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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, August 13, 1897.

Number 32

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 misers," 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 dotting 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 *Chautauquan* 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 wedge 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 Crittenden 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.

Duddy—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 HENDNY,
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. No 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 growling 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 bonnett 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 any one 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, "Be ye 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 rely 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 of Plymouth Rock, who taught that it was sinful for a man to whistle, or to kiss his wife on the "Sabbath Day" and only time and Christian example can eradicate them, not by assailing them through the Pulpit or the Press. We know that they are fast dying out; we know that each year sees fewer and fewer joining the ranks of our opponents. While from very Christian example more and more are being added unto the army whose watch cry is, "Christ for the world, the world for Christ."

KATHARINE POPE HARBIN.

Columbus, Miss.

The Gifts of Brotherly Love.

By request I submit a statement of personal gifts thus far received from the preachers. It is probable that the list will be found incomplete; if so, the preachers whose names do not appear will please advise me and proper corrections will be made

in next report. Where preachers made their gift with the church offering, I would not have their name. Many of the Virginia preachers gave both last year and this through their Ministerial Association. While attending the Missouri State meeting at Independence last October I received \$21.00 from various persons, which may have included the gifts of some preachers, but as I did not get the names the offerings were placed to the credit of Mo. convention. Only a few preachers have given less than \$2. and several gave from \$5. to \$20. About fifty have made two yearly offerings. Thus far two hundred and thirty preachers have made personal gifts to this sacred cause. We claim to have over five thousand preachers. The personal gifts of the preachers now in active service will constitute a most beautiful chapter in the history of this tender ministry. In what more fitting way can the younger preachers show their loving fellowship with their old and disabled comrades in the ministry? It is hoped that all our preachers whose hearts turn towards their old and needy yoke fellows in the Gospel, will find pleasure in making an offering for their better care. The preachers are earnestly requested to send their gifts on or before Sept. 20th, that they may appear in the annual report. In sending your offering please state that you are a preacher. The preachers are asked to give not more than \$2. but smaller amounts will be none the less gracious and acceptable. Send offerings to my address.

A. M. ATKINSON, Cor. Sec'y.

Wabash, Ind.

INDIANA.

J W Conner, J V Updyke, W T Sellers, W M Cunningham, W D Willoughby, B A Jenkins, H C Kendrick, Lee Tinsley, E B Scofield, A L Crim, E Wilfrey, Jos Franklin, S J Tomlinson, J P Ewing, J V Coombs, G E Ireland, J N Jessup, H L Veech, W D Starr, L E Murray, L L Carpenter, W D Owen, H S Earl, J W Comfort, T A Reynolds, A W Conner, W S Smith, T M Idea, M W Harkins, A M Hootman, B L Allen, Ed Lane, A J Thompson, W P Goodykountz, A L Orcutt, G W Chapman, J O Rose.

ILLINOIS.

S B Moore, W F Trapp, J M Rudy, A J Kane, Geo T Smith, N E Cory, Knox P Taylor, N S Haynes, H L Willett, S F Rodgers, J Lemon, J W Camp, J P Lichtenberger, J W Killborn, Albert Nichols, Silas Jones, A P Cobb, W H Boles, B J Radford, J P McKnight, J W Waggoner, W W Sniff, C A Young, T W Grafton.

MISSOURI.

W W Hopkins, W E Reeves, E G Scott, J H Garrison, E M Smith, H Davis, Fred P Loos, E C Davis, A B Phillips, H E Monsor, F P Allision, A B Carpenter, C H Payne, J D McClure, C A Hoffman, G H Combs, Alex Proctor, T P Haley, C H Winders, Isom Roberts, T A Abbott, J T Ogle, J D Green, John Giddens, C J Armstrong, J A Grimes, Simpson Ely, W F Richardson, H F Davis, J H Cunningham, G W Muckley, M L Blanney, F G Tyrrell, J M Tenison, J B Briney, J S Dunn, M M Goode, W P Bentley, J A Grimes, W C Rogers.

OHIO.

B L Smith, J S Ross, J A Lord, A Baker, C C Smith A McLean, A M Harvout, S M Cooper, John F Rowe, G W Moon, J Z Tyler, J N Green,

W H Millison, Sol Metzler, A McMillen, E V Zol-
lars, C H Plattenburg, O G Hertzog, E E Crawford,
Geo Anderson, C W Hoffer, John S Lawrence, B
S Dean, H F McLane, J W Allen, W E Rambo, H
N Allen, T W Pinkerton, A B Williams, Frank O
Fannon, H R Cooley, W J Russell.

KENTUCKY.

R T Matthews, T J Dow, O H King, W R Mc-
Crea, F W McDonald, A M Haggard, J H Painter,
B O Aylsworth, D A Wickizer, C L Wilson, I N
McCash, T F Odenmiller, C E Wells, W J Hastie,
C L Walker, J A Cornelius, H O Breeden, G L
Brokaw.

TEXAS.

Granville Jones, G H Morrison, W B Craig,
F M Calvin, J B Cole, A J Bush, J B Sweeney, M
M Davis, J I Hopkins.

KANSAS.

L S Jones, M E Taylor, A L Jones, C O
Drousher, C L Milton, J H Bauserman, J H Greas-
ham, w B Ingle, C w Yard.

NEW YORK.

F w Norton, B B Tyler, R w Lowe, C M
Keiddler, B Q DenLam, Lloyd Darsie, L C Mc-
Pherson.

NEBRASKA.

W P Aylsworth, J L Read, Albert Schwartz, J
W Elliott, E L Poston, J M Vawter, E L Poston.

TENNESSEE.

J L Haddock, F S Young, R M Giddens, A I
Myhr, W E Ellis.

VIRGINIA.

L M Omer, J D Hamaker, J Bauserman.

GEORGIA.

wallace Tharp, J S Lamar, J C McReynolds.

SCATTERING.

John A Stephens and J B Lehman, Mississip-
pi; F H Marshall and C E Morgan, Minnesota; C
M Keen, J J Finlay, E G Scott and L G Edgar,
Michigan; H Goodacre, wisconsin; F M Hunt,
Massachusetts; A B Philputt, Pennsylvania; F D
Power, washington, D. C.; J w Bolton, Nova
Scotia; Thos Edwards, California; L H Thompson,
South Dakota; w J Lhaman, Toronto, Canada; M
L Hoblett, Mexico.

Men say they dare not neglect the sober reali-
ties of life, for they are from God. Neither should
we dare to neglect the brightness and happiness
and joy of life, for they are from God just as truly.
The sun shines by God's will just as truly as the
clouds sometimes intervene between us and the sun
by his will.—*Christian Leader.*

The exhortation to let our light shine implies
that we have a light. There is but one place known
where we can kindle such a light within us, and
that is at the cross of Christ. If we have not
made our pilgrimage thither we can rest assured
that we are without that light, which alone can
truly enlighten.—*Exchange.*

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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.

FRIDAY AFTERNOON.

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

SATURDAY MORNING.

- 9:00. Devotions, J. C. Todd.
- 9:15. 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.
- 11:20. Sermon, E. B. Buck.

SATURDAY AFTERNOON.

- 2:00. Devotions, J. M. Cross.
- 2:15. Essay, "the Sunday-school and missions," Miss Minnie Bolton.
- 2:30. Address, "Agencies I have found valuable in church development," R. M. Giddens.
- 3:00. Address, "Open doors and adversaries," A. I. Myhr.
- 3:30. Address, "Education and church progress," Prof. J. P. McConnell.

SATURDAY NIGHT.

- 7:00. Devotions, Prof. H. R. Garrett.
- 7:15. Sermon, J. E. Stuart.

SUNDAY MORNING.

- 9:00. Sunday-school short addresses by various brethren.
- 10:45. Devotions, H. B. Easterly.
- 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.*

The Best
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CINCINNATI, OHIO.

THE GOSPEL MESSENGER.

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

Subscription, \$1.00 a year.

Entered at the Postoffice, Nashville, Tenn., as second class matter.

NASHVILLE, TENN., AUGUST 13, 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 Spiegel-Larimore 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. Larimore 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. Larimore answers strongly in the negative. Had not these matters been pushed so strenuously of late years by their opposers, 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 two 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, societies, 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 eve-

rybody else dont do as they do, do *nothing* most generally.

One correspondent says: "Let us lead our misguided brother 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 don't 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 dont always take the example of sacrifice, building churches, converting sinners, etc., as worthy of anything but of their most profound hate. Who has ever tried to drive an opposer of societies into a society, or to cut fellowship with a brother because he failed 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 persue Bro. Larimore'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, if they do not work against the spirit of the Lord. They can do this 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* 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. Daugherty used language like the following: "The Epworth League *makes* denominationals, 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 Daugherty 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 Daugherty 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 eldership. Its constitution forbids such a thing, but makes the Endeavor Society subservient 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-fledged 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 denomination, and I still say that if one is not going to support his denomination he had better get out of it. Whatsoever you are be it all over, from the crown of your head to the sole of your feet. That was Paul. He says: "Follow me." When ones convictions are changed the man ought to change.

I hope, therefore, that our good Brother Daugherty will study these subjects and take these suggestions in the kindly spirit prompting them. In his destitute field in Florida nothing would so aid and stimulate his work as to have a few good aggressive Sunday schools and Endeavor Societies.

O. P. S.

Rules of Life.

When I was in school in Lexington, Ky. Robert Graham was President of the College of the Bible. He gave us, with wholesome comments on each, the following fifty "Rules of Life." They have benefitted me, though I have not lived up to all of them at all times. I give them here hoping they may be beneficial to you, especially if you are a young preacher:

1. Never trifle with the truth.
2. Never disregard the voice of conscience.
3. Never make a jest of sacred things.
4. Never yield a principle for the sake of popularity.
5. Never tell obscene jokes.
6. Be not envious of other preachers.

7. Speak evil of no one.
8. Be decided, not dogmatic in your opinions.
9. Be courteous to all.
10. Be punctual and orderly in all you do.
11. Use economy in all things.
12. Keep out of debt.
13. Put the most favorable construction on the conduct of others.
14. Speak of the absent as if they were present.
15. Attend to what others say against you.
16. Be slow to take offense.
17. Never make a parade of your learning.
18. Be moderate in the expression of your opinions.
19. Be wise rather than smart.
20. Avoid levity of behavior at all times.
21. Be reserved rather than otherwise in female company.
22. Be not stiff and haughty in manner.
23. Reprove mildly when you reprove at all.
24. Don't fret, fume or be fussy.
25. Make no promises you cannot fulfill.
26. Make no excuses but such as are necessary.
27. Accustom yourself to self-denial.
28. Attend to physical culture.
29. Attend to small things.
30. Abstain from the use of liquor and tobacco.
31. Cultivate cleanliness and chastity in all things.
32. Be neat, not foppish, in dress.
33. Be open, frank, sincere, in all you do and say.
34. Cultivate personal piety.
35. Prepare your sermons thoroughly.
36. Prepare for all your public services.
37. Be prompt in all your ministrations.
38. Be earnest, not extravagant in preaching.
39. Avoid all sensationalism and clap trap.
40. Preach every sermon as if it were to be your last.
41. Let your sermons, prayers, etc., be short.
42. Make the prayer meeting your constant care.
43. Work hard for Sunday school.
44. Study well the membership.
45. Give as many as possible something to do.
46. Be impartial in all your dealings with the flock.
47. Be an example in liberality.
48. Beware of random reading.
49. Commit to memory the Pastoral Epistles.
50. Having done your duty look to God for his blessing.

O. P. S.

The Alapama Convention.

The Executive Committee recommends that the Alabama Christian Missionary Convention, which was to have convened in Birmingham Aug. 31,—Sept. 2, be postponed indefinitely on account of the smallpox scare now raging in Birmingham, and many other of our Alabama cities and towns. Let everyone watch the papers and prepare for a still more glorious convention later in the fall.

O. P. SPIEGEL,
State Evangelist.

Bro. Frank Coop, of Southport, England, has turned over \$5,000.00 to the Foreign Christian Missionary Society on what is known as the Annuity Plan. Last year he gave \$1,000.00. He is to receive, I believe, 5 per cent. on this money while he lives and at his death the Society becomes absolute owner. It is very encouraging to see our wealthier disciples beginning to remember the Lord in connection with finance.

O. P. S.

The editor is this week in a meeting at Eutaw, Ala.

The father of the Prodigal Son is a father of boundless, patient, waiting love; but there is more in fatherhood than that. There is more in "Holy Father" than the love which accepts repentance as atonement, and eagerly cuts confession short: "Let us say no more about it, pray do not mention it."

He came to my desk 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 blotted,

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 blotted,

And gave me a new one all unspotted, And into my sad heart smiled—

"Do better now, my child."

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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. DALE.

ARKANSAS.

SARATOGA: I am in a grand meeting at this place. The audiences are very fine, intense interest. The meeting is 5 days old, 36 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 capitol 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 yet 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 hard for us to understand the ruling of Providence always, but He doeth all things well. After his death I assisted Bro. D. R. Piper in a few days meeting which resulted in 22 additions. Indeed it was a privilege, greatly appreciated to preach the gospel to the folks at home.

We returned to Jackson in time to fill our appointment Aug. 1st. Our audiences, morning and evening, were the largest we have had at any time this year. For the extreme warm weather we are having our Sunday-school may be said to be flourishing. When the reports are made at Amory I believe Jackson will not be behind in results attained through the self-sacrificing efforts of as loyal a band as can be found in the south. There are very few outside the congregation that know through what great tribulations this people have come.

Brethren of Mississippi! Brother Stevens' letter was not written to fill up space but to appeal to you in behalf of a struggling congregation located in one of the most important, if not the most important city in your state, for present help. You can not afford to loose this opportunity of contributing your mite now when it may and will bring a hundred fold blessing to you and the state in a short time. Any amount will be greatly appreciated.

Yours Fraternally,

WALTER A. NEAL.

TUPELO: Bro. John A. Stevens began a tent meeting here July 15th. He found twenty-five of us, without a church or organization, comparatively doing nothing. It was with us 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; waking us with his own life; taking the fears and worryings 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 had good audiences almost every day, and the tent overflowed at night, though we had no stories told us, no slang and 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 sups of wine in the purple bottles on the grape vines. O! 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 prayers and the pulling in His own wondrous way. Brother Stevens organized us Sunday night after preaching, that was a glorious hour, every hope of the past pointed to it; every hope of the future grew out of it, though perhaps the weakest I shall always thank God I was one of those charter members—O, I never even thought of anything like it! Brother Stevens' talk to us, and prayer for us was sweet enough for the angels to listen to, and I believe they did. Then Brothers Savery and Mitchener made us know that our blessing was not going away with Brother Stevens to Abbott,—b-

I can't tell it, I would have left it entirely to somebody else, but that somebody might have been Brother Stevens and if I can save him one stroke of his pen I'll be glad, for he has so much to do. Brother Curtis, (though not one of us, we shall all ways claim him) graciously led our singing, and has given us the court-house for two years, shall we need it that long? We go to work in earnest next Lord's day at 3 o'clock. I have not told you about Brother Stevens himself, not that we love him less but that we love his work in the name of the Master more. We never can forget him, but I must leave you to know of the doer by what he has done.

Thankfully,

FANNIE KIMZEY.

NORTH CAROLINA.

WINSTON:—We have made good progress in building in Winston. Early this spring we began an effort to enlarge upon our chapel, built six years ago, which is 28x30 feet. One main building of brick will be connected with it by large sliding doors. The outside work is nearly done. We have raised about \$1,000 and much more is needed. Martinsville, Va. church will substitute a furnace for stoves by winter. We are planning for a tabernacle meeting in October by Bros. Book, Dawson and Lee. The Franklin district meeting, July 28 to 30th was a success. The next one (now South Piedmont) will be held at Martinsville.

H. C. BOWEN.

SOUTH KENTUCKY.

CADIZ: Closed a meeting at Tugleville, Aug. the 4th of eighteen days duration. The writer did the preaching. T. C. Linsley 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.

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 Ashbysburg to hold a two weeks' meeting. I am hoping, praying, and looking for good results from this meeting. On

the 18th of August I am to begin a 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 successful meeting there the year before, which resulted in building the present elegant 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 commence at this place (Hanson) to continue 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 "ease" which some people imagine is attached to a preacher's life. But we must "work, for the night is coming, 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 sectarians 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 Baptists 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 additions, from the Methodist. Leaving New Providence on his way to Brownville, 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,
CARRIE S. C. 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 Methodists. I begin in a meeting at Rock

Springs, ten miles from here tomorrow.
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. Richardson 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, \$3,225.

Loans closed in July and money paid to the churches: Cainesville, Mo., \$750; Rockville Church, Bradbury, 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 granted: 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, \$139,362.81. Total number of loans made, 346. Total amount of churches having paid back their loans entirely, 64.

Total new receipts since Oct. 1, '96 by Cor. Sec., \$13,438.04. For same time last year, 13,043.31. Gain over same time last year, \$404.73. Remittances should be made to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., 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 contain and of the grand opportunities he had lost. Just twenty years before this, in 1492, Columbus, on his first great voyage to America, explored the Bahamas 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 always smiling, and so gentle and so affectionate are they that I swear to your highness there is not 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 undeceived:" In 1509 Dvando, governor of Hayti, by permission of the king of Spain, transported a number of the natives of the Bahamas to the unhealthy 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 feature in the character of the aborigines, and the Spaniard's 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 ignorant "savages," "and we will bear you safely to the happy heavenly shore to live forever with your dear departed friends." Then all those poor unfortunate beings to the number of 40,000 entered the Spanish ships and never, never set foot on their beautiful island shores again. Where in all this wide world can a country be found with a sadder story than this of the Bahamas? But it isn't finished yet, and the end we do not know, for what those Spaniards lost by their disobedience to divine commands, their cruel oppression and destruction of human life, God and God alone can tell.—Exchange.

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Expenses are in the reach of nearly all the people, \$125 will pay board, furnished room, fuel and lights, and literary tuition for an entire school year. The next session will open Monday Aug. 23, 1897; and close May 2, 1897.

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THE SPIRIT OF Christ.

Aug. 16. Love of Prayer. Matt. 14: 22-27.
 Aug. 17. Courage. Matt. 26: 47-56.
 Aug. 18. Humility. Phil. 2: 1-11.
 Aug. 19. Earnestness. John 8: 2: 30.
 Aug. 20. Self-sacrifice. John 72: 27-33.
 Aug. 21. Sympathy. John 8: 1-11.
 Aug. 22. Topic: "Have We the Spirit of Christ? Rom. 8: 1-18.

"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 it is 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 bitterest 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 shall be 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 alive. 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 thees and thous 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 eagerness, 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 Endeavorers?

Here are some seed 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. "Go ye" 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 God gives them, whether it be ten cents or ten million dollars, 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 sacredly, 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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PROGRAM

OF THE FIRST ANNUAL CONVENTION OF THE CHRISTIAN CHURCH IN LOUISIANA.

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

FRIDAY (3) EVENING.

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

SATURDAY (4) MORNING.

- 9:30. Devotional service, Elder L. J. Carrell.
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.
3:30. Report of committees.
4:15. Evangelist's report, Frank Lanehart.
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.
12:15. Communion, D. W. Broom.

AFTERNOON SESSION.

- 4:00. Devotional service, C. E. Chambers.
4:15. Short talks and prayers, by Capt. H. F. Long, C. G. McCormick and Avery Toby.
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.

Life's loneliness—there are times when we all have to go into it; there are chambers in the soul where no foot can fall, no dearest friend can come; there are circumstances that reveal to us this loneliness and intensify our sense of it. Who will show us any good at such times? There is nobody, there is nothing that promises any hope. Life is a thing empty and forsaken, with no hand that can lead us, no voice that can speak to us, no light that can break through the haunting gloom. There is but one answer to that cry of the heart: "Lord, lift thou up the light of thy countenance upon us."

—Exchange.

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Does Anyone Care for Father

Does any one care for father?
Does anyone think of the one
Upon whose tired, bent shoulders
The cares of the family come
The father who strives for your comfort,
And toils from day unto day,
Although his steps ever grow slower,
And his dark locks are turning gray?

Does anyone think of the due-bills
He's called upon daily to pay?
Milliner - bills, college-bills, book-bills—

There are some kind of bills every day.
Like a patient horse in a treadmill
He works on from morning till night;

Does anyone think he is tired?
Does any one make his home bright?

Is it right, just because he looks troubled,

To say he's as cross as a bear?
Kind words, little actions, and kindness

Might banish his burden of care.
'Tis for you he is ever so anxious,
He will toil for you while he may live;

In return he only asks kindness,
And such pay is easy to give.

—Ex.

Be Cheery.

Why should a person make himself a nuisance? What gain is there in grimness, 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. To be courted, be jolly. It is easy for the average man to hate, or at least to avoid, the unhappy. Nobody wants a death's-head at his table. Nobody considers himself regaled when forced to listen to other people's wrongs and slights, most of them either imaginary or exaggerated by over-sensitive conceit. Every man is of less importance to the world around him than he likes to think. But he can easily test it by asking how much he himself dwells upon the condition of others. By as much as their grievances do not particularly concern him, by so much his own are matters of indifference to them. So let him be pleasant, bury his sorrows, pocket his affronts, make himself

agreeable, trust to Providence, and thankfully take what comes.—*Select-ed.*

PROGRAM

—OF—

Mississippi Christian Missionary Convention 14th Annual Session, at Amory, Aug. 25-29, '97.

WEDNESDAY EVENING 25TH.

7:45. Sermon, O. P. Spiegel of Ala. Social meeting thereafter.

THURSDAY MORNING 26TH.

9:30. Devotional Exercises, G. W. Archer.

10:00. President's address.
10:30. Address of Welcome, M. H. Armor.
10:50. Response, W. Graye Harbin.
11:00. Address, "Why should we have conventions," B. F. Manire.

AFTERNOON.

2:30. Devotional Exercises, D. A. Owens.
2:50. Appointment of Committees.
3:00. "Report of State Evangelist," John A. Stevens.
3:30. "Report of Secretary and Treasurer," Miss M. Hallie Cozine.
4:00. "Reports from other Evangelists."
5:00. Adjournment.

EVENING.

7:45. Devotional Exercises, H. K. Coleson.
8:00. Address, "Origin of our reformation and Distinctive Plea," Benj. L. Smith, Corresponding Sec'y. Cincinnati.

FRIDAY MORNING 27TH.

9:30. Devotional Exercises, A. W. White.
10:00. Address, "Ministerial Relief," A. M. Atkinson, Sec'y., Wabash, Ind.
10:30. Discussion.
11:00. "Short Reports from Churches."
12:00. Adjournment.

AFTERNOON.

2:30. Devotional Exercises, Kelso Davis.
3:00. "Reports of Committees and action on same."
4:00. "Model Sunday-school Class" taught by Miss M. Hallie Cozine.
4:30. Address, "The Spirit and Aim of the Christian Endeavor," John M. Talley.
5:00. Adjournment.

EVENING.

7:45. Devotional Exercises, W. W. Phares.
8:00. Address, "Home Missions," Benj. L. Smith, Cincinnati.

SATURDAY MORNING 28TH.

9:00. Devotional Exercises, M. Kendrick.
9:30. "Address," W. A. Neal.
10:00. "Report of committees and action thereon."

11:00. Address, "Our Literature," J. L. Smart.
12:00. Adjournment.

AFTERNOON.

2:30. Devotional Exercises, Lee Jackson.
3:00. "The word of God and how to study it," W. A. Crum.
4:00. Sermon, F. M. McCarthy.
5:00. Adjournment.

EVENING.

7:45. Devotional Exercises, W. O. Srygley.
8:00. Sermon, S. M. Bernard.
9:30. Final Adjournment.

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Reasons for a Change of Position,
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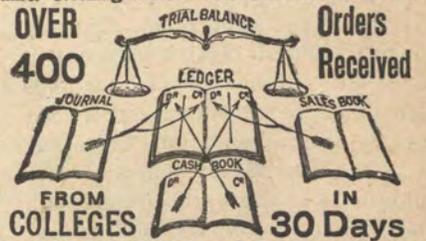
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