In 1855, when a mere youth as the dates show, he married Miss Malvina Smith who still lives to aid, encourage, and bless him in his varied and arduous labors; and to whom, he says, he is largely indebted for what he is and what he has accomplished. This is the highest tribute that he could possibly pay to her sterling worth; yet all who know her will gladly testify that it is richly deserved.

The prominent stand that he took in his own county in early life, is shown by the fact that he was a chosen member of the Convention that passed the ordinance of Secession; and to his credit be it said that he was one of the "Immortal Nine," as they were jeeringly called, who voted against that measure. On its passage, however, by so large a majority, the "Immortal Nine" surrendered, and the vote was made unanimous. This incident is mentioned to show that he then had, although a young man comparatively, the courage of his own convictions.

In May, 1861, he volunteered in the 17th Miss. Reg't. of infantry which was always found in the thickest of the fight whenever opportunity offered, and which made so brilliant a record during the war. At the battle of Gettysburg, Pa., he was severely wounded and left for dead on the battlefield. In Nov., 1863, he was furloughed and came home, being able to walk only by the aid of crutches. "To keep the wolf from the door," as he himself tersely expresses it, he made shoes for three years, while at the same time diligently studying

the Book, and preparing himself for that work which he has since so successfully done.

His first discourse was preached in Nov., 1864; and while he has been compelled by force of circumstances to follow different occupations at different times in order to support his family and educate his children; yet he has never failed from that time to this to present and plead the claims of Jesus whenever and wherever he could find the opportunity to do so. He has served his neighbors as a shoemaker, and miller, his county as a legislator, his town as a mayor, his clients as a lawyer, the church of which he is a member as an elder and as a preacher, and the cause at large as an evangelist. In all these varied labors, he has maintained an unblemished reputation for Christian firmness and integrity.

He has a strong and logical mind, clear conceptions of truth and duty, and a ready utterance of what he thinks and believes. His sermons are mainly argumentative; yet he has sufficient power of exhortation to be quite successful as an evangelist. He thinks for himself, acts accordingly, and is always ready to defend what he believes and teaches against any and all assailants. He has had several public debates, in all of which he sustained himself and his cause to the entire satisfaction of those whom he represented. He has met the chosen champions of the Missionary Baptists, the Primitive Baptists, the Methodists, and the Mormons; and is ready to meet them again whenever it may be necessary. He says that he has never sought a debate, nor evaded one. The latter is especially true. The theological knight who is spoiling for a fight, has only to challenge W. A. Crum and agree to honorable terms, to get one. He is set for the defense of what he believes to be the truth.

He has five daughters living—all happily married; and two sons, likewise married. W. E. Crum, the older of the two, is a preacher and debater of more than ordinary ability. For several years he labored with marked success in North Miss., but for a year or two past he has been laboring in Texas. We need him back in his native State. C. L. Crum, the youngest son, is a man of talent, and is at this time the president of the Christian Missionary Convention of Mississippi.

Although Bro. Crum is nearly sixty years of age, he is still in good health, and is able to do more work and better work in the gospel field than at any former period of his life. He has never sought notoriety, nor has he ever gone in quest of easy places; but has been content to labor, like his Lord and Master, among "the common people," where the providence of God placed him. His work has always been a hard, self-sacrificing, unremunerative, pioneer work. A strong man, a good man, a tried man, a true man—the churches of North Miss. owe it to him, to themselves, and to the cause, to cut him loose from worldly cares, and thus enable him to devote the remainder of his life wholly to the work of the Lord.

May the Lord spare him yet many years to work in his vineyard; and may these be the happiest and most fruitful of all the years of his useful life.

B. F. MANIRE.

GOSPEL MESSENGER.

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

Volume VIII.

Nashville, Tennessee, July 23, 1897.

Number 29.

Movements of the World.

J. W. LIGON, TRENTON, KY.

From the fall of man the human race has been cursed by serpents. In our temperate climate comparatively few persons die from the effect of snake bites, but in tropical countries the death rate from that cause is much greater. In India it is estimated that twenty thousand deaths occur every year from the poison of the hooded serpent. This appears to us alarming. And remember that these people die in spite of the great quantity of the popular "snake bite remedy," furnished them so generously by the Christian nations of the world, headed by Christian England. Some of the most degraded nations of the world have long been known to take snake venom internally, or inoculate themselves with it, to counteract the effect of snake bites. This well-known practice of simple people has at last attracted the attention of scientific men who have done much experimenting of late years, endeavoring to ascertain the effect that inoculation with snake venom would have upon persons bitten by serpents. The results are highly satisfactory. No one succeeded in discovering the exact effect until last year, when Calmette, at the Pastuer Institute in Paris, and Frazer, of Edinburgh, found a remedy for snake poison. The discovery is new and undeveloped, but will doubtless prove a blessing to those parts of the globe infested with dangerous serpents. The serum from the blood of an animal that has been inoculated with venom is used to inoculate persons that have been bitten. The results have been very encouraging. We hope that it may prove effective, but it will take many years for it to become recognized by all scientific men.

The exports of gold during the six months ending the last week of June amounted to about twenty-two million dollars. Fifteen million dollars were withdrawn from the treasury reserve. While the amount thus withdrawn was large, it was replaced by the deposits of new gold. This new coin was exchanged for notes. The

gold reserve was decreased nearly eight million dollars. The product of the gold mines of the United States last year was fifty-three million dollars. This shows that the exports of gold for the first half of 1897 amounted to less than the new gold mined during that time. This is not a bad showing.

Quite an important decision was recently made by the United States Circuit Court at Chicago. It will be remembered that during the great strike in 1894 much private property, as well as property belonging to corporations, was destroyed. The law of Illinois makes cities and counties liable for such losses occurring in them. The decision of the court is that the liability holds, even if the officials have not been negligent. This will compel Cook county and the city of Chicago to pay three-fourths of the cost of the strike three years. The law makes them responsible for but three-fourths of the damage.

Another misunderstanding seems to be arising between King Humbert, of Italy, and Emperor Menelek, of Abyssinia. The trouble this time is about the meaning of a certain clause in the treaty signed by the proper authorities last October. Italy agreed that she would not grant Exythrea to any other power but Abyssinia. In the Italian translation of the treaty the time is specified when the boundary lines are to be agreed upon; but Menelek claims that the translation is incorrect, that in the language of his people the obligation is binding and lasting. Humbert may have the righteous side of the question, but he is not likely to tackle Menelek any more. He took hold of him viciously a year ago, but needed help to turn him loose.

Turkey seems to be getting deeper into difficulties of international character. She has very recently stirred up the righteous indignation of the English people. In Candia the irregular troops, known as Bashi-Bazanks—belonging to the Turkish army, were slaughtering Christians. The British soldiers interfered in behalf of Christians, and the Turks turned upon

them. A hot fight ensued. The British lost sixteen soldiers. The loss of the Turks is not known. Turkey may intimidate the weak powers in the Balkan Mountains, subdue the little Kingdom of Greece, and hold Egypt under her despotic sway, but she should be slow to insult Great Britain. The Christian nations have silently looked on while the Turks butchered the followers of Christ. Their patience is exhausted and they will not allow such slaughter to continue. The soldiers slain on this occasion were truly martyrs.

On July 7, Isham G. Harris, United States Senator from Tennessee, died in the City of Washington. He was seventy nine years of age, and had been in the Senate twenty years. He was elected to Congress fifty years ago, and spent the greater part of his life in the halls of national legislation. His remains were taken to Nashville, where they were viewed by thousands of people, and thence to Memphis, where they were laid to rest in Elmwood cemetery. He was old and full of days, and carried with him to his grave the honors of a loving people.

Public Praying.

The absence of expectancy in our public petitions is to me one of the saddest features in the Christian life of this day. If you expect little, you will get little; and we do expect far less than we ought. We cannot raise our confident expectations too high; for "He is able to do for us exceedingly, abundantly above all that we ask," as well as "think." The apostle has set the limit of our expectations, and here it is in the same context: "That we may be filled with all the fulness of God. 'There are two limits; one is the boundless illimitableness of God's perfection; the possibilities of our possession of him are not exhausted until we have reached that infinite completeness. But then there is a practical working limit for each of us; and that is—what do you desire? and what do you expect? God can give more than we can ask or think, and he cannot at the moment give more than we expect or desire.—Dr Alexander MacLaren.

Reply to "an Open Letter to T. B. Larimore" by
State Evangelist O. P. Spiegel.

MY DEAR BROTHER SPIEGEL: Your appreciated "open letter" addressed to me through the press is before me. Much obliged. I am sure, my brother, you wrote it, to bless me and the cause we love—TO DO GOOD. "Only this, and nothing more." Many other friends prompted by purest motives have expressed similar sentiments on the same subject. I am, nevertheless, still reluctant to reply; not only because I shall have to write so much about myself, dotting the pages all over with I's and we's, but also for various other reasons. However, as DUTY demands, I must obey.

Now, my dear brother, if you deem it possible to believe it possible for a man to be, *in no sense*, a partisan, but just simply and solely a *Christian*, in this intensely partisan age; please *try* to believe that *I* am not a partisan, and that what I write—ALL I write—is written from no partisan point of view; but that I write simply and solely as a *CHRISTIAN*, with no selfish, partisan or personal purpose to subserve.

Please also let us clearly understand, solemnly agree and positively promise and guarantee that there shall be in our correspondence NO THRUST at ANY person, place or thing; but that EVERY sentence, sentiment and syllable shall be written in kindness, courtesy and love; our ONLY aim and motive being TO DO GOOD. Without this solemn understanding, positive promise and most reasonable pledge, or guarantee, I could not conscientiously or consistently consent, and, therefore, *would not consent*, to continue the correspondence; as, thereby, we might do evil instead of good.

Yes, my brother, in the bitter-sweet long-ago we spent "many happy days" together, as teacher, pupil, brethren and friends, with many others whom we loved and who loved us, "at dear old Mars' Hill Bible College," when and where, united and happy, all who belonged to the numerous Mars' Hill family loved one another truly, tenderly and fervently, and studied, to know, and tried to do, the will of the Lord. Each wished all others well; and every one tried to be wings, to bear all others up; not weights, to drag them down. Discord and dissension were unknown there then—AS NOW.

No disturbing elements were there. There were *no* divisions among us. As the Lord desireth and requireth, we were "perfectly joined together in the same mind and in the same judgment." Love and truth kept us so; and, blinded by blissful ignorance, we never doubted but that the self-same blissful state of affairs prevailed among ALL the children of God EVERYWHERE. Indeed we could not understand how it could, or why it should,

be otherwise—*then or ever*. ("Ignorance 's bliss" sometimes.)

We studied to know the *word*, and tried to do the *will*, and walk in the *way*, of the Lord, regardless of the theories, opinions and speculations of men. Of the latter, indeed, we neither knew nor cared to know much.

During all the seventeen years that the responsibility of presiding over Mars' Hill College rested upon me, not seventeen seconds were wasted there on questions that "do gender strifes." We respected the divine command and reminder: "Foolish and unlearned questions avoid, knowing that they do gender strifes." We were always perfectly satisfied with "*what is written*;" and, therefore, by common consent, prompted and sustained by conscientious convictions, avoided all pernicious, "untaught questions" and fruitless, unprofitable speculations. "*Thus it is written*" always satisfied every soul and settled every question among us.

We studied the BIBLE; not useless, blinding, bewildering theological theories and doubtful speculations of uninspired men. We never asked—howsoever much we may have revered their memory—"what did Luther, Wesley, Calvin or Campbell say?" That was never necessary; for we were not *followers of men*. We asked—because we were anxious to know, that we might teach and do—"what do Paul and Peter and James and John and Jude and Jehovah say? What does the Holy Spirit say? What is written in the law of the Lord? 'How readest thou?'" The inspired answer, whatsoever it was, *always satisfied every soul of us perfectly*; for we were disciples, not of men, but of the Lord—followers of the Lamb. The BIBLE and Webster's unabridged dictionary were our text books.

During all those seventeen eventful years, it was—*practically*—never either known or suspected at Mars' Hill that *any* of the distressing, disintegrating questions now disturbing the peace of Zion—"Church of God"—had ever been even so much as heard, thought or dreamed of. Oh! we were blissfully ignorant then!

Admiring the spirit of him who said, "for I determined not to know any thing among you, save Jesus Christ, and him crucified," and appreciating what he wrote, we sang—and sometimes almost shouted as we sang—

"Go on, ye pilgrims, while below,
In the sure path of peace,
Determined nothing else to know
But Jesus and his grace."

Having enlisted for the war, we shouted "THE WORLD FOR CHRIST," and sang "We are bound for the Promised Land," as we stormed the citadel of sin.

As we enjoyed our perpetual spiritual feast, and thought and talked of the power of love, union, unity and God's eternal truth, we thought we saw the dawning of the bright and blessed day when

“the glory of God shall cover the earth as waters cover the sea.”

While those happy days were going by, though the relentless enemy constantly endeavored to cruelly crush us, our churches and meeting places in the county increased TEN-FOLD, and we established churches and built church houses all over the land, planting the banner of Prince Immanuel in *many* localities in *many* states.

Where we were or went, strife, discord and dissension were unknown or disappeared; not because of *our* goodness or greatness; but because of the *spirit* we manifested, the *plea* we presented, and the *unity* that prevailed among us. The spirit and power of God were there, and *we were one*.

WE ARE UNITED IN THIS COUNTY YET. No discord has ever been sown among us; for he whom the Lord hateth—“*he that soweth discord among brethren*”—hath never labored here; hence, of course, it is not strange that we are still united.

It grieves me to know that strife, discord and division are among the children of God, cursing and crushing the cause of Christ, ANY where; and I am ready, willing and anxious—if the sacrifice will suffice—to sacrifice my very life, to make all christians one, even as Jesus and Jehovah are one. For this the Savior prayed. For this the saved should be willing to live, labor, sacrifice, suffer, sorrow and die, enduring all things for His name's sake. He suffered and sorrowed and died for all.

You sincerely deplore the divided, distracted state of “*A once united brotherhood,*” and as sincerely assure me that THOUSANDS of my friends believe it to be my DUTY to “*SPEAK OUT ON SOME MATTERS NOW RETARDING THE PROGRESS OF THE CAUSE OF CHRIST.*”

Then, having interrogatively mentioned *some* of the “*matters*” alluded to—“*matters now retarding the progress of the cause of Christ*”—you say, “*now, my dear brother, I assure you that nothing but the purest and best of motives has prompted me, in good faith, to ask these questions. Rather, a confiding brotherhood has asked them through me; for THOUSANDS of your brethren and sisters believe it to be YOUR DUTY to speak out on these questions, and strive, if possible, to unite the people of God; and surely, when DUTY calls, YOU will respond.*” Then follows “*the benediction;*” and thus the letter ends.

Well, my brother, I am sure no man loves his friends more devotedly, or appreciates friendship, confidence and love more highly, than I do; and, *of course*, I *should* be always ready, willing and anxious to do whatsoever *duty* demands; but just *what* duty demands of me in this case is a question demanding the most serious, prayerful, careful consideration. I must, *of course*, be true to my conscientious convictions, regardless of ALL selfish aims and interests and personal preferences and considerations.

Of course ALL know that POLICY would prompt *any* man simply seeking popularity, position or pay to be a *partisan*; notwithstanding many millions have been prompted to be partisans, not by policy, but by *principle*. No politician entertains or *can* entertain the thought of *ever* being *president* without being a partisan; and he who aspires to the position of pope, priest or pastor *may* enhance his prospects by becoming a partisan.

To which—or *what* party do I belong in this unfortunate controversy? “*That's the question.*” Had I “*spoken out*” on “*matters*” mentioned in your “*open letter,*” this question had never arisen; for *all* had known. Your letter is proof positive, then, that you and—your positive statement being true—THOUSANDS of other friends before whom “*my life is an open book*” believe I have never “*spoken out*”—have never expressed an opinion or a preference—on ANY of these things. THAT IS TRUE.

NEVER, publicly or privately, have I expressed opinion or preference relative to ANY of these “*matters*”—relative to ANY thing over which brethren are wrangling and disputing and dividing the church of Christ—NEVER. Why? Not that I think myself wiser or better than others—than those who favor or those who oppose these things—but for the very same reason that I have never VOTED: *viz.*, because I believe duty does not demand it (of ME,) and that I can accomplish more good not to do so. I say this, not of others, but of *myself*. While I neither criticise, censure nor condemn others, nor yet claim to always be true to duty's demands myself, I believe it to be MY DUTY to stand aloof from politics; to be, *in no sense*, a partisan *in anything*; to engage in *no* dispute, row or wrangle with *any* one; “*to know nothing, save Jesus Christ, and him crucified;*” to live a life of perfect consecration to Christ and his cause; and to preach, not my opinions or personal preferences, but “*the word*”—GOD'S ETERNAL TRUTH—earnestly exhorting ALL to just simply TAKE GOD AT HIS WORD: *i. e.*, believe what HE says, do what HE commands, become and BE what HE requires, live as HE directs and trust Him for what He promises. Surely this is broad enough for the broadest, narrow enough for the narrowest, sound enough for the soundest, and perfectly satisfactory to ALL, *who respect the will of the LORD*. It *certainly* clearly covers the entire ground *completely*. If it is not *perfectly* safe and sound and satisfactory and right, in what does the danger, defect, or deficiency consist?

These thoughts are not new. Long ago a FRIEND made some of these, or similar, statements for me. In the book called “*LARIMORE AND HIS BOYS,*” written seven years ago—a *love-offering to me*—is this statement: “*All efforts to draw him into controversy with his brethren concerning questions of church polity have been unavailing. He has NEVER committed himself in ANY thing like a*

church difficulty, or taken ANY part in the discussion of questions of church polity with brethren." (page 230.) In that connection reasons are given *why* that was true. IT WAS TRUE THEN, IT IS TRUE NOW, IT HAS BEEN TRUE; and, unless my conscientious convictions change, IT MUST FOREVER BE TRUE—UNCHANGED, UNCHANGABLE—FOREVER JUST THE SAME.

I have private opinions, personal preferences and plenty of prejudice, as well as objectionable peculiarities; but I deem it my duty to NEVER preach these, either publicly or privately—NEVER. I am sorry to disappoint any of my friends; but it is *certainly* clearly my duty, to, as long as my convictions remain unchanged, leave the discussion of all such questions to wiser, better, abler men, and just simply "PREACH THE WORD," avoiding, always, all questions that "do gender strifes" among the children of God.

Thus have I lived and labored thirty-three years—from the days of my youth till now—and now I am growing OLD! (*I am fifty-four years old today.*) I was "born again"—born into the family (*church*) of God—July 10, 1864. Thirty-three years I have *tried* to live the Christian life. As these thirty-three years of sun-shine and shadows have come and gone, many changes—some of them sad and sorrowful—have come; but, relative to *these things*, my *convictions* have *never* changed. They are to-day just as they have ever been, and unless my conscientious convictions of duty change, here must I stand till God shall call me home, even though, like Elijah on Carmel, I stand alone.

OF COURSE it does not follow from the fact that I have NEVER VOTED, that I am or am not either for or against the Democrats, Republicans, Populists or any other political party; nor CAN it follow from the fact that I have never "spoken out" on these, or similar, "matters," or taken part in the bitter controversy over them, or attended a convention, or belonged to a board, or worked under a board, or preached or prayed for a stipulated salary, or belonged to a church society, or agreed to accept an official position, or been willing to wear a title, or played an organ, or advised any body else to do or not to do ANY of these or SIMILAR things, that I am or not either for or against them. It is not only ridiculously absurd and absurdly illogical, but POSITIVELY IMPOSSIBLE, to deduce such conclusions from such premises. Moreover, I have never furnished premises from which such conclusions can be deduced on these or similar subjects—never. I have, always, everywhere and under all circumstances, just simply let them alone; and can, therefore, never be justly or truthfully counted, in any sense, in that fight. I have always been very busy, however—busy "about my Father's business."

I am for my friends; and would gladly bless them—ALL. I am for my country; and I believe I serve my country best when I serve my Savior most.

I am for Christ, and I believe I can do more for him, his cause and humanity without meddling with these "matters" than otherwise; hence I let them alone, and just simply "preach the word"—"the gospel of Christ"—"the power of God unto salvation."

While the wisest and greatest and best of men—on both (all) sides—are wrangling and disputing over these "matters," sometimes severely criticising, censuring and condemning each other, I acknowledge my ignorance, and remain as nearly "sagely silent" on such subjects as I can. Am I to be blamed for being ignorant and silent on subjects that the wisest, greatest and best of brethren, on both (all) sides, are constantly accusing each other of not being able to understand? (The thought that all the intelligence and integrity are on one side; and all the ignorance and infidelity, on the other, is ridiculously absurd and manifestly false. Surely thou art bereft of reason, Egotism, when thou entertainest such a thought. The good is not all on thy side. The bad is not all on the other. I am as apt to be wrong as my brother. Why not? Neither of us is infallible. Indeed, we may both be wrong; but the Bible is right, and Christians should lovingly walk in its light—all of them—always.)

While many have done much more good than I have done, I am sure I had done much less, had I wrangled and disputed with brethren over "matters now retarding the progress of the cause of Christ," or any other matters. The thought is revolting to me. To do good, I must love my brethren, and never refuse to fellowship them—any of them—simply because we do not always understand all questions exactly alike.

Dignified discussion—free from pernicious personalities—conducted in a courteous, Christian-spirited manner, to eliminate or eradicate error and elicit or elevate truth, is always perfectly proper and right, of course; and of course no man "who hath his quarrel just," or even thinks he's right, is ever afraid of, or opposed to, such discussion. Moreover, those who make matters mentioned in your open letter, and similar matters, tests of fellowship, and disgrace, degrade, desecrate and pollute our pulpits, papers and parlors with sarcastic, discourteous discussions of them—sometimes interspersed with bitter denunciations and injurious, if not, indeed, slanderous, malicious, murderous, misrepresentations of each other and others—may "love one another with a pure heart fervently;"—but!

You plead for peace. That is right, my brother, and I am sure you are perfectly sincere in all you say and do. I have known you too long and too well to ever doubt that. "I am for peace, always, and so are you, save with sin; and "my manner of life from my youth"—the course that I have pursued for thirty-three years—has always tended to procure and preserve peace, save simply in the sense in which the Saviour, Prince of Peace,

says the "sword" he came to "send" shall subvert peace.

In that sense, peace is subverted whenever some souls, called to Christ, come and cling to the cross, while others, refusing to come, become their enemies and persecute them "for righteousness' sake." When I disclaim all responsibility for strife and division, I do not allude to that, of course; since, in that sense, every faithful gospel preacher is a perpetual "disturber of the peace."

It is not meet that I should boast, and there is certainly no reason why I should; but—as it is true, and your letter demands it—I believe it is my duty to state, positively, in this connection, that I have not only never meddled with matters you mention, as "matters now retarding the progress of the cause of Christ" or similar "matters;" but that I have never been instrumental in causing, propagating or perpetuating strife or division. To this there is absolutely no exception. I rejoice to know this statement is true, whether applied to churches, communities, families or individuals—saints or sinners—true, without limitation or qualification. No community, church or family have I ever divided—not one. On the other hand, however, while I have been called to many congregations and communities, to heal divisions and settle strife, as thousands can testify, I have failed in only one case. In that case, division, strife, animosity, envy, jealousy, hatred and malice as bitter as gall had been doing their dreadful, demoralizing, deadly work for nearly twenty years; and I protested, long and earnestly, against going, on that very ground, the church being in a state of actual disintegration when I went. Even then, great good was done, and peace and prosperity had been permanently restored, but for the pressure of outside influence brought to bear for no other purpose, evidently, than to prevent it, and thus curse those who had, otherwise, been blest. This mention of these matters is here made for no other reason or purpose than herein stated: viz., your letter, truth and duty demand it.

While there is nothing in these things—or any other—of which I should boast, there is much to encourage me to spend the evening twilight of my life-day—the sun-set of which is at hand—in the self same way. "I have been young, and now am old; yet have I not seen" evil come from living thus. Floods of evil have we all seen flow, however, from a sordid, selfish, satanic, self-conceited spirit that thinketh much evil, and that, like Satan in the days of Job, walks and works among "the sons of God," impugning their motives, and sometimes even slandering, misrepresenting, boycotting and abusing some of the purest, truest and best of them. That's the trouble. The heart is not right. An evil spirit sometimes possesses some of us. Evil thinking and evil speaking encourage this spirit. Then let us think not evil and "speak not evil one of another, brethren." Charity (love) "thinketh no evil." Let us, therefore, "love one another with a pure heart fervently," "abstain from all appearances of evil"—be true to the truth—and all will be well.

When Brother Campbell took my confession, on my twenty-first birthday, he questioned me re-

(Continued on page 15.)

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THE GOSPEL MESSENGER.

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

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NASHVILLE, TENN., JULY 23, 1897.

Announcement.

J. M. Watson, who for more than three years has been the successful minister of the Church of Christ in Birmingham, Ala., has bought an interest in the GOSPEL MESSENGER and the Messenger Publishing Company, and will move to this city about the first of September, and become the office editor of this paper. For his age there is possibly no finer writer in our brotherhood than Brother Watson. He has had about two years' experience in news paper work, hence his new duties will not at all be an experiment with him. This is the work his heart has been set on for years, and he has just been waiting for a good opening to present itself to him, when he expected to take hold for life. He has been interested in the MESSENGER for years on account of its clean record and bright outlook for the future, besides it is devoted wholly and exclusively to the cause of Christ in all the South, the field in which Brother Watson was born, and in which he expects to labor and die.

Thus we have three young, active men to make and push the GOSPEL MESSENGER in all the South. And with the entire time of two of us given to the paper, and Brother Spiegel to push the paper in Alabama in connection with his State work, surely we can in a short time make a paper in every sense worthy of the great brotherhood, which it humbly tries to represent. During the past year, the writing, publishing, and business features of this paper devolved almost wholly upon the senior editor, and the work was more than any one man could accomplish satisfactorily, though, so far as we have heard, no complaints have been made on any line except in the lateness

of getting the paper in some sections. This difficulty will be overcome by the first of September at the latest, when we expect to mail *invariably* on Wednesday. Heretofore we have mailed on Friday, which, owing to the carelessness of many postmasters in the smaller towns, makes the paper too late to be given out before Sunday. Be patient with us just a month longer. Then the senior editor will have the general oversight of all the interests of the paper and company, push its circulation, make contracts, be ready to go to any part of the southern field, or anywhere else in the world to futher the interests of the paper. Brother Spiegel will remain in Alabama and push the paper there, as he has so successfully been doing the past three years, and Brother Watson will remain in the office and look after the inside affairs, making the paper a gem, getting it out on time, keeping the books, correcting mailing list, and send you *duns* if you are in arrears. We are dead in earnest. We mean business! We have set in for the war! Clear the track, we are coming!

PUBLISHERS.

"Bishops and Deacons."

All my life I have heard the phrase "elders and deacons." We used to have "Elders' and Deacons' Meetings." We hear it said that we must have elders and deacons in every church. Now I do not want to appear over-particular in the use of this phrase, yet if what I am about to suggest be true, I hope we may profit by it; if not, I hope some one will correct me, and this does not mean that we shall debate the question at all.

My proposition is this: In the New Testament, "Elders" is generic, while "Bishops and Deacons" is specific. If this be true, then it is not correct to say "elders and deacons," for deacons are also elders. It is correct to say "bishops and deacons," which constitute a scriptural eldership.

Hence the salutation to the Philippians, first chapter and first verse: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Not with the elders and deacons. He might as well have said with the elders and elders, for deacons are elders, as bishops are elders. The

eldership of a church, then, includes the bishops, the deacons, and the evangelist, whatever else he may be called. This is the way I understand it. It is wrong to get a set of phrases and use them to the exclusion of others just as appropriate.

Some of our younger members do not really know that the New Testament teaches that churches of Christ must have in their elderships bishops. If you so teach them, they wonder what the bishops are to do. They wonder if our bishops are to make laws to govern our churches. When you tell them that those whom we call elders are the bishops, and when they observe the tyranny of some of our bishops, they conclude that they are worse than law-makers. They make laws, and then sit in judgment and execute their own laws. Hence they have constituted themselves into the Legislative, Judicial, and Executive functions of our church government. We have many elders that can't tell when, where, nor by whom they became elders, and yet we are yoked with a human law that no elder can resign. I feel like making a motion that all "elders" who can't show their pedigree, or credentials, shall step down and out and let the churches appoint and have ordained in every one of them, bishops and deacons who shall take an interest in the progress and welfare of the churches of Christ.

The eldership really has to do only with matters of faith. In matters of opinion they have no more authority than any other disciple. Long ago, when the Jews made insurrection against Paul, and brought him to the judgment seat with an accusation, Gallio, who was the deputy of Achai, said: "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you. But if it be a question of words and names and of your law, look ye to it, for I will be no judge of such matters." Acts 19: 12-17. I should be glad to have some of our self-made elders learn a lesson even from Gallio, in that he would not go beyond his jurisdiction to judge them.

Bishops and deacons who have been appointed by the church and ordained, are a blessing to any congregation if they look well to the interests of that church. I had rather have no elders than to have a set of self-constituted, uncoth, ruly-ruly, impious men, under whose oversight the churches never can grow and prosper in the liberty of the blessed gospel.

O. P. S.

It is impossible for a person to be miserable while lovingly doing his duty.—Sel.

Unscriptural Aids to Worship.

There is a vast difference between the phases unscriptural and anti-scriptural. A thing is unscriptural when it is not authorized by the word of God. It is anti-scriptural when it contradicts some part of God's word.

Now we will always be on the right side when we affirm that all anti-scriptural acts are sinful. We will not always be right when we affirm that all unscriptural acts are sinful. There are, for instance, unscriptural aids to the worship of God that are not sinful—"mechanical aids" if you please. There is the song book, which is a mechanical appliance to aid us in the worship. But you say, "We are commanded to sing." Of course, but I am not talking about singing. I am talking about printing and binding song books to be used in the worship. But you say the Bible is printed and bound, and why not song books?" Where did you get any heavenly authority for printing and binding the word of God? Still this mechanical appliance is an aid and a great one, to our worship. Then the tuning fork is an unscriptural institution, yet it aids us in the worship in the absence of a larger mechanical appliance, such as a piano. But you say: "Stop your piano where I stop my tuning fork and I will never object." What do you use your tuning fork for. You say, "To get the tune." Well, I use a piano to get the tune and keep the tune. If it is right to get it, it is right to keep it, is it not? But you say you will not object if I use the piano to get it. I ask you then to show me the harm in using the piano to keep it. There can be none. The Bible furnishes a man "unto all good works" that he *must* do to be saved, but there are many things left out of the Bible which aid us in performing these good works, and which themselves are also good works—the song book, the printing press, the tuning fork, the piano, and many other things which have been invented by man.

Shall we use these wonderful inventions of God's creatures to advance his kingdom the more rapidly, or shall we retard the progress of his cause by undertaking to plow the field with the forked stick, and reap the field now white unto the harvest with the reaper-hook—implements out of date a century ago? O. P. S.

In answer to a recent inquiry to Prof. J. W. McGarvey about commentaries in general and one in particular, which is being freely advertised

on the "installment plan," he says: "The ——— commentary is not the one you want. It is full of outlines for feeble sermons, of a kind you don't want to preach. Get the 'Cambridge Bible for Schools and Colleges.' It is in small volumes, and you can buy one or more at a time." It is important that we should have the right sort of aids to Bible study. A lifelong student and teacher of the Bible should be heard, and he says the Cambridge Bible is the one to get.

O. P. S.

Editorial Notes.

Brother J. L. Haddock, who has conducted two important tent meetings in Knoxville, has moved the tent into the center of the city, and will lay siege to the body of the town. There were 60 additions in the other two meetings.

Our office was visited last week by Brother J. B. O'Kelley and his little son, who live in Ashwood, La. We were very glad to see Brother Kelley and his good family, whom we learned to love some years ago. They are part of the salt of the earth.

The Convention in Mississippi meets this year in Amory, August 25-27; the Alabama Convention in Birmingham, from August 31 to Sept. 2; the Tennessee Convention at Tullahoma, Oct. 5-7; and the South Ky. Convention in Paducah, Oct. 5-7. The senior editor of the MESSENGER hopes to take them all in. We will have to spread out or stretch out a little to take in the last two.

The *Messenger*, a bright, newsy paper, published in Lexington, Ky., in the interest of the church in that city, gives out the following *fear*: "We fear that many so-called Christians are living more under the rule of gold than under the Golden Rule. The almighty dollar means a great deal more to them than Almighty God. This is their refrain:

Almighty dollar, thy shining face
Bespeaks thy wondrous power;
Come, make our pocket your resting-place,
We need thee every hour."

We give way this week largely for Brother Larimore's letter in reply to Brother Spiegel's "open letter." This is the longest communication that ever went into the MESSENGER, and possibly the largest that will ever go in again. But we did not want to divide the article, and its careful reading will repay any one. Brother Larimore is a man of wide reputation,

and writes in a lovely spirit, and his article can but do good. Whatever may be said in response to this communication, if anything, will be said by Brother Spiegel, as he called Brother Larimore out on these matters.

We are not writing in the sand. The tide does not wash it out. We are not painting our pictures on canvas, and with a brush, so that we can erase the error of yesterday, or overlay it with another color to-day. We are writing our lives with a chisel on the marble, and every time we strike a blow we leave a mark that is indelible.—Lyman Abbott.

Set yourself steadfastly to those duties which have the least attractive exterior; it matters not whether God's holy will be fulfilled in great or small matters. Be patient with yourself, and your own failings; never be in a hurry, and do not yield to longings after that which is impossible to you. Go on steadily and quietly; if our dear Lord means you to run he will "strengthen your heart."—Frances De Sales.

Bishop Whipple tells the following story: "A young Englishman on a P. and O. steamer, returning from India, said publicly, at the dinner table: 'Missions are a humbug. I have been in India eight months, and I haven't seen an East India Christian.' A quiet man sitting opposite said: 'May I ask for what you went to India?' The answer was: 'I went to hunt tigers.' The other replied: 'I am a missionary. I have been in India twelve years, and I have not seen a tiger.' The young Englishman did not know that there are more Christians in India than there are communicants in the Protestant Episcopal Church in the United States."—N. O. Christian Advocate.

Commonplace Lives.

"A commonplace life," we say, and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.

The moon and the stars are commonplace things,
And the flower that blooms and the bird that sings,
But dark were the world and sad our lot,
If the flowers should fail, and the sun shine not—
And God, who studies each separate soul,
Out of commonplace lives makes His beautiful whole.—Selected.

Reports from the Churches.

ALABAMA.

Let every one read carefully Brother Larimore's answer to my "open letter" of week before last. Then turn and read the open letter again. Next week I will review the whole matter in the GOSPEL MESSENGER.

O. P. S.

PHENIX CITY: Our house is rapidly nearing completion, and we will hold services in it next Lord's day, for the first time. We are proud of it, and are very thankful. One addition last night, and three others at a recent date, making four since last report. Pray for us. L. A. DALE.

MOBILE: Last Monday I was not very busy in Meridian, so decided to board the train, and go down to Mobile, and see the Gulf City. I arrived there about 3 P. M., went to the Y. M. C. A. rooms and became acquainted with the secretary, Mr. Harte, and inquired of him for the address of some member of the Christian Church. He directed me to the proper authorities, and it was about 5 P. M. when I met Brother A. D. Shelnutt, one of the church officers. He booked me to preach that night, and began to pull the wires and set messengers in motion on the electric cars until 8 P. M., when we had quite a nice little audience assembled. The congregation met in its neatly-furnished "upper room" (Acts 20:8) and Samuel preached unto them, intending to depart on the morrow, and continued his speech until nine o'clock. There were several young men present but none of them fell out of the upper window, for they were all too busy listening to fall asleep. Our preaching brethren have neglected these people, and whenever they have an opportunity to hear a gospel sermon, they are "all with one accord in one place." The service was a sweet-spirited one, and we all felt better for having come together.

On Tuesday I visited the membership, comforted the sick, and did general pastoral work for them. That afternoon some of the members accompanied me to the train and I left for Meridian. Following are some facts concerning the Mobile church.

1. They have twenty-one members, eleven of whom have been added in the last three weeks; a nice organ paid for and in use; plenty of zeal and grit.

2. They have not a church building, a regular minister, a great amount of this world's goods.

3. They need help from our Missionary organizations. Yours for success,
S. M. BERNARD.

FLORIDA.

JACKSONVILLE: Had five more additions here to the First Church since last report. Am expecting to spend the month of August in Kentucky.

J. J. IRVINE.

LOUISIANA.

CHENEYVILLE: To the disciples of Christ in general and those of Louisiana in particular. We the undersigned beg leave to call your attention to this circular letter bearing our signatures and request that you look upon it as being specially intended for yourself. You of course are aware of the urgent necessity, of those who love the Lord, making a strong and zealous movement for the salvation of souls in Louisiana.

It is for the purpose of getting your influence and personal presences at the co-operative meeting to be held at Lake Charles on 3rd and 4th and 5th of September. At which time and place there will be a grand gathering of God by men and women. The aim of this meeting is to bring about a closer co-operation in the great effort of evangelizing this destitute field. The good people of Lake Charles have authorized the invitation to be sent welcoming all who may feel it their imperative duty to attend. You will then meet some of the most prominent ministers in the brotherhood who have been invited to assist in making this meeting a grand success.

Whose efforts will long afterwards remain in the memories of those who hear them, as having been delectable feasts, drawn from the Book of Life. They will be presented in such form, as will implant them for life. It is needless here to dwell on the whole soul Christian hospitality of the many good people of Lake Charles. Their very name is a synonym of philanthropy and Christian hospitality, as their conduct in the past has proven to all who have entered their doors. With one accord they invite you and your friends to be present and take part in starting this grand revival of church work. In this invitation we also join in begging that you and all of your friends may be present.

The Kansas City, Watkins and Gulf R. R. will grant special rates to all who attend. In conclusion we urge you to be present and partake of this

spiritual feast. Hear our National Secretary and other men of world-wide reputation. Yours in Christ,
R. L. WALKER, Pres., Loyd, La.
LINN TANNER, Sec., Cheneyville, La.
FRANK LANEHART, Evangelist, Independence, La.

MISSISSIPPI.

MERIDIAN: Since last report we have had three additions to our church. One marriage ceremony has been performed and another came very near being consummated. Many of the members are out of the city for the summer.

News comes of the illness of my wife and mother in Kentucky, so I must wend my way thither next Monday, to be gone several weeks. My address during August will be 433 E. Broadway, Louisville, Ky.

S. M. BERNARD.

TENNESSEE.

CANEY BRANCH: I begin evangelistic work soon in East Tennessee, and am under the direction of the State Board. Yours in the work,
HORACE B. EASTERLY.

Great Day in New Liberty.

New Liberty, Ky., July 19.

Yesterday was a day long to be remembered by the disciples here. Large Sunday school—two present where we had one six weeks ago. The collection was more than respectable. An immense audience gathered before preaching, and after the sermon a collection was taken to buy song books; which, to my surprise, was three or four times as much as some predicted. Our evening service was no less appreciated, for our church building was well filled. After the discourse seven were added to our number—six by letter and one by baptism. In conclusion I desire to say I know of others who will follow soon. What do you think of this, brethren? I mean you who have had experience in this field. Remember this is New Liberty. Just think of that. Hal-le-lu-jah! Pray for us, brethren.
W. H. ALFORD.

An Important Change.

It is deemed best by the Executive Committee of the East Alabama District Convention to postpone time of the convention from August till October. Let all remember the change of time, and work for the greatest convention in the history of our work.

Phenix City.

L. A. DALE.

South Kentucky Field Notes.

Preached at Hopkinsville last Lord's day, presenting the claims of our South Ky. work. The pastor H. D. Smith will take an offering for our work in the near future. The brethren at Hopkinsville speak of Bro. Smith, and his wife in the highest terms. Such men as Bro. S. are worth a great deal to the church and to the world.

Bro. H. A. Macdonald who is on a visit to Hopkinsville preached an excellent sermon Lord's day evening.

During my visit to Hopkinsville I was truly glad to meet the venerable Dr. D. J. Gish who is an honored elder of the congregation, and one of the originators of the South Ky. Christian Missionary, and Sunday-school Association. While he is feeble and not able to attend church as he formerly did, his interest in the cause of the Master has not in the least abated. Such men as he and Bro. B. S. Campbell, an associate elder are a great blessing to the world.

Monday morning I left Hopkinsville for this place (Hampton) in Livingston county. I left the railroad at Marion when I took a hack for Salem. At Salem I found H. C. Ford who gave me a seat in his buggy, and after a three hours' drive over a pretty rough road we reached Hampton when we had an appointment to begin a meeting Monday night.

At Marion I saw the residence of Senator Deboe which is a cottage with five or six rooms and worth I suppose about \$1200. Marion is a town of about 1000 inhabitants.

At the close of our meeting I will report the result. We have aided Bro. Ford in this field for the past 18 months he devoting half of his time to it. Since the last convention he has had about 50 additions. Bro. Ford is one of the most efficient preachers in South Ky. He has certainly done a good work at Hampton and Liberty Grove, and in the surrounding country. The work done in this country is the result of our co-operative work. If the South Ky. Association had never had an existence there would not be to-day any congregation at Hampton, Salem, Liberty Grove, nor Chestnut Grove. I would be truly glad if any reader of this paper will give me the name of any mission place in South Ky. that is having regular preaching by the aid of brethren who oppose organized mission work. While I don't say there is no such place, I don't know of any.

W. H. Ligon who labored successfully in this country several years is kindly remembered by his many friends who would appreciate a visit from him.

Brethren who owe on pledges will confer a great favor on our faithful workers by remitting to our treasurer Jas. H. Kerr, Henderson, Ky.

Obituary.

Died, July 14, Sister Lucinda Terry, aged 60 years. This is as much as the great busy world sees in an obituary. But to us, the sorrowing ones left behind, it means infinitely more. It means a mother's love no longer protects us, a mother's faith no longer inspires us, and a mother's influence has departed, save in the memory of the past. God knows best. He doeth all things well; and, though we may not see the eternal purpose in this sad blow, yet by faith we believe that it is best for mother, and that the sting is but the impress of God's fingers as he molds our lives into shape for heaven. JAS. E. TERRY. Winchester, Ky.

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By George W. Lee.

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W. P. S. C. E. Department

Miss Ethel Streater, Editor, Clarksville, Tenn.

DAILY TASKS.

July 26. Willing Work. Neh. 4: 1-6.
July 27. Work with God. Hag. 2:1-9.
July 28. "My Father's Business."
Luke 2: 41-52.

July 29. Quiet Work. 2 Thes. 3:6-18.
July 30. Hard Work. Prov. 6: 6-11.
July 31. Work Rewarded. 2 Tim. 1:
1-8.

Aug. 1. TOPIC. "PUTTING RELIGION INTO OUR DAILY TASKS."
1 Kings 7: 13, 14; Acts 18: 1-4; Mark 6:
1-3.

1. No matter how large or how small a Jews offering might be, it was only acceptable when it came from a willing heart. Will God be pleased with mere perfunctory service from us?

2. We are the temples of God. How, then, can we ever feel that any work is too hard, since he is present to help; or too insignificant, since he is always with us?

3. When can we be sure that all we do is the "Father's business?"

4. "She hath done what she could." Are not life's simple duties, faithfully performed, great in God's sight?

5. There is no honor in doing easy things. When difficulties come, be sure that God judges us able to bear them.

6. We know that for all who live each day, as in God's sight, there is a future reward. Is there not also a present reward in the consciousness of duty fulfilled, and of work well done?

7. The religion that amounts to anything must be practiced constantly. It is not possible to restrain impatience, to be always cherry and helpful, without daily prayer; hourly prayer is nearer right. "I can do all things through Christ which strengtheneth me." But the strength is not given till we seek it.

The twenty thousand delegates who poured into San Francisco received a royal welcome from the local Endeavorers, whose well-planned arrangements left no room for confusion or trouble. The only delay was caused by the railroads, who found it difficult to manage so many trains. These same railroad men laughed at Sec. Baer, as wildly extravagant, when he said there would be at least five thousand delegates at the convention.

Owing to the blocked railroads, Dr. Clark could not reach San Francisco for the evening meeting, so the Oak-

land Endeavorers enjoyed a delightful surprise in having him with them. He said, in part: "This great army of earnest, Christian young people did not give up their precious time and cross the continent for the loaves and fishes of office. They came for fellowship and spiritual uplifting. That is the only topic, the reigning idea of every hour of the convention. Whether we talk of citizenship, of missions, of any other subject connected with this vast work; whether it be in evening prayer or in early morning consecration; it is the life filled with the spirit of God. The success of these great conventions is due to that. There are 50,000 little camp fires burning day and night: these are the societies of Christian Endeavor. The conventions only show the real work of the societies. Men want this; Christians are longing for it. Thousands thank God that they have found this life-filling spirit. The evidence is world-wide that this movement is universal. In India, Africa, and Europe the evidence is stronger and stronger. The power of God and the love of Jesus Christ is the thing for which you must seek. That is the purpose of this great convention.

Greetings to the convention were sent by the Endeavorers in Germany, France, Japan and India.

The convention buildings and all the churches were decorated with the colors of '97—purple and gold. The San Francisco press gave full reports, and did much to make the visitors feel that they were welcome.

J. H. Bomberger, President of the Ohio C. E. Union, said: "We greet the Endeavorers of California eight hundred strong. Our idea in coming to San Francisco is not to engage in a jollification, but to exert a moral influence over the people whom we meet."

On the westward journey, a halt was made at Salt Lake City for sight-seeing and to spend the Lord's day quietly. Never before had any save members of the Mormon Church been admitted to the Tabernacle to take part in a service; but on this fourth of July the great building was crowded with endeavorers, and the meeting was strictly Christian. It must have been an object lesson to the Mormons

"The Life Filled with the Spirit" was the theme of the opening services of the convention, held in the churches of San Francisco and Oakland. These meetings of prayer and praise form a large and important part of every convention. Rev. Nehemiah Boynton summed up his whole address in the sentence: "The Christian life is an actual life; it is an ample life; and beyond these it is an active life; and, thank God, it is an inspiring life." Rev. J. Z. Tyler, our own National Supt., said that the chief blessing of Jesus is the gift of his spirit to his people, and allowing it to abide with them. Rev. E. L. Powell, of Louisville, referred to the life filled with the Spirit as shown by the prophet and missionary, and said that such are Christian Endeavorers, whom the world needs: "strong, loyal hearts, with the enthusiasm that is steady and true and sure."

"Our society has three signs of a universal movement. It was born in obscurity and weakness. It has not owed its extension to human advocacy or ecclesiastical authority. It has spread to every land. It has been found adapted to every evangelical creed, to every form of church government, and to every race and class and language and condition of people. It has failed only where the principles involved in our covenant pledge have been ignored, or where it has been crushed out by denominational authority."—Dr. F. E. Clark.

In begging a Christian lady to take and care for a naked child covered with mud a poor native Japanese woman said: "Please do take little baby, for your God is the only God that teaches to be good to little children."—Selected.

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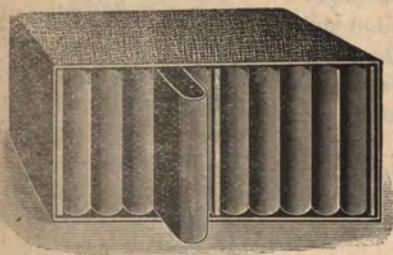
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PROGRAMME.



—OF THE—

Co-operation meeting at Beech Grove, McLean county, Ky., August 14 and 15, '97.

SATURDAY AFTERNOON.

Devotional Exercises, Bro. J. L. Brewer.	10:00
Welcome Address, Bro. J. T. Dillehay.	10:10
Response, Bro. R. D. Westerfield.	10:20
The Co-operation Cause, Bro. R. H. Crossfield.	10:30
Church and Christian Duty, Bro. M. O. Towns.	11:00
How can we be our brother's keeper? Bro. T. H. Dillehay.	11:15
Noon	11:30

SATURDAY AFTERNOON.

Devotional Exercises, Bro. C. C. Fulkerson.	2:00
Christian Union, Bro. Wm. B. Noe.	2:10
General Work of an Elder, Bro. Hugh Lynn.	2:25
General Work of a Deacon, Bro. B. Mackey.	2:50
Church Business and How to Transact it, Bro. J. H. Wilhite.	3:00
Christian Energy, Bro. Austin Berry.	3:10
Christian Responsibility, Bro. W. T. Dillehay.	3:25
Other Matter.	3:40
Adjournment.	4:00

SUNDAY MORNING.

Devotional Exercise, Bro. S. W. Pruitt.	10:00
Brotherly Love, Bro. G. W. Jeffres.	10:10
Personal Consecration, Bro. Dock Smith.	10:30
Answers to excuses for non-attendance at church and Sunday-school, Bro. A. J. Bridges.	10:40
Sermon Bro. J. L. Brewer.	10:50
Communion Service	11:40

SUNDAY AFTERNOON.

Devotional Exercises, Bro. Geo. Welch.	2:00
Report of the general work done during the past year and the present condition of each congregation. An elder or some one appointed by each congregation, five minutes each.	2:10
Report of the Sunday-school work done during the past year and it's present condition, Sunday-school superintendent or some one appointed by each school, five minutes each.	2:50
Give a general outline of your Christian life. Each Christian 5 minutes.	3:15
Report of Committee on Resolutions.	3:40
Appointment of Committee on time, Place and Programme for next meeting.	3:50
Adjournment	4:00

If we would render our services acceptable to God, we must remember him in our joy as well as in our sorrow. Let us give to him our brightest days.—Ruth Fancher.

(Continued from page 7.)

lative to none of these "matters now retarding the progress of the cause of Christ." While thousands have stood before me, hand in mine, and made "the good confession," I have never questioned one of them about these "matters." Shall I now renounce and disfellowship all of these who do not understand these things exactly as I understand them? They may refuse to recognize or fellowship or affiliate with me; but I will never refuse to recognize or fellowship or affiliate with them—never.

Shall I, having been, by the grace of God, while simply preaching the word, instrumental in leading ten thousand lost souls to the Lamb for sinners slain, become a partisan, and go to war, over questions that "do gender strifes," against many of these and thousands of others with whom I have fought for Jesus and his cause? Not while sincere sentiments and conscientious convictions cherished in my heart for thirty-three years remain unchanged.

Now, my beloved brother, "what I have written I have written," and I am willing for the world to read it. I have, as you know, been sick a long, long time. This is probably the last production of my pen for publication. I am perfectly willing to meet it at the Judgment to-morrow. You know me and my manner of life. You know me at home. You know me abroad. You know me just as I am. You know I try to "live peaceably with all men." You know I never meddle with other people's matters, never speak evil of any one, never try to injure any one, never try to defend myself, never try to avenge myself, never accuse any one of any thing, and never deny any thing of which I am accused.

So careful have I always been, all along all such lines, that, while, of course, I have my preferences among our papers, (and preachers too,) and once tried to edit and publish a paper myself, I never speak unkindly, disparagingly or disrespectfully of any of them, (papers or preachers,) publicly or privately. and have never tried to influence any one to quit taking any paper, to take another—never.

Wiser and better men do otherwise, however; and some good brethren may deem it their duty to denounce, renounce, criticise, censure, condemn, boycott and abuse me, and refuse to recognize, fellowship or affiliate with me, because I am as I am, do as I do, and, especially, because I have written what I have written in answer to your "open letter;" since, unfortunately, such spirit seems to be a popular and prevalent substitute for the spirit of Christianity, in these degenerate days of discord, division and strife among the children of God. If so, may the Lord abundantly bless, sanctify and save them.

"A few more days—or years, at most"—and I shall be beyond the power of persecution, the shafts of Satan, the stain of slander, the shadow of sorrow, and the sting of sin. I shall certainly never retaliate. I shall simply do as I have always done: "Love the brethren;" be true to my convictions; endure as patiently as possible whatsoever may come upon me; go when and where I am wanted and called, if I can; carefully avoid all questions that "do gender strifes" among God's people; "preach the word;" try to do my whole duty, and gladly leave all results with Him from whom all blessings flow. Gratefully and Fraternaly,

T. B. LARIMORE.

Florence, Ala., July 10, 1897.

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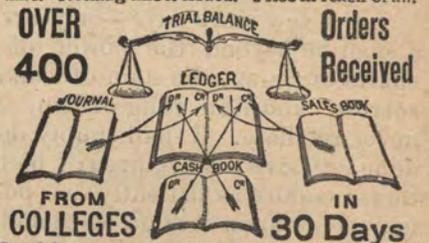
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