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Gospel-Messenger-8-34-August-27-1897

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 27, 1897.

Number 34

Movements of the World.

J. W. LIGON, TRENTON, KY.

Most of the great nations of the world have justly condemned Spain in her treatment of Cuba, and her defiant attitude toward the powers that would be glad to see that island better governed. Canovas, the Prime Minister recently assassinated was the moving spirit in Spain's political affairs. The government was run according to his directions; and while he was a statesman of great ability, he made all things subservient to the good of the crown. His austere policy made him many enemies in his own country and few friends outside of it; but since his tragic death, he has had many good things said about him by those who condemned him in life. This seems to be natural. After a man is dead, we can always see the good traits of his character. Noble qualities are often called to mind when the man who possessed them in life is sleeping in his grave. Then we are ready to forget the bad traits and let our memory cling to the good traits alone. The world has sung the praise of many a man too late, and lauded him after he has passed beyond the reach of eulogy. The ear is then deaf to the eloquence of eulogy and the melody of song. If we have any good words to say about others, let us say them in time to cheer their hearts in this life. Let us not wait till our friends and neighbors die before we can see any thing good in them or say any thing good about them.

Dr. Whitsitt is still receiving volleys from the light batteries in the Baptist ranks. The Daviess county (Ky) Baptist Association in session at Island, Aug. 13, hurled a broadside of heavily charged resolutions at the great doctor. Doubtless the association thought that the Professor had been almost demolished and that another well directed discharge of windy bombshells heavily loaded with all the parts of speech, would finish up the work. Strange to say, the doctor just donned his coat-of-mail made of material cut from the

leaves of Baptist history, and all this discharge of resolutions glanced off and went bounding along the hills far beyond him. Strange it is that weapons so powerful would have such little effect. Meanwhile the doctor expects to open up the seminary within a few weeks and proceed to instruct young preachers upon the all-important subject of what Baptists taught in 1641. Surely as soon as the world receives that doctrine all will be well. It is of little consequence what Christ and his apostles taught in the first century so we know what Baptists taught in the seventeenth! The doctor sees the importance of this and frowns defiance upon all who presume to bombard him with resolutions!!

Mrs. W. H. Felton, a Georgia woman has quite recently made a speech before a large convention in that state in which she advocated speedy lynching of negroes who commit the one crime that always means death to the criminal; and while all of our American people are earnest advocates of the protection of virtue and the purity of home, many do not think it best for such criminals to be taken in hand by an infuriated mob. When a man is put to death without fair trial and due process of law, he is murdered; but, let the law have its course, and no one is to blame for the consequences. Too many such extreme speeches as this have already been made. The law is for the terror of evil doers, and all such should be impartially tried by the law. Doubtless Mrs. Felton is a good woman and means well. But why draw the color-line and say, negroes? All black or white commit such crimes, are equally guilty before the law. Why not give all the same treatment?

We wish to make an apology to the men who went to California in 1849 for what was said about them on this page two weeks ago. We spoke of them as the famous "forty-niners," but through mistake of the printer, we were made to call them the famous "forty-misers." We also said that a fabulous fortune was the phantom that "lured them on." The printer

made us to say "turned them on." Well, well, such is life, no one is perfect and all make mistakes.

On the morning of Aug. 9, I boarded the train in Trenton for Marion, Ky. I had a few hours to spend in Hopkinsville, with Bro. H. D. Smith. Bro. Smith is yet almost a stranger to our South Kentucky people; but those of us who have had the pleasure of meeting him have already learned to love him. I took dinner with him and his family in the home of our venerable brother, Dr. Gish. I was truly glad to meet this good man whose name had long been familiar to me. On arriving at Marion about six o'clock I found a vehicle waiting to take me to Liberty Grove church where I began a meeting that night. Two other meetings have been in progress not more than two miles from ours most of the time since I have been here, but the last one closed yesterday. I am still on the ground and will remain a few days yet. We have had three additions and are certain of one or two more before we close. This is the only church we have in Crittenden county, and the material around it has been pretty well worked up. I preached the dedicatory sermon when the building was opened here more than four years ago, and held a meeting with twenty-seven additions. I have held two other successful meetings here since then, and I am now holding my fourth meeting for this church. I have been instrumental in bringing about fifty persons into this congregation; and W. N. Ligon and H. C. Ford have held successful meetings here. There can be no more large gatherings at this point.

We search the world for truth; we cull

The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flowerfields of the soul;
And, weary seekers of the best,
We come back laden with the quest,
To find that all the sages said
Is in the Book our mothers read.

—Whittier.

Correspondence = =

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Am at Hopkinsville to-day (Monday) enroute for home after an absence of three weeks. Our meeting closed at Lewis Town, Caldwell county last night with 49 additions. We raised the means to employ a preacher. As Bro. Payne will report the meeting in full for the MESSENGER, I will not go into details.

Bro Payne appears to be the right man for Princeton, and the surrounding country. It is to be hoped that he will remain in that field for several years.

During our meeting I made my home the principal part of the time with Bro. Lev. Nichols, the father of our young Bro. Albert Nichols who is pastor of the congregation at Metropolis, Ills. Am under many obligations to Bro. N. and his daughter Miss Alice (the family consists of the father and daughter) for favors shewn me during my stay at their home.

Bro. H. D. Smith of the city and Bro. T. D. Moore begin a meeting tonight at Roaring Springs, Trigg county.

I will assist Bro. J. R. Hill in a meeting at Calver! City including the first Lord's day in September.

Would be glad to respond to all the calls for meetings, but I can not. Will do the best I can, and I hope this will be satisfactory to all concerned.

These notes are written at the Hill house which is one of the best dollar houses in South Ky. Mrs. Hill who runs this house is a staunch member of the Christian church.

Our next convention will soon be here. Place Paducah, and time Oct. 5, 6, & 7. Let us have a large attendance, and make this convention the best we have ever had. Every preacher supplemented by our association is under special obligation to be on hand. Brethren, let us all go to work, and secure a large attendance.

I suggest that the brethren over South Kentucky think about a day to take an offering in all our churches for our work. How would the second Lord's day in October do? I would prefer the first if our convention did not conflict with that time. Think of this matter, and let us reach a decision at the convention.

As we are anxious to get at all the missionary work done by the churches in South Kentucky the preachers will confer a great favor by reporting to

me all such work done by churches not co-operating with us. Brethren, if you know of any such work done, let us hear from you.

Mississippi Delta News.

KILBY FERGUSON.

To begin where my last letter ended, to wit: Aug. 11th at 2 P. M. at Mattson Station (Earnest P. O.) Coahoma Co., I mounted a horse to ride 19 miles to Buckskin Lake, Quitman Co. to begin time at the residence of J. T. Dickey, lake aforesaid. Since my last visit a P. O. has been established at said lake; and said Dickey is the P. M., and the name of the office is Auther P. O. On my former visit, I baptized said J. J. D. in the beautiful waters of said lake, within about 120 feet of his house. Bro. J. J. D. is a large man, 56 years of age, six feet, 2 inches in height and weight 270 lbs. Some thought he was so heavy that I would need help in baptizing him. We both went down into the lake till the water rose above his waist, then he kneeled down, and the water came over his shoulders, and very little strength was required in his baptism.

Bro. D. has a large plantation of 500 acres, his cotton looks as though it will yield a bale of No. 1 cotton to the acre. A large part of his corn will, probably, measure 75 bushels per acre.

Abundance of large water melons (of best quality) were brought to his house his own raising from time to time, so that every one had plenty, and ample over.

The services were held at Bro. Dickey's house, his large hall way and porch furnished room for all. I preached four sermons and baptized one, the first sermon, in the lake the same hour of the night. The moon shown in marked grandeur as the people stood on the shore, and the minister and the party to be baptized went down into the water as all believers should do, and must do, if they desire to "be born of water and the spirit," as read John 3: 5, Matt. 3: 16, "And Jesus when he was baptized, went up straight way out of the water." Read John 1: 29-34 inclusive, to learn how John the Baptist was to know the Messiah from other men.

Thursday preached two discourses and one on Friday, making four sermons. The results were eight additions, three by baptism in said lake, and five from the Methodist church, all of whom had been immersed, some less than thirty days ago. Three of the eight additions were received into the fellowship of the Lost Lake Christian church, including Bro. J. J. Dickey, there being a good representation of said church present.

The remaining few were received into the fellowship of the the Shotwell Christian Church, as plenty of their members were present.

Both said churches were organized in August, 1896. The Lost Lake church had 30 members, lost one by death, and one who went from us to the

Methodists. The additions this year leaves Lost Lake membership 38 strong where we did not have one member fifteen months ago.

Shotwell Christian church is not quite twelve months old. One year ago to day, I preached the first sermon ever preached by our people at or near there. We had one member when I came (Stevens Miller) whom I had baptized at Davis Chapel in 1895, thirteen sermons were preached, twenty-three were baptized, four who had been baptized also united, making a total of 27 members. The membership is intact and every one was present on the 1st Lord's day in August, 1897 when I held them a seven days' meeting resulting in seven baptisms, which increased their number to 34 and the five added yesterday at Buckskin Lake increases their number to 39.

I left Bro. D.'s this A. M. on horseback and reached Bro. Reuben Shotwell's house at 10 A. M., distant 11 miles. These lines are written at Bro. S.'s house. He is a well-known planter, and one of the best scholars in the Delta. I baptized him last year. Shotwell Christian church is on his plantation.

At 1 P. M. I leave for Sumner, Tallahatchie Co. where I begin tonight a seven days meeting. Have had twenty-four additions in the last twenty-one days, eighteen by baptism, the others come from other churches and had been immersed.

I will try to get time enough to attend our state meeting at Amory, Aug. 27th.

Tennessee Notes.

A. I. MYHR.

The best annual meeting of the 1st District of Tennessee was held at Milligan, Aug. 19-22. In attendance, interest, growth of missionary sentiment and high grade of addresses delivered this convention surpassed all others. The hospitality was fraternal. The weather was ideal. The attendants were happy, and the growth of enthusiasm from first to last was climactic. The new church house was ready for dedication and about 1200 people assembled on Lord's day to participate in the services of setting the house apart for the worship of the Lord. The following preachers were in attendance: E C Buck, W P Crouch, G C Stocker, W C Maupin, H R Garrett, W J Shelburne, D W Ellis, J A Jones, T J Garner, R N Floyd, F M Glover, J M Cross, J C Bass, D B Teems, P P Williams, M E Dawson, J H Edens, J H Woodby, and A I Myhr.

The district contributes more than ever before for missions and pastoral work. We begin the new year determined to make larger advancements in every department of religious work. The net increase in membership for the year was 225. This includes 50 congregations. In 4 congregations

there was been a net loss of 48. E. C. Buck held one of the best meetings of his ministry at Border View recently. The character of the additions was remarkable for age being among the oldest and best citizens of the community. There were 27 added to the church—several from the denominations. This meeting makes Border View one of the strongest churches in the district.

In a recent meeting of a few days at Bowman-town by Bro. Buck, there were 2 additions. This is one of the best small congregations in the state—averaging \$2.50 per member for state missions this year thus paying their full apportionment. This is a child of our missionary work.

The State Convention meets Oct. 5-7, 1897. Prepare to attend! Collections for state missions in all churches of Christ, 1st Lord's Day in Oct. All pledges to State Missions due and payable now.

News from Columbus, Miss.

It has been a long time since I have seen any Columbus news in the MESSENGER and I think it time some one were sending in some tidings. The Columbus church is still alive, although the "sects" are trying mighty hard to kill us. And the Baptists have openly boasted that they would resort to any means to close the church. But with the Lord's aid we will still live. And we hope in a few months to have a new church out of the old one. I mean building. Sister Stevens has resolved on a plan by which we will be able to remodel and repair the old building so that it will be a pride and glory to the city.

Our senior elder, Brother J. M. Boswell, has, I am happy to say, almost entirely recovered from his late serious attack of illness, and is again able to be with us at service.

Our minister, Brother W. George Harbin, is now in a glorious meeting at Pleasant Springs, Kemper County. Brother Harbin was urged by a "Macedonian cry" from Kemper county to come down and preach the "new doctrine" to the people. The man who wrote the letter calling him there was a member of no church, had heard of the Disciples through a faithful brother living in the county. Brother C. Palmer had lived for nearly fifteen years away from a church of the Disciples, and when Brother Harbin consented to go to them, the letter he received from Brother Palmer was one of the most beautiful I ever read. Brother Palmer said he felt almost as if it were the second coming of Christ—his joy was so great at being again able to listen to the gospel of Peter and Paul, for he had only heard for fifteen years doctrines of men expounded.

Brother Harbin began the meeting on Sunday, Aug. 1, and at the end of the third sermon six came forward and made the good confession. When the

meeting was five days old, fourteen had come out on the Lord's side; and the ground had been given, and \$65 raised toward the building. This was August 5. When Brother Harbin went to Pleasant Springs, he was told there was a union church there in which he could preach, but when he arrived there the Presbyterians refused to let him have the church, and he has been compelled to preach in the open air. Not only are there immense crowds at the services, but all day long Brother Harbin is kept busy explaining to the anxious enquirers the "new doctrine," as they call it.

Brother Harbin went to Pleasant Springs a stranger and alone—no friend to greet him, no one to encourage him by word or glance. Alone he bearded the lion (the sects who had for so long held undisputed sway.) Alone, I say; yet was he alone? God and the right were with him, and in his hand he carried the armor of Christ, and never did soldier go to battle more fully equipped than he, when he went carrying the Bible, the blessed word of God,

I regret, indeed I could weep over the thought, that we are to lose Brother Harbin as pastor. But we congratulate West Point on being the gainer of our loss. He takes charge of the West Point Church the first of September, and if they do not rapidly come to the front as the leading church, it will be the fault of the congregation in not giving Brother Harbin the moral support he will deserve.

Hoping to have better news for you next time, I will say: Let us hear from all the churches in the state. If the preachers have not time to write, and the brethren won't take time, then let the sisters come to the front as I have. I want to hear the good news, and I know others do also.

"VERITAS."

Eutaw, Alabama.

We have just closed a delightful nine-days' meeting at this place. Bros. Harmon and S. P. Spiegel were with us. There were eight additions in all, five confession and baptism, one from the Methodist church, one by letter and one reclaimed. Bro. Harmon's preaching was enjoyed by all who heard him. He is forcible, earnest and courageous; dealing with all questions in a clear, practical manner, thus driving to the hearts of his hearers the truths he presents from God's Word. He was listened to by large audiences both night and day. Bro. Spiegel is certainly master of songs, and throws his whole soul into his singing. Everybody enjoyed our song services, and they were means of interesting people in the meeting. Not only in this way but in others did Bro. Spiegel contribute towards the success of our meeting.

As a result of this meeting we feel that the Primitive Gospel is better understood by the people of the town, our own forces greatly strengthened and encouraged, and more souls started toward "the

Jerusalem which is above." Surely we have not labored in vain. May God's richest blessings attend these two brethren in their labors.

I begin a meeting with the church at Clinton on the first Lord's day in September. At the close of this meeting we are planning to hold a mass meeting of the Greene county churches on Saturday and Sunday, September 11 and 12. Every body is invited to attend, and make this a rousing meeting. We hope to have some visiting ministers with us, O. P. Spiegel and probably Spicer and Bernard; Come! HOWARD J. BRAZELTON.

Throw on the Light. III.

Light of the world: Jesus, apostles, Christians. How do all these bear the test? Turn on the light of prophecy, and we find Christ and the apostles glorified thereby, but how about the third class? Heaven is rejoiced to know many can endure the rays from the great spiritual "skylight" without injury—but others! There are certain kinds of medicine which become decomposed—grow dark and poisonous when in the light; hence the directions, "Keep in a cool, dark place." Some so-called Christians cannot endure much spiritual heat or light; hence, need the same directions. "Keep in a cool, dry, dark place"—don't let their religion sour.

The trouble with the medicine is sometimes caused by the iron and other minerals in its composition. Some hearts abound in iron or other hard substances, and will not endure much spiritual light—are decomposed thereby. However, they understand their constitution so well they scarcely ever "run the risk"—scarcely ever expose themselves to the spiritual rays, but carefully keep themselves in a cool, dark place."

Examine the wonderful Electric Plant, with its "negative" and its "positive." Do not bring "positive" with "negative;" they are not congenial. Neither put one hand on "positive" and the other on "negative" at the same time, lest it prove fatal. Hands off! do not touch them simultaneously for fear of certain and instant death. Heaven's ways are "positive," Satan's "negative." Don't try to keep up with both—one side of you "positive," the other "negative," or there might be a fatal crash. Bro. Michie, the faithful old veteran who has labored for the congregation at Clear Creek more than forty years, says such persons are trying to keep on the good side of both parties, for they don't know into whose hands they will fall."

If you are for God, remain firm—be positive; do not keep your friends constantly watching you and alarmed lest you place one hand on the "negative" and be lost. The electric shock would kill only your body, the other your soul. If you are for Satan, either desert his ranks or give him your vote and wave high his banner, so people will know where to locate you. Don't be a hypocrite!

When we think of the wonderful uses of electricity, we are inclined to exclaim, Long live the memory of Ben. Franklin. Think of the wonderful arrangement of gas and electric lights. Press a small button beside the door—instantly light up the whole room. A somewhat similar arrangement is the “burglar’s alarm”—ingenious, marvelous. The Bible is the great “burglar’s alarm,” and is sure to catch the thief sooner or later—“be sure your sin will find you out.” There is many a burglar in disguise—not wearing that name, but the assumed name, preacher. He steals from the word of truth, robs many of the promised crown. Better watch out!—after awhile the light will be thrown on, and the great detective will catch up with you.

Then walk in the sunlight of God’s truth; gird on the true armor; stand on the walls of Zion; wave high the banner of peace, and “throw out the life-line to danger-fright men.”

MOLLIE L. MEEKS.

“Adding to and Taking from the Bible.”

It is said that a simpleton can ask questions which cannot be answered by the wisest philosophers. I am not clamoring for a position in the first named class, but, really, I have a question to ask which has never been satisfactorily answered by any minister known to me. It relates to the statement made in Rev. 22: 18, 19.” For I testify. . . If any man shall add unto these things God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

Now I ask: Is this scripture generally used in a legal manner? Most of us use it as though it had reference to the entire library of scriptural writings. As though it were a penalty for adding to, or taking from any of the books—from Genesis to Revelation—which are now collected under one binding.

Brethren, I cannot see by what course of reasoning we reach such a conclusions at the time when John wrote this Revelation, if I am rightly informed, the books of our present “Bible” were in separate scrolls; and it was not considered that the promises and penalties of one had any relation to the other. And I use this illustration only to show what I believe to be a wrong use of the scripture in question.

A brother visits a church where an organ is used in the worship, and where there is a Sunday-school, Endeavor Society, &c. When the brother gets up to preach that night he reads from the Acts of the Apostles about the founding of a church. Then from an epistle—perhaps one of Paul’s some

instructions to this church. And he shows that they were nowhere commanded to use an organ, etc. Then he concludes, “you are adding to the things written in this book,” and the plagues written in this book shall be added unto you, and quotes Rev. 22: 18. He attaches the penalty of Rev. 22: 18, 19, to one who adds to the things written by another book. Is it logical? If it relates to any other book in the Bible than Revelation, it relates to all the other books, and makes the apostles wrong in adding to the law of Moses, etc. Now this is the way it looks to me, and if I have a thicker skull than the rest of you, brethren, I shall take it as a kindness if some one will take the sledge hammer of truth and, soften it a little. Speak out, brethren and oblige.

Yours Fraternally,

W. W. PHARES.

Among the Hills.

For some time the writer has occupied his mind with plans for invading new territory, and planting where it had never waved the ever victorious banner of Christian union.

The opportunity came and when the south-bound train stopped at Shuqualah on the 31st of July, I climbed off and started for the woods. Sixteen miles on a springless wagon with a board for a seat I rode into the heart of Kemper county.

Several people objected to my coming. The Presbyterians kept us out of a house, so we took to the woods; the Baptist preacher, who was holding a meeting near by prolonged his meeting to hinder us, and not only refused to announce our services, but advised, even commanded, his members not to hear us. Sunday morning, August 1, a crowd of one or two hundred people came out to hear us, but a Methodist preacher got in first and preached to my congregation.

These were, however, the little discouragements. When I announced night services, the best people of the community came to me. Night services were impossible there, some wild sons of Belial had broken up every night meeting in twenty years or more. Just awhile before one of those who spoke in the language of Ashdod had hurled a yelping cur at the preacher.

The prospect was frightful but we trusted God and went ahead. We expressed our confidence in the boys and made them our friends; those who had been objects of our deepest dread offered to keep order! Our crowds steadily increased, people came twenty miles, not only to preaching, but dozens of them surrounded me continually, plying me with questions, and searching the scriptures. After about a week of intense interest a four days’ rain put an end to the meeting just when it was beginning to succeed. A church was organized with about twenty members where there had been nothing before, and \$150.00 was raised for a house.

Such was the result of the first preaching of the ancient gospel in the wilds of Kemper county.

May God ever direct our work where it is thus needed, and where it will thus succeed.

W. G. H.

South Kentucky Convention.

All who have not yet paid their pledges are urged to do so at once, so we can close up our year's work free from debt.

Those who have paid, and those who made no pledges this year, are requested to come to the convention prepared to make pledges for the support of next year's work.

In response to the numerous "reminders" sent out this month I have received \$139.25 from Lynnville, Guthrie, Valley Grove, Greenwood, Trenton, Masonville, Rochester, Sharpe, Hopkinsville, Princeton and Salem.

Full fare going and one-third fare returning is the rate granted by the various railroads to the convention.

The speakers secured for the convention are A McLean, W H Ligon, W A Gibson, W S Payne, C E Moore, J H Brooks, H D Smith, E M Waits, M F Harmon and Jas Vernon.

The Thursday afternoon session will be devoted wholly to the work of the C. W. B. M., of which Mrs. Ernest Speed, of Madisonville is president, and Mrs. Robert Crenshaw, of Cadiz is secretary.

The programme will be printed and sent out as soon as the ladies get their part of it ready.

Henderson, Ky. J. H. KERR, Sec.

They Count up.

A pastor one day visited one of his parishioners, a poor woman who lived in one small room and made a living by her needle. He says:

"She put three dollars into my hand and said, 'There is my contribution to the church fund.' 'But you are not able to give so much.' 'Oh, yes,' she replied, 'I have learned how to give now.'

"Only this; 'If you can not give as other people do, give like a little child,' and I have been doing it ever since. When I have a penny over from my sugar or loaf of bread I lay it aside for Jesus; and so I have gathered it all in pennies. Since I began to give to the Lord, I have always had more money in the house for myself; and it is wonderful how the work comes pouring in; so many are coming to see me that I never knew before. It used to be I could not pay my rent without borrowing something, but it is so no more. The dear Lord is so kind."

He concluded by saying that this poor woman in five months brought fifteen dollars, all saved in a nice little box he had given her, and in twelve months twenty-one dollars. He says: "I need hardly add that she apparently grew more in Christian character in that one year than in all the previous years of her connection with the church.—Ex.

\$1.60

For \$1.00.

We want to extend the circulation of the Gospel Messenger, and to do this, we are making a most liberal offer to **NEW SUBSCRIBERS only.** Tabernacle Talks is a book of 329 pages consisting of 13 sermons by Geo. F. Hall, of Chicago, one of the greatest evangelists in the Christian church. This book retails at 60 cts. post pd., but to induce many to become new readers, we give the paper, \$1. a yr., and the book, 60 c., both for \$1.00. An old subscriber sending us a new name with \$2.00 can get his paper renewed for one year and a copy of the book for getting the new subscriber. Send in now. Address,

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PROGRAMME.

OF THE

Annual Convention of the Churches of Christ
in Tennessee to be Held at Tullahoma
Tennessee, Oct. 5-7, 1897.

TUESDAY MORNING.

- 9:30. *Devotions:* R Lin Cave.
- 10:00. *Address of Welcome:* F L Adams.
- 10:15. *Response:* J E Crouch.
- 10:30. *Address:* "What are we here for?" J E Stuart.
Discussion: (Five minutes speeches.)
- 11:30. *Sermon:* Robt Lord Cave.

TUESDAY AFTERNOON.

- 2:00. *Devotions:* J P Holmes.
- 2:15. *Appointments of Committees.*
- 2:30. *Address:* "American Missions." C C Smith.
- 3:00. *Address:* "Church auxiliaries." E C Wilson.
- 3:30. *Address:* A M Atkinson.

TUESDAY NIGHT.

- 7:00. *Devotions:* G C Stocker.
- 7:30. *Discourse:* W K Homan, Dallas, Texas.

WEDNESDAY MORNING.

- 9:00. *Devotions:* J E Terry.
- 9:15. *Appointment of committees.*
- 9:20. *Address:* "Necessity of Co-operation." J A Minton.
- 10:10. *Reports:* Cor. Sec'y., Treasurer.
- 10:40. *Address:* "The Queens." W J Shelburne.
- 11:10. *Discourse:* "Paul's conception of Christ." R W Dunlap.

WEDNESDAY AFTERNOON.

- 2:00. *Devotions:* H B Easterly.
- 2:15. *Conference:* "State Missions." W E Ellis.
- 3:15. *Report of committees.*
- 3:45. *Address:* "My experience in organized missions." G L Surber.

WEDNESDAY NIGHT.

- 7:00. *Devotions:* E C Buck.
- 7:30. *Sermon:* W H Sheffer.

THURSDAY MORNING.

- 9:00. *Devotions:* R. P. Meeks.
- 9:15. "Y P S C E, Value to the church." Peyton Robertson.
- 9:45. *Paper:* "Young Ladies" Puris.
- 10:00. *Address:* "The Prayer-meeting" Discussion, L D Riddell.
- 10 45. *Paper:* "Ladies' Aid Society, Value to the church."
- 11:00. *Sermon:* J A Reynolds.

THURSDAY AFTERNOON.

- 2 00. *Devotions:* E L Crystal.
- 2 15. *Conference:* "The S S," H F Davis, St. Louis, Mo.
(1) "How I manage my school?" Victor Smith.
(2) "The Bible class." Mrs. Halford.
(3) "Wisdom in soul winning." H F Davis.
- 4 00. *Report of committees.*

THURSDAY NIGHT.

- 7 00. *Devotions,* M D Clubb.
- 7 30. *Sermon,* R. Lin Cave, Lexington, Ky.

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THE GOSPEL MESSENGER.

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

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

NASHVILLE, TENN., AUGUST 27, 1897.

Foreign Missions.

"Foreign Missions," "Home Missions," and "State Missions" are expressions not found in the Bible, but the work indicated by these expressions is made obligatory on the disciples everywhere. We simply read of missions and missionaries. "Go ye everywhere" is the Bible idea. Hence I have noticed that those who are able, but not willing, to contribute to Foreign Missions, do not contribute to Home Missions nor State Missions. And I have noticed that, without exception, those who are able, but unwilling, to contribute to Foreign, Home, and State Missions, never contribute to the support of their own local congregations, but are drones therein and block over which otherwise active members stumble and themselves become inactive. We must all be missionary in spirit, for this is the chief characteristic of Christ and the apostles.

The disciples have been striving for a year or two to reach the \$100,000 mark in Foreign Missions. Last year we were only a little short of it; this year, so far, is the best of all. F. M. Rains writes me: "The receipts to Aug. 1 for Foreign Missions amount to \$38,854.60. This is a gain of \$2,760.25 over the corresponding time last year. Now if we can make a gain of \$3,372.04 by Sept. 30, it will bring us to the \$100,000 line. We need only \$11,145.40 to bring us to that amount. Our gains in July amounted to 4,634.09. It does seem to me that we ought to gain \$3,372.04 in two months."

There is plenty of room for everybody to work in this matter. We want the GOSPEL MESSENGER to always be found on the side of God and missions. Will not its large family of readers all help in advancing the cause of our dear Redeemer? Send all "Foreign Mission" money to A. McLean, Box 750, Cincinnati, Ohio.

And by the way, Brother Rains writes me that all the proceeds realized from the splendid 16x20 picture of A. McLean, the "Modern Apostle of Missions," are to be used for "mis-

sions only." This picture costs only 25 cents. I ordered one. It did not come before I left home, but my wife writes me, "It is just beautiful." There now! But you will not see the point until you find out that Brother McLean is an "old bachelor!" But this does not make me jealous at all. You order one of these pictures from F. M. Rains, Box 750, Cincinnati, Ohio; frame it and you will have in your home the picture of one of the greatest of the many great men in the Nineteenth Century Restoration. O. P. S.

What Birmingham Papers say of Bro. Watson.

"Mr. J. M. Watson, the talented young pastor of the First Christian Church, in Birmingham, will sever his connection with the local organization early next month, to take a place on the editorial staff of the GOSPEL MESSENGER, the Christian Church's official journal, at Nashville.

Mr. Watson, in speaking of the change, informed a News reporter that he had acquired an interest in the paper, and felt that his best talent lay in the field of church journalism.

"It has always been my ambition," he said, "and I feel that I will be better able there to do effective work for the cause than I could possibly do in other fields."

Birmingham will give up Mr. Watson with reluctance. He has been an earnest worker for all that is good in the city. His services as pastor of the First Christian church have found fruit in a better condition of affairs generally with the congregation, and his public duties have tended to endear him to the people of the city as a whole."—*Daily News*.

"Rev. J. M. Watson, pastor of the Christian church of this city, has tendered his resignation, effective September 1. Mr. Watson has acquired an interest in the Gospel Messenger Publishing Company, at Nashville, and will remove to that city and engage in editorial work upon the paper, which is the organ of the Christian church in the Southern States.

Mr. Watson's resignation was received with regret by his congregation. He has served three and a half years, during which time he has endeared himself by his gentle manner and genuine piety. His successor has not yet been chosen, but the congregation have in view several men of ability, one of which will surely be secured."—*Daily Ledger*.

A Parable.

Seeing that men who professed to be servants of the Most High had corrupted themselves and become filthy and abominable, a great and wise prophet stood up and did prophesy these words of truth and soberness:

Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which, though exceedingly small, being cast into the earth, grew exceedingly, and became a great plant, and spread forth its leaves rank and broad, so that the huge and vile worms, with horns on them, even on their tails, came and formed habitation thereon, and did crawl all over and leave their slime and filth thereupon.

And it came to pass in those days that the sons of men did look upon this rank and filthy plant, and were very much enamored therewith, and did think it was beautiful to behold, and a plant very much to be desired to make lads big and manly.

And it further came to pass that men, claiming to be nice men, did put forth their hands and pulled the heads off these filthy looking worms, and left their bodies still sticking to the tobacco leaf, that the leaf might be made rich by the juice thereof; and, having cut these filthy plants and smoked them, even with an exceeding great smoke, and cured and stripped and prized and wrought the leaves thereof into curious shapes and forms, and the sons of men gave gold and silver for it and did chew thereof. And some that chewed thereof it made sick at the stomach; and others, it made their heads ache; and still others, to vomit most filthy; but for all this they continued to chew.

And it came to pass that those who continued to chew became very unmanly, and exclaimed: "We are enslaved, and cannot cease from chewing!"

And the mouths of all who were enslaved became very filthy and foul, insomuch that they were seized with violent spitting, and they did spit, even in ladies parlors, and on their floors, and on their carpets, and, being wholly abandoned to the use of the plant, they even invaded the sacred precincts of the house of the Lord; and there, with prayer on their lips and tobacco in their mouths, they sang, prayed, preached, chewed, and spurted the filthy juice on the floor of the Lord's house, and under the pews, and against the walls, and in the pulpit, and did drop their quids of tobacco all over the floor of the Most High God, and would return home and say, "We have worshiped God to day."

But some of the saints of the Most High were not well pleased with such conduct; but chewers cared not for any of these things, but continued to chew and spit where they pleased.

And in the course of time it came to pass this rank and filthy plant was ground into dust, even the stalks and stems and filth thereof, and was called snuff; and it came to pass that ladies—even beautiful and fair ladies—did make unto themselves brushes and mops and dipped the same into the filth called snuff, and did put these filthy mops into their mouths; and they would rub and scrub mightily, and call the same “dipping.”

And again it came to pass that the leaves of the filthy plant were cunningly wrought into little rolls called cigars; and the sons of men did set fire to one end thereof, and did put the other end into their mouths, and did suck mightily, even as calves suck, and they did look very grave and calf-like, and the smoke of their torment ascendeth forever and ever.

And the cultivation became a mighty business in the earth, and the merchant-men waxed rich thereby.

And it came to pass that the saints of the Most High defiled themselves therewith; even the poor, who could not buy bread, nor shoes, nor religious newspapers, nor school books for their little ones, would spend money for the filthy plant, and chew and spit while their families were suffering. And the Lord was greatly displeased therewith, and said, “Wherefore do ye spend your money for that which satisfieth not, and wherefore this waste? And why do these little ones lack bread and shoes, and your families do without religious papers, and your children have no school books? Turn your tobacco fields into corn, wheat, cotton, and put away this evil thing from you, and be separate and defile not yourselves; then I will bless you and cause my face to shine upon you,” but almost unanimously the chewers and dippers and snuffers and puffers exclaimed: “We cannot cease from chewing and dipping and puffing and sneezing and spitting—we are slaves.”

[Amen and amen!—O. P. S.]

“Snap Shots.”

A little learning is said to be a dangerous thing. A little religion is also a dangerous thing, but it will be found true that more religion takes the danger away.

The time has passed when ministers of the gospel can get up in the pulpit and abuse other denominations. We can never build ourselves up by tearing down others.

The Bible is an unspeakable treasure. If one knew he could never again read, or hear it read, he would feel impoverished indeed, and yet many who have this great treasure never search its precepts or promises.

It is too often the case that Christians are stumbling blocks to heaven, whereas they should be stepping stones. Christ says, “I am the way, the truth, and the life.” If we are true to our profession, we are “members of Christ,” and must necessarily be a part of that way.

A colored brother writing to the Bishop to send a preacher said: “Send us a Bishop to preach here on Sunday. If you can’t send a Bishop, send a Sliding Elder; if you can’t spare him, send a Stationary Preacher; if you can’t spare him, send us a Circus Rider; if you can’t spare him, send a Locus Preacher; and if you can’t do no better, why send us an Exhauster.”

Some people may be said to have softening of the brain in the spiritual as well as in the physical life, and it is just as dangerous in the former as in the latter. In the former it is generally the result of not feeding our spiritual life with good, wholesome reading. “Search the scriptures,” should and will be the motto of every true Christian.

It is a poor soldier who never advances without waiting to see what his companions are going to do. It is a poor church member who waits to see what “what some of the brethren are going to do before I make a move in this matter.” Opportunity is duty, and the man who is in the position to which God has called him does not lack the opportunity to do what God would have him do.

Many people try to excuse themselves from taking an active part in church work by saying that the preacher does not preach to suit them, or the church officers do not manage things to suit them, or the singing is bad, or the quire is composed of men and women who are hypocrites, etc. These are not reasons, they are excuses. Some few people may be deceived into thinking that such excuses are valid, but the observant, thinking people know better, and God knows better. The cause is not in the preacher, officer, church building, music, or any outside matter, but in the person who makes the excuse. If the desire to serve God is strong enough, no power on earth can prevent such action. It is time now for the fault-finder to place the blame where it rightfully belongs.

GEO. W. KEMPER.

Lexington, Ky.

Editorial Notes.

Our senior editor is taking in the Mississippi convention at Amory this week.

The Missionary Voice for the third quarter is to hand, and as usual, contains much food for missionary lovers.

Our Eutaw Ala., meeting closed with eight additions. See Brother Brazelton’s report elsewhere.

We have received a copy of the Haines-McLean College, of Lewisburg, Tenn., the college in which our friend, Jas. A. Terry teaches. We wish the school success.

Brother George W. Kemper, editor of the spicy, juicy Messenger, published in Lexington, Ky., furnished us with some snap shots in this issue. He says, “The G. M. is a very welcome visitor to our desk. Success to it.” Brother K. is a good shooter, and we hope he will p’int his gun this way often.

The House I Live In.

The house I live in has grown old,
Some parts of it are in decay,
The thatch upon the roof, once black,
Is nearly now all turned to gray.
Light through the window panes is dim,
So that I cannot clearly see;
Two new ones I have now outside,
Have been a wondrous help to me.
The grinders from the kitchen gone,
I miss their presence every day;
Some others that I once put in
Are of poor service anyway.

The unseen, noiseless engine beat,
That has not ceased for seventy years,
Is still at work; but slower now,
Its action to my sense appears.
And the warm liquid that it sends
Through the old house to heat its walls
Grows cold, as ‘round about the place
Bleak winter’s withering snowflake
falls.

Though I have had the house repaired—
Sometimes outside, and oft within—
Yet as the silent years roll on,
I feel the walls are growing thin.

’Twill grieve me much to leave the place,
Each nook and corner I revere;
Sweet jovous days I’ve spent therein
Through many a bright and golden year.
To me its walls are sacred, too,
Within them I have suffered long,
“But God has been my strength and
stav,”

In weakness he has made me strong.
And he has come and supped with me,
And soothed my sorrow, eased my pain,
And made the place like Bethany’s home.
Bright with restored life again.

Soon this old house will be dissolved,
Not lost, but only laid away,
And I shall then be taken home
In Father’s inner rooms to stay,
Till the whole family shall meet
From every land beneath the sky,
And this frail house be built anew,
For me once more to occupy—
A tenant in a changeless home,
No windows dim and no decay,
No sorrow, sickness, and no death,
For former things have passed away.

—W. J. N., West Newton, Mass.

Reports from the Churches.

ALABAMA.

PHOENIX: I have just closed a "big meeting" at Lebanon, Randolph county, with twenty-four additions.

L. A. DALE.

RUSSELLVILLE: We are in the midst of a good meeting here. We began the second Lord's day, and have been preaching twice a day for sixteen days, with fifteen accessions. Just giving 'em the old Jerusalem gospel straight, without any sugar-coating. Two Baptists have laid aside their unscriptural name, and desired to be Christians only, and two Presbyterians have been baptized. Had a nine-days' meeting at Mount Hope, Ala., including the first Lord's day in this month, with fourteen baptized and a new church house started, which will be built by Oct. 1. Halleluia! Pray for us, brethren, to the end that we may battle bravely.

J. B. BRADLEY.

TILLERY: The writer of this note began a meeting the first Lord's day in August with the church at Pleasant Hill, about two miles from Hartselle, Morgan county, Ala. The meeting lasted six days with seventeen additions. Brother M. F. Harmon, of Nashville, Tenn., was with us in two services and preached one good sermon for us. Also Brother S. P. Spiegel was with us, and aided us very much with his singing. We had no organ or other instruments as aids in this meeting. I have not yet found divine authority for the use of such things in the song service of God, yet I consider Spiegel, Harmon, and myself all brethren, and will gladly welcome them as such in any meeting I am conducting. I do not lose sight of that brotherly love and kindness that characterizes the true followers of the meek and lowly Jesus.

Fraternally,

L. P. WHALEY.

ARKANSAS.

NASHVILLE: I closed the meeting at Saratoga, Ark., last Sunday night. There were 66 added. This was a good meeting, all things considered. The meeting only ran two weeks; 8 were added the last night. I am now holding a short meeting at Nashville, Ark., began two nights ago (on Aug. 17). Three have been added to date.

J. A. MINTON.

MISSISSIPPI.

UTICA: Have held two meetings, one in Claibourn county, and the other in Copiah county, Miss.—24 added in the first and 20 in the last. The churches are in good condition. Will try to build a house in Copiah, the one now used being too small. Hoping to meet ye senior at Amory, I am, yours for work, F. M. McCARTY.

SOUTH KENTUCKY.

CADIZ: Two baptisms at Tugleville, Aug. 22. I begin a meeting to-night at Golden Pond, Ky. T. C. Tinsley will conduct the singing for me.

W. H. FINCH.

CENTRAL CITY: We are still sowing and occasionally reaping at this point. There were five additions on last Lord's day; three had been previously baptized; two made the good confession. Four of the number were heads of families. Our town has made great spiritual and moral improvement during the three years past.

I. H. TEEL.

PRINCETON: Now for more than a year I have been preaching once a month at Lewistown. The church is five and one-half miles in the country, but by driving hard, I could preach at 3 P. M., and then be back in time to fill my evening appointment at home. This would make three sermons per Sunday, but the field seemed to demand it. The work was purely a mission work. On Aug. 8 Brother Gant arrived, and we have been at work just 15 days. Thirty-five were baptized and 15 received otherwise, making a total of 49. This church now has a membership of 156, and proposes to at once co-operate with the Princeton church and have a pastor to preach for them one-fourth of his time. I have spent the time during this meeting in a personal effort from home to home, riding from five to fifteen miles per day; while Brother Gant has done the pulpit work. He was just the man for the place, and did his work well. This is the largest ingathering of souls of any church in this county for many years.

Brothers Davis and McCarroll closed their meeting at Friendship with 15 additions. There are now some 450 disciples in Caldwell county, and it will not be long till we shall have a county meeting for co-operation in Christian work.

W. S. PAYNE.

TENNESSEE.

KNOXVILLE: Bro. Haddock's tent meeting which lasted about fourteen weeks has closed, and we all feel so lost. We so often hear such expressions as "Bro. Haddock has gone, God bless him wherever he goes." Bro. H. had held a meeting here last fall and organized a congregation. The work he did then was a great lift for the gospel in Knoxville, but the ice was scarcely broken then. During the last meeting he had a much greater constituency than when he first came. There were many things to hinder. "Alexander, the copper smith" had to be heard and seen of course, but we have only one thing to say the Lord have mercy on him. Nothing hindered Bro. Haddock, but he failed not to declare in a plain comprehensive way, and with much power, the whole truth of the gospel. We often felt that had we been in his place we would have almost despaired, but his courage knew no faltering. Many honest people were driven to their Bibles, a number of whom cast away man-made creeds and said the Bible would be their only guide. A young man passing by heard the singing and came in. He was greeted by a hearty hand shake and asked to come again. He came again he said because the people were so friendly. The gospel soon found its way into his heart and he obeyed. His father and mother (?) at once disowned him, and since that time he has not been allowed to go home. A little girl came to our S. S. one Sunday and when her parents (?) knew it she was whipped and cursed for coming. Oh! brethren let us strive to spread the gospel, for it alone can remove such cruelty. Some families were united, and some were divided, sad to say. At our last meeting many expressed their gratitude to Bro. Haddock for teaching them the gospel. The seed of the word has been planted, and the plea of the disciples is much better known now than ever before. Bible reading has not ceased, neither has the fight for primitive Christianity. Last Oct. 20th we began with 53 members. We now number about 140. Our committee on a lot is at work, and we will soon have a building committee on duty. The results of the tent meeting were 19 from the Baptists, 4 from the Methodists, 1 from the Advents, 1 from the Lutherans, the remainder of the 72 were from the world and by commendation. After our meeting closed the good sisters served ice-cream and cake for the benefit of the State Board and cleared about \$29.00. We are already talking about what all we are going to do when Bro. Haddock comes back to hold us an-

other meeting. Our hearts have been made to rejoice during the good meeting, and were made sad when Bro. H. left us. God bless Bro. Haddock in his work. God bless the MESSENGER too. We will organize an Endeavor Monday night.

Yours for truth,
J. P. HOLMES.

VIRGINIA.

MATTHEWS: I began a series of meetings for the church here last Lord's day, Aug. 8, being assisted by S. R. Hawkins, of New Orleans. Six additions to date. Fine preaching and fine interest. Many more additions to follow, we believe.

W. G. WALKER.

Obituaries.

Obituary notices of 100 words inserted free; one cent a word charged above that number. Send remittance with notice.

TUGGLE.

Abner Whitefield Tuggle was born in Prince Edward county, Virginia, August 31st, 1850 and died in Trigg county, Kentucky, July 9th, 1897. He was 46 years ten months and eight days old. He was the third son of the late John A. and Ann E. Tuggle, and was married to Miss Susan E. Wilson daughter of Esq. Joel Wilson and Margaret Wilson of Trigg county, Kentucky, December 19, 1872 by Dr. L. H. Averett. To this union eight children were born, all of whom are living, the eldest being about 23 years of age and the youngest about two years. The subject of this sketch joined the Baptist church when about eighteen years of age, leaving that church about seven years since he connected himself with the Christian church at Roaring Springs, Ky., and was one of the prime movers in erecting and building a Christian church near his home at Tuggleville, Trigg Co., Ky., where he transferred his membership and lived and died a faithful and earnest member and an efficient officer.

The writer of this sketch knew him most intimately and well for years and can say that he never knew a more just liberal and honorable man. Never was heard to say ought against any one and always endeavored to observe and practice the golden rule "Do unto others as you would have others to do unto you."

He loved his Master, his church his wife and children, relatives and friends. He was a quiet and faithful Christian gentleman, a devoted husband, a kind and indulgent father, and a true and constant friend.

On July 9th while out in his field with his little boys at work endeavoring to finish plowing, preparatory to the contemplated meeting at his beloved church, a storm came up and with his little boys seeking shelter from the rain in a little thicket under a small persimmon tree, lighting struck the tree and killed him instantly—the little boys escaping. A deep feeling of sadness and of sorrow hung like a pall over the entire community when his untimely death became known. The funeral services were conducted at his late residence at Tuggleville by Elder W. H. Finch the next evening at 8 o'clock, and the large crowd in attendance in so short a notice attest his worth and evidence the esteem in which he was held.

A good Christian man has been called from earth to heaven. May God bless and comfort his devoted and bereaved wife and children, and may they remember that loved ones gone before are only waiting and watching for their coming.

A FRIEND.

MULLER ON THE BIBLE.

Mr. Muller, a great German historian, made the following remarkable confession to a friend:

"How shall I describe to you what I found in the New Testament? I had not read it for many years, and was prejudiced against it before I took it in hand. The light which struck Paul with blindness on his way to Damascus was not more strange, more surprising to him than it was to me when I suddenly discovered the fulfillment of all hopes, the highest perfection of philosophy, the explanation of all revelations, the key to all the seeming contradictions of the physical and moral world. I saw religion appear at the moment most favorable to its appearance, and in a manner most adapted to its acceptance. The whole world seemed to be ordered for the sole purpose of furthering the religion of the Redeemer, and if this religion is not divine I understand nothing at all. I have read no books on the subject, but in all my studies of the ancient times I have always felt the want of something, and it was not till I knew our Lord that all was clear to me. With him there is nothing I am not able to solve."

These thoughtful words are commended to those who make light of Christianity. There is no greater fool than he who regards the Bible as a fable and Christ's religion as a delusion. God's Word is the greatest deliverance the world ever saw, and the light which broke upon the mind

of Mr. Muller when he "took it in hand" after a neglect of it extending over "many years," will assuredly illuminate the understanding of every one who takes the Book up in a candid and sincere spirit of inquiry.—Selected.

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A Christian Only.

Reasons for a Change of Position,
By George W. Lee.

A sermon preached in the Central Christian Church, Dallas, Texas, Jan. 24, 1897. A tract of fifteen pages, embodying his reasons for leaving the Methodist Church and ministry and uniting with the Christian Church. This tract has excited much interest wherever it has been circulated. It is written in clear, convincing style, and excellent spirit, and makes an admirable document for general circulation. The first edition was soon exhausted. Second Edition now ready. Single copy 5 cents; 12 copies, 25 cents; 100 copies, \$1.50. Published and for sale by the Christian Courier Co., Dallas, Texas.

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Miss Ethel Sireator, Editor. Clarksville, Tenn.

GIFTS.

Aug. 30 From God—Many Gifts. 1 Cor. 12: 4-11.
 Aug. 31. Natural Gifts. Psa. 104: 1-35.
 Sept. 1. The Great Gift. 2 Cor. 9: 7-15.
 Sept. 2. To God—Liberal Gifts. Ezra 1: 1-6; 2: 68, 69.
 Sept. 3. Kingly Gifts. Matt. 2: 1-12.
 Sept. 4. A Noble Gift. Mark 12: 38-44.
 Sept. 5. Topic. "Our Gifts from God; Our Gifts to God." Rom. 8: 26-39.

"In the beginning" we read that God gave the earth and all it produced to man, after we had seen that it was good. While James tells us that every good and perfect gift comes from the Father, we know this, but do not realize it as we should. It would be a good idea to train ourselves in gratitude and thank God for every separate gift—"rain and fruitful seasons," as Paul said to the heathen; the comforts of home; friends; health; and whatsoever else we possess. David did this, and the 104th Psalm is one of those grand, beautiful chapters which make us feel indeed that the earth is the Lord's and the fulness thereof. God gave his son because he loved the world; Christ gave his life a willing sacrifice; and our gifts are acceptable only when offered gladly, in love.

"Lo, I am with you alway, even to the end of the world." And God's earthly gifts are around us every day. Ought not our gifts of love and obedience to be just as constant? Sometime we will have to give an account of these days, and then we will be glad of every moment spent in His service.

After all, it is the spirit in which we offer our gifts that makes them acceptable or not; for when we have done all, it is no more than was our duty.

Louisiana's Sixth Annual Christian Endeavor Convention, was held at Jennings, beginning on the evening of Aug. 10, with a devotional service led by Rev. Claude L. Jones, of Lake Charles, after which Rev. G. N. Funk, of Jennings, welcomed us for what we brought, to what we were to receive; and, instead of firesides, to the shade trees and ice factories. The evening ended in a social hour, which was partly filled by a program, prepared by local Endeavorers. The next day's work was begun, of course, with a sunrise prayer meeting, well attended, led by Claude C. Jones, of New Orleans. At the morning session Rev.

C. L. Jones, of Lake Charles, spoke on "Our State: Its Territory and Resources." After the audience sang "America," A. O. Wright, of Jennings, spoke on "Our State: Her People and Religions." The afternoon session was devoted to business: first a greeting from Amos R. Wells was read; then the report of the Corresponding Secretary, and an address by the President, followed by reports from the societies, which showed a year of good work for Christ and the church.

The evening session was filled with a paper on "Temperance as a Factor in Business, Social, and Political Life," an open air parliament on "What Are you doing?"; and an address on "Christian Citizenship," by Rev. A. J. Noestine, of Crowley, who emphasized the following points: "We consider things none of our business, which should be our supreme business. Ministry should include and cover everything pertaining to the welfare of the people."

Aug. 12, the last day of the convention, was a busy one. Letters were read from Sec. Baer and Pres. Clark: the latter urged systematic and proportionate giving. In the report of the Christian Citizenship committee it was suggested that more attention should be given that line of work; and that Endeavorers fight the saloons in their own towns. Louisiana is not a Prohibition state, but in Jennings there are no saloons, which the Endeavorers say is the result of earnest prayer and work.

Miss McLeod, who was a delegate to San Francisco, spoke twice of the great convention. Some of the points she quoted were: "every soul that needs the gospel is my neighbor; we sing so much of crowning Him, and do too little of it; the standard for every committeeman should be to work as if he was the only member on that committee."

In a paper on the Value of Junior Work, Mrs. C. L. Jones, of Lake Charles, urged the formation of a Junior Society wherever there are workers to take charge of it. Mrs. Hart, of Jennings, followed with a paper on "Difficulties, and How to Overcome Them." She said that after holding one mothers' meeting, their Junior Supt. noticed a great improvement in children of those who were present. "Junior Christian Endeavor; Our Opportunity," by Mrs. Edmonston, of

Lake Charles, who urged the need of work among the children now to insure good work for the future.

The closing session was the most impressive of all. The Epworth Leaguers marched in a body from their own church to the convention hall; as they entered the local Endeavorers rose and remained standing until their guests were seated.

The farewell consecration service was conducted by Rev. C. L. Jones, of Lake Charles. After prayer the audience sang "Nearer My God to Thee;" then the roll call, responded to by the societies. A unique feature was given by the Jennings Endeavorers, who would recite first a phrase of the pledge, then sing an appropriate verse of some hymn; and so on through the pledge. At the last the delegates left their seats, and, forming a circle around the center of the church, with clasped hands, sang the Endeavorers' favorite farewell, "God be with you till we meet again." Many eyes were dim with tears when the last mispah was spoken; and the convention was over.

To those who were fortunate enough to participate in it, its memory will be a spur to work ere it is too late.

CLAUDE C. JONES.

New Orleans.

Most of our space this week is given to the report of the Louisiana convention, but it is of sufficient interest, we think, to deserve all the room it takes. We wish that other Endeavorers would send reports of their work. There will be no more conventions, it is true, but we are sure that the Corresponding Secretary or the Press Committee of every C. E. Society could send frequent items about their work.

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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.

The happiest man is the one who has reached that point in Christian faith where he can confidently place his life, with all its possibilities, under the guidance of his heavenly Father, and say: "Not my will, but thine be done." He may be tossed upon the waves of sorrow, temptation and care, but he knows that his Guide understands the road, and will lead him safely over the mountains and through the valleys of life, and across the dark river of death, and even through the gates of that beautiful city "whose builder and maker is God."

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

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All the people who make a marked success in life, and achieve any good work for God, are the people who are not ashamed to be thought singular. The man who runs with the crowd counts for nothing. It is when he turns about and faces the multitude that are rushing on to do evil that he commands every eye. Then by a bold protest he may put thousands to flight.—Cuyler.

Magnifying the Light.

I once climbed the long flight of steps to a light house and was repaid. I expected to find a monster lamp in the tower, but was shown a small one, not larger than our parlor lamp. If one were set in the window, it would not cast light twenty feet on the water. The lighthouse keeper explained whence came its power. He set a lamp within a powerful magnifying glass globe, and reflected its light twenty miles out upon Lake Michigan, and thus protected many precious human lives from being dashed upon the treacherous rocks.

That visit taught me a lesson. How often Christians are content to remain like those small lamps, casting such feeble rays! If we are indeed the "light of the world, we must put our spiritual lamps under the magnifying power of the Holy Spirit. Then we shall be beacon-lights to guide those who are upon the ocean of life and amid temptations hard to be conquered. Those light-house lamps must be kept clean and bright. So must our spiritual lamps be polished by holy prayer and holy living.—Selected.

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.
10:00. "Address," W. A. Neal.
11:00. "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.

Illinois Central R. R. Company.

NOTICE TO STOCKHOLDERS.

The Board of Directors of the Illinois Central Railroad Company, at a meeting held July 21, 1897, adopted the following Preamble and Resolution:

To the end that the Stockholders of the Illinois Central Railroad Company may more readily attend, in person, the Annual Meetings of Stockholders which the By-Laws require to be held in Chicago on the third Wednesday in September in each year, be it—

RESOLVED, That, until the further order of this Board, there may be issued, to each holder of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the Company, a ticket enabling him, or her, to travel free over the Company's lines from the station on the Illinois Central Railroad nearest to his or her registered address, to Chicago and return, for the purpose of attending, in person, the Meetings of Stockholders. Such tickets to be good for the journey to Chicago only during the four days immediately preceding, and the day of, the meeting, and for the return journey from Chicago only on the day of the meeting, and the four days immediately following, when properly countersigned and stamped in the President's office. Such a ticket may be obtained by any registered holder of stock on application, in writing, to the President of the Company in Chicago. Each application must state the full name and address of the Stockholder exactly as given in his or her Certificate of Stock, together with the number and date of such certificate. No more than one person will be carried free in respect to any one holding of stock as registered on the books of the Company.

By order of the Board of Directors.
A. G. HACKSTAFF,
Secretary.

The next Annual Meeting of the Stockholders of the Illinois Central Railroad Company, in Chicago, on Wednesday, September 15, 1897, at noon.

The Stock Transfer Books will be closed from August 9 until September 16, 1897.



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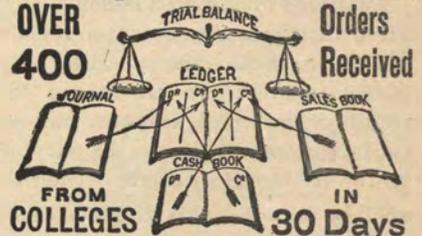
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