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GOSPEL MESSENGER

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

Volume VIII.

Nashville, Tennessee, April 2, 1897.

Number 13.

Movements of the Press.

We have decided, for the present at least, to change our front page matter, which has hitherto been run under the heading of "Movements of the World," to "Movements of the Press." Under this heading, we will take the cream of thought from our various exchanges, giving not only a variety of thought, but a variety of writers. We will put in only that which is crisp, pointed, and up-to-date. We are attempting better things all the time for the GOSPEL MESSENGER, and hope some day to have it in every respect an ideal paper. For the present, we will have to be satisfied with the universal decision of our readers, "It's getting better all the time." EDITORS.]

Editors, as a rule, are kind-hearted and liberal. An exchange tells of a subscriber to a certain paper who died and left fourteen years' subscription unpaid. The editor appeared at the grave as the lid was being screwed down for the last time, and put in a linen duster, a thermometer, a palm-leaf, and a recipe for making ice.—*Ex.*

When Aquilla and Priscilla found one preaching, having a zeal, but not according to knowledge, they did not challenge him for debate, neither did they condemn him, but they took him to their home and expounded the word of God unto him more perfectly. In this these people revealed their true relation by their attitude.—*D. A. Wickiser.*

The bill providing for the establishment and maintenance of a reformatory department as part of the Tennessee Industrial School has passed both houses of the General Assembly, and will be signed by the Governor, as he is known to favor the discipline of a reformatory rather than the penitentiary for youthful violators of the law. This is a wise and timely measure.—*American Outlook.*

If your church seems to lack interest in and liberality toward foreign missions, pray that the Lord may call one of your own members to the foreign field, and then pray that you and your people may open your hearts, and through the proper channels support in foreign work that member when ready to go. "Such a connection," says the Congregationalist, "of many individual churches with individual foreign missionaries would do much toward imparting concreteness and enthusiasm to the work of discipling the nations." — *Cumberland Presbyterian.*

The *Christian - Evangelist* speaks wisely when it says: "A good editorial outfit for the editor of a good religious journal would be about as follows: A good education, a good memory, a good library, a good dictionary, a good knowledge of about seven languages, a good encyclopedia of names, a good church directory, a good postal guide, a good pair of scissors, a good stenographer, a good typewriter, seven wise men to decipher crooked marks, a good blue pencil, a good-sized waste basket, a good compositor, a good copy holder, a good proof reader, a good pressman, a good stock of patience, and a good subscription list."

There was a time when the Hon. John J. Ingalls, of Kansas, had the respect of a great many good people in the United States. His intellectual gifts are unquestioned. In spite of certain tricks of rhetoric to which he is addicted, he is an instructive and stimulating speaker. But he seems to have no fixed moral convictions. His first great fall in public opinion came when he declared that, as far as politics are concerned, "the Ten Commandments are an iridescent dream." But no one then thought it possible he could ever descend so low as to become the hired reporter of prize fights and other such brutal sports. His presence at the recent "mill" in Nevada in capacity of rep-

resentative of certain Eastern newspapers was a pitiable spectacle. John L. Sullivan was also there, and also wrote. What a pair! It is a free country, and every man may choose his own associates.—*Christian Advocate.*

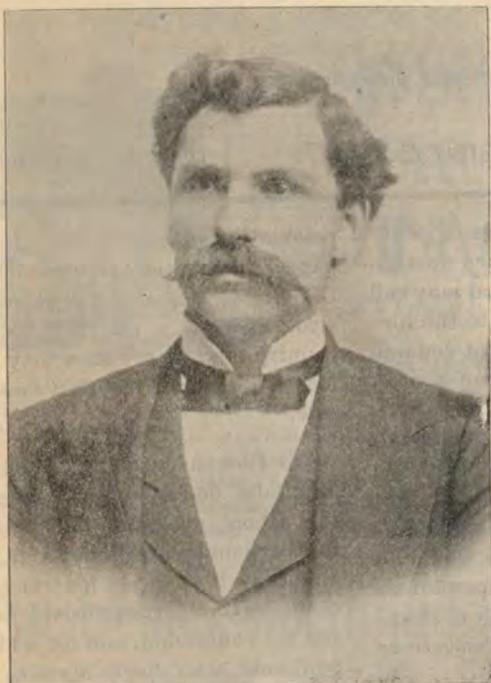
The Roman Catholic archbishop of Manitoba declares that voting upon the school question, otherwise than in accordance with his views is a "sin," and that it is a sin for which penitents are to resort exclusively to himself for confession, and for which impenitents, who die in it are to be refused burial in consecrated ground. This is in accordance with the principles of Catholicism in all countries wherever they have had the opportunity to express themselves. It was just such claims as these which led to the Inquisition. An archbishop in this country would not dare make such a claim now, but let Catholicism get a little stronger hold upon the country, and he would not hesitate to do so.—*Baptist and Reflector.*

To South Kentucky Readers.

In December the Messenger Pub. Co. took the South Kentucky Evangelist list to fill out the time of all unexpired subscribers. We sent the GOSPEL MESSENGER to all the Evangelist list for one month. Then we took the galley list and the Evangelist subscription book, and took off the mailing list all who were as much as three months behind in their subscription. This plan we deemed best. We have heard of many complaints, and have gotten a good many letters from old subscribers stating that they had paid for the Evangelist for such and such a period. In every instance of this kind made known to us, we have taken the subscribers word for it, though the book did not show it that way, and have marked the subscriber up to the time he said he had paid for. This we are still willing to do. We want our So. Ky. subscribers to understand that we are to fill out the Evangelist's list, and if you have a complaint to offer, offer it to us or to Bro. Gant, and you shall be treated right.

MESSENGER PUB. CO.

Biography Department.



J. L. HADDOCK.

The hero of my story was born near Cypress Inn, Wayne Co., Tennessee, August 16, 1862. His parents J. L. Haddock, Sr. and Laura Robertson Haddock live at Haddock, Ala. There are ten in family, all of whom are members of the one body. Bro. Haddock has baptized two of his own brothers. He was reared on the farm; and had very poor educational advantages until he was sixteen or seventeen years of age. In his own characteristic style, he says, "No one dreamed of making a preacher of me."

In October, 1878, he entered Mars Hill College, near Florence, Ala., where he received the oversight and instruction of the far-famed and gifted child of God, T. B. Larimore, under whose plain and powerful preaching of the gospel he was won to Christ during his first year in College. There he kept "batch," and cut stove-wood to pay expenses. The last year at Mars Hill he made a crop; and when the session closed, entered the State Normal, Florence, Ala., where he spent two years, completing the teacher's course. To defray expenses while there, he taught vocal music at night, and hauled lumber whenever opportunity was presented. Any one aware of the sacrifice young Haddock was making to obtain an education, might have known he would be heard from later.

In the fall of 1888 he became a student of West Tenn. Christian College, just before its noble founder, J. B. Inman, closed out his life work for his exit to the skies. Here Bro. Haddock spent two years, taking the general course under Professors Geo. A. Lewellen and C. H. Duncan, giving special attention to the Bible Department, conducted by the writer, assisted by Bro. Lewellen.

After leaving the Normal College at Florence, he spent sometime teaching, and working on the

farm. He traveled and taught vocal music, and preached; yet he dates the beginning of his work as a preacher after leaving West Tenn. C. C. Shortly after graduating in this institution, he was induced by Bro. A. I. Myhr to enter the evangelistic field, in which he has labored ever since. It is stated by one who has right to know that Bro. Haddock has made an average of one sermon each day, and has had as many as eighteen hundred additions since he began evangelistic work.

Has established at least fifteen congregations; secured money to build twelve or fifteen church houses; has taken as many as twenty-four confessions in one day; had more than one hundred additions in a month. Has had three hundred accessions from the denominations, about eight of whom were preachers; has helped at least fifteen young men secure an education. He does not stop for snow and ice. Has swam high water to reach an appointment, lost books, clothing, etc. in the transaction, but reached his destination in due time. Is now in good health, weighing one hundred and eighty pounds; and says he loves "every one on earth and in heaven." He furthermore says, "The whole world is my visiting place, and Heaven is my home."

Being asked wherein lay his greatest strength and weakness, he replied, "my greatest weakness is a lack of brains; my greatest strength is, I can do all things through Christ who strengtheneth me." Not long since, he wrote to the writer, saying, "I try now to believe that fully;" and he acts like he does. He certainly does rely implicitly upon the strength of our dear Redeemer. He sings him, preaches him, and seems to endeavor hard to manifest him in his own daily course.

His brief life presents many important lessons, especially to young preachers:

1. It confirms the fact that useful lives are usually cradled in adversity and reared in poverty. Do not be in haste to become rich. Remember while poverty has its disadvantages, wealth has more.

2. Through labor and self-sacrifice any worthy crown is won. Excellence grows out of great labor, is made manifest in the career of Bro. Haddock.

3. The boy is not always a true mirror of what manhood will be. The preacher of the future is not always seen in childhood. Though you may not be considered a precocious child, and though your early surroundings may not look favorable to usefulness, be patient, labor and wait; for you know not what the future has in store for you.

4. Do not expect to be carried through College, and through life; but work your way through. That young man who works his way through college will generally outstrip, in the race of life, the one who is carried through.

5. Do not feel above doing any thing that is honorable. While in College, if need be, teach "vocal music at night, and haul lumber" during the day when time can be spared from studies.

6. Be prompt in meeting engagements. Gifted preachers sometimes lose their influence by not filling their appointments. Do not sing, "Through floods and flames, if Jesus leads, I'll follow where he goes," and let a little ice or snow keep you from your appointment.

7. "Stick to your brush." Give yourself unreservedly to your life-work. Do not try to follow two or three avocations. If you cannot help being a preacher, give your thought, your time, your money, your all to proficiency in that calling. M.

Correspondence = =

MISSISSIPPI.

JOHN A. STEVENS.

I closed the meeting at Corinth last night. There were sixty-four accessions to the church in all—about fifty baptisms. Bro. M. Kendrick visited the meeting two or three times and lent his aid in prayers and “punching up the chunks” on the out side. Bro. Sandy also visited the meeting twice. Bro. Lee Jackson was with me with songs and prayers for about ten days. Bro. W. T. Maupin helped me the last week of the meeting by his earnest prayers and fine sermons delivered each day at 10 o’clock.

The weather during the meeting, with the exception of the first few days, was the worst I ever witnessed. The prejudice against us was up to the “danger line,” from start to finish. The people however, are not altogether to blame for this state of feeling. A number of our “sound” brethren had been there before me and had whipped the people into a fearful state of bitterness against us. I left them feeling altogether different towards us, that is the majority of them. Of course a few were too bitter to ever come out, and the meeting could only benefit them in a reflex way. We left the church, united, happy and hopeful.

A good motto for the preachers this year would be to do more and blow less through the papers. The people want to know what we have done, not what we are just going to do.

Tame preaching in a revival is a failure. We should never use any thing in these meetings less explosive than good dry gunpowder mixed with sure enough fire.

We should never use slang in the pulpit for it disgusts that class of people who make the best christians.

Too many board diagrams or charts, are hurtful, (1) because they force us into taking unnecessarily extreme positions (2) they hinder our exhortations and (3) they are too logical for the average mind. Too much sound gospel in the beginning of a meeting is like pouring Boston baked beans into a three days old baby.

I do not visit except in extreme cases in my meetings. My work is done from the pulpit and inside of the church building—nearly all from the pulpit. The man who preaches all day never preaches at all, his talk at night is simply the peroration to his all day gabble.

A man to be a success as a pulpit orator should never put more than two ounces of food into his stomach before going into the pulpit at night. He should eat a full supper at ten o’clock at night avoiding all, and every kind of meat. A preacher should be to himself at least one-third of the day if he would reach the best results. There are also exceptions to these rules. But there are also exceptionally long lived drunkards.

If we would succeed we should let other religious bodies alone. It is as bad to “pet” them and blarney around them as it is to “fight” them, so far as success is concerned. I never speak of them, hardly ever at all. I never grate them one way or the other. I attend to my own business and preach principles that uproots sectarianism in all forms, that is, so far as my limited ability will have that effect.

In eight weeks during the last twelve months the Lord has given me two hundred and twenty-six additions to the church. This is perhaps the best record I have ever made.

Send all money for Mississippi State Missions to Miss M. Hallie Cozine, Meridian, Miss.

Mississippi Delta News.

KILBY FERGUSON.

Your correspondent reached Shelby, Miss., March 16th, weather was very rainy, remained three nights, and preached one night. Left there on Friday 19th for Sumner, via Clarksdale, Miss., and reached latter point at 2 P. M. Found all classes of people there, as elsewhere, much excited because of the continued rise of the Mississippi river.

Made brief visits at the homes of brethren Judge J. Butt, and E. B. Johnson. They are readers of the GOSPEL MESSENGER. If all Christian men had wives as energetic and spiritually minded as their’s are, and as devoted to the cause of Christ, Mississippi would soon be in front ranks, in spiritual growth, home and foreign missions would be successful.

Unintentionally I have omitted the name of Sister Buck, wife of Dr. Buck, proprietor of Clarksdale Hotel. Their children are well grown up into womanhood and manhood. Sister Buck is a fair sample of a Christian woman, one who in her own household labors to let her light shine, and thereby obeying the teaching of Christ, as in Matt. 5: 16, “Let your light so shine before men, that they seeing your good works, may glorify your Father which is in heaven. This she has tried to do, as I will try to show. Thus, Christ in speaking of his followers said, Matt. 7: 20: “Wherefore by their fruits ye shall know them.” Christians are to be

known more by what they do, and character of the outgrowth of what they do, than by what they say, and do not do. As an outgrowth of her domestic life, scripturally considered, all her children are members of the Christian church.

I know many other mothers who seem more zealous than Sister Buck, and are not half as successful in bringing their children to Christ as she has been. What she has done, as a rule all mothers can do. In Romans 15: 4 we read "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." Now in the light of the foregoing, let us read Eccl. 12: 1, "Remember now thy Creator in the days of thy youth." And bear in mind (Acts 10: 34) "God is no respecter of persons;" therefore we are to understand that God requires all mankind to begin to serve Him in their youth. You may well ask has God required something of the young without making provision to that end? We find that all parents in O. T. times were required to teach their children the law of God. Thus read Deut. 6: 7, "Thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou liest down, and when thou risest up." The foregoing was made obligatory on all parents under Deut. 12: 32, "Whatsoever I command thee observe to do it, thou shalt not add thereto, nor diminish therefrom."

If parents discharged their duty all children were taught, and of course could remember God and honor Him as required in Eccl. 12: 1. Read Neh. 8: 1-3 and learn all the men, all the women, all the children old enough to have understanding, in Israel, were at stated periods to assemble at stated places to hear the priests read the Scripture and explain them so they could all understand, as read Neh. 8: 8. Then if you say by way of excusing yourselves, that was under the O. T. we are not under it, we now hire preachers to do that. To such people I say the gospel of Christ is equally as binding on you. Thus in Gal. 6: 4, "Bring up your children in the nurture and admonition of the Lord." Reader if you are a parent you are not exempt, for under Acts 10: 34, "God is no respecter of persons." If you do not teach your children you violate a plain law of God. Home exercises should be judiciously managed. Never read long prosy chapters to the little fellows. Select something that will be attractive, have it brief. Never engage in long family prayers. Have every church member trained at home to lead in family prayer, also to offer thanks at table. As all Israel could obey God, when taught, as we will learn by reading Neh. 8: 1-3, and all Nineveh did when taught by Jonah, as read Jonah 3: 1-10, so all people can now do God's will when they have been so taught as to realize their need of Christ, I John 2: 5.

Well, now to the waters, roads, &c. in the

Delta. The rains have been so persistent, as to fill up the low places, the roads are so muddy that people, as a rule, can not go to church services in the country; and with difficulty in the towns, I decided to go out of the Delta till the waters subside and the roads become fairly passable. Consequently I left Clarksdale Friday night, March 19th for McCarty, P. O., Carroll, Co., Miss.

As soon as I can find any Christian church, in Miss. outside of the Delta where I can go and preach until time for me to go back to my work in the Delta, I will go and do them all the good I can, regardless of pay.

Saturday March 20, I had the pleasure of meeting young brother R. D. Shultz, recently from Tenn., but now of Hemingway, Carroll Co., Miss. The Christian church at Hemingway has engaged his services as their regular preacher. Advices up to March 20th show that our Mississippi river levees were all standing and holding the waters back from the Delta.

Bro. J. B. Cole is expected to reach Mississippi from Texas next week. He has many friends in Mississippi, and we hope to have him take work on Georgia Pacific R. R. line between Mississippi river and Winona.

I am not advised as to Bro. N. B. Patterson's protracted meeting at Greenville, Miss., which was to have commenced March 20. For the present letters addressed to me Coahoma will reach me.

The Spreading Flame.

Did you ever see the grass burning in an old sedge field? Did you ever see a person try to stop the spreading flame by whipping it? What effect did it have? Thus in ancient days, the little band of disciples at Jerusalem were set on fire of the Holy Spirit. The flames of immortal love and Christian activity were gradually spreading and doing their work well—consuming the rubbish and impurity lying in their path. The hand of persecution arose to extinguish the fire by whipping out the flame. Like the old sedge fire, the more it was lashed the farther the sparks would fly, each spark lighting the field in another spot, until the fire was seen "in an uproar."

Even at the present, thousands are located at various points with rods of persecution, trying to "whip out" the flame of Christianity—trying to crush its influence. But, as was true in the Jerusalem church, outside oppression only increases the zeal. It is the internal poison that cankers the body. It is the Ananias and Sapphira in every congregation that impede the progress of spiritual fire; not the Ingersol who stands at arm's length and fights the flame.

Almost all have seen the little dog barking at the passing train. I have seen him twice. One

time he was trying to stop a through freight that was going at full speed, and seemed utterly astonished that the train did not heed his intense barking. The other time he "ran violently down a steep place," hailed the "passenger," as if saying, "Stop! though I am little, I am loud, and I am just what can put a stop to your moving! Stop, I say!"

Likewise, the great gospel train moves steadily on with its heavy cargo, heedless of the many little barking foes, wise in their own conceits, who array themselves at the roadside and try to impede its progress or throw it from the track.

Do not suffer any uneasiness about the little dog. He cannot hurt the passengers or the train; but is in great danger of being crushed in consequence of his rudeness, like the man on whom the great spiritual "Rock" shall fall and shall "grind him to powder." The dog's fury amounts to nothing while he is outside, but if he comes abroad, then continues his barking, growling and snarling, beware!

During what was called the Dark Ages, the church seemed to be almost extinct; but after it had meekly passed "under the rod" and through the dark tunnel of persecution, it burst into a glorious light, and we trust will grow more resplendent until time shall give place to eternity.

MOLLIE L. MEEKS.

Tennessee Notes.

A. I. MYHR.

Tennessee Sunday-school Day. First Lord's day in April.

The county meeting of the churches in Sullivan Co., Tennessee was held at Poplar Ridge, March 19-21. All the churches were represented except Concord. There are 350 members and four congregations. The ministers present were J. A. Jones, E. C. Buck, Bro. Floyd and the writer. We had a very delightful meeting and a good audience was in attendance at every meeting. The "Queens" were organized and will do a good work. They will support Bro. Buck at least one month in the work at mission points in Sullivan Co. There are great prospects of growth in the church at Poplar Ridge.

This week the churches of Washington Co. will hold the annual meeting at Boon's Creek. We hope for a great meeting.

E. C. Buck held a meeting at Bethesda with four added. J. M. Cross is in Johnson Co. holding good meetings. The work is growing in this part of our state; though the severe rains have greatly hindered our work this winter. Most of the meetings have been interrupted. More enthusiasm is manifest in missions than ever before. The

sentiment is constantly growing. The young people are taking a worthy interest in preaching the Gospel in our own state and every Sunday-school in this district we believe will observe the first Lord's day in April. Without doubt the cause in this part of Tennessee is in a better condition than ever before.

The writer will return to Nashville after two weeks, to look after some work in middle and west Tennessee. There are many places which ought to be visited before leaving this part, but time forbids. Some work must be left until later in the year.

Will every one who reads these notes see that the offering for missions is taken first Lord's day in April. Every teacher should tell the class what he knows about the work—urge a hearty co-operation in it by all the class and thus generate a hearty enthusiasm in its favor. The men in the field are depending upon this offering and our Sunday-school should not disappoint them.

Drawing the Line.

MY DEAR G. G.: I shall remain quiet till your reports of the Scotchmen are through with. This is a thrilling affair to me I assure you. I am reading the Bible as never before. Yours, B. B. B.

MY DEAR B. B. B.: You need not be troubled as to the outcome of these meetings of the Scotchmen. They are a pugnacious folk, they love the truth, they would not flinch, if the demand came to lay down their lives for the Bible, so you must expect these men to strive for every inch of ground that they have heretofore held. The only thing a Scotchman—the better element of them—needs, or demands at your hands, or at the hands of any teacher is, is this new thing (to him) a good thing? To him a thing is never good if it modifies, or contradicts the Bible. So let us see these investigations through, and let us hope that good may be the result to them and to all concerned. These are cranky, and they even appear to be disagreeable, so that some have said, even Englishmen, "let us have done with the Scots—they'll debate to death any thing they are brought up to." It is not every one that can deliberately take a comprehensive view of things that are new, or revolutionary in appearance. I have the truth so far, and to question any position I have taken, is to show you are departing from the blessed truth. Such is a Scotchman, and in fact, such are many other people beside them. So do you just note the things that are brought out, and see how new ideas multiply. See also if the new things are to be embraced; and if so, embrace them. A few more things of the next meeting must be noted so as to see how these earnest souls are struggling. These men impress one, as he looks and listens to them, as amongst the most determined and

earnest men anywhere to be found on earth. May Heaven bless them forever. On Friday evening early the Scotchmen gathered at the home of the chairman. The first thing in order was the deacon, having the floor, should say his say as to numbers four, five, six and seven. Look back to last week's GOSPEL MESSENGER and re-read the twenty-four items of practice among the churches about which the Bible is silent. Yes, silent. These four or five, six and seven things the good deacon is facing. Thou nobleman, thou heroic spirit, what a struggle is thine. The deacon arose with his face beaming with excitement, or rather with calm resolution to act his part out to the end. He said in substance, "Bro. Chairman and brethren, let me take my own way this evening, for I am the oldest man present and have been many years longer in the Master's service than any of you." At this he said I'll lead in the song No. 47. He twanged the prongs of his tuning fork and away he went through the song to the joy of most of those present. They all sat down, when the deacon began noting the things they had just done by saying, "Look here brethren we all used this song book, and it is a note book also. I lead the song standing before you, and I pitched the tune with this fork! These four things are seen in most of our churches every Sunday, north, south, east and west." With a trembling in his voice he said: "I am resolved to abandon my former position here and now," and sat down. Three or four were upon their feet demanding that the deacon recall the language at once. The chairman ruled that the deacon was out of order, because it was agreed that we would note carefully all the twenty-four points before we took any action. All were willing to do for the best, but what was for the best, was the trouble. The chairman ruled that it was best to take the voice of the meeting as to his former ruling. The vote stood seventeen for and eleven against. Therefore, the ruling of the chairman was sustained. The deacon was permitted to say a few things before further proceeding. He said, "I shall Bro. Chairman, with my wife, visit my sick brother on to-morrow so I'll not be at our church on Sunday for I return on Monday." The young Scotchman asked if the brother was going away to avoid being at church on Sunday? The chairman called for the remarks on the points brought before the meeting on last Monday night. These are the points, said Wilson, "that are troubling brother deacon so much, and that brought about these gatherings." Well, what have you to say about them? Jennings, the young Scotchman, said, "I am painfully impressed with a thing I am not willing to further retain, and still I hesitate to declare it." Go on said the chairman, this is an investigation meeting and all must feel free to speak. "Well, well," said Jennings, "I must say in all candor that these twenty-four items named by that committee of two brethren, seem to me to be far

fetched, they indicate to me, at least a hypercritical condition of mind." The chairman prevented a reply from any one, by asking, Jennings, "If these things are practiced in our churches, do you not see these things done every Sunday?" Jennings says, "well, yes." But they are such small things, this whole thing is a trick of the progressive folks." The chairman said, are not these things done though the Bible is silent as to them? Here Jennings was again upon his feet, saying, "what I desire is this, that we take up questions of some import and not spend our time about books (note, or hymn) or tuning forks, or the time of singing songs, (or the number of them) or how many prayers and when they should be offered. Does this meeting understand me?" The chairman said the brother is out of order, for we have met to see about two questions, and two only—the first what is the practice of the churches, and secondly, are the scriptures silent as to these practices? There is no use of trying to lay this off by saying that when "note books, tuning fork, &c." such things are thrown at us as things, we use in worship, and that the Bible is silent as to these things, "that are from the progressive folks." "But" says one, "did you ever hear any one but a progressive bring up these very small things?" The chairman said that he has them put to him time and again by a goodly number of brethren who were far removed from any feeling of departure from the Bible. If an atheist questions our conduct as not found in the Bible, shall we reply you are an atheist!! Men, who know all truth comes from God, are not going to be alarmed by any question that is sprung, no odds who may spring the question, or questions, or when they are sprung. The time is going too fast. McGuffey asked for a special meeting and special question. To this all agreed. The time was fixed for Monday night next, and the question for consideration was, "Is not this thing of being governed by the silence of the Bible, as we are, a miserable blunder any how? After a prolonged and warm contest it was agreed almost unanimously to accept McGuffey's request. He agreed to take the affirmative side that something was a blunder.

Yours, G. G.

Signs and Wonders

Why Dont or Given; and What and Why they Ceased. Joel 2: 32. Acts 2: 16-21 and 5: 12.

B. F. MANIRE.

I. *Why Done or Given.*

As God does nothing in vain, and as every thing that He does is the very best that could be done under the circumstances, it follows that there must have been some most important objects to be accomplished, that could not have been so well accomplished, if at all, by any other means. What were these objects?

(1.) Signs and wonders were done by Jesus in proof of His divine character and mission. Matt. 4: 23, 24, and 9: 1-8. John 2: 11 and 3: 2. Matt. 12: 10-14, 22-28, 38-40. Luke 9: 1, 2 and 10: 1, 9, 17. Acts 2: 22.

When Mormon preachers are asked to make good their claims by working a miracle, they frequently reply by quoting Matt. 12: 39, or a part of it; but they suppress the facts preceding and following, and thus dodge the question, as well as pervert the reply of Jesus. The pharisees who then asked "a sign from heaven" had full knowledge of the many signs which Jesus had already given on earth; and their demand was either one of idle curiosity or of wicked contempt. Again, Jesus did not say that no sign at all should be given that evil and adulterous generation; for He at once gave a sign, the sign of Jonah the prophet, which was fulfilled from heaven when He arose from the dead. See Matt. 12: 39, 40. Now when they perform a tithe of the signs which Jesus had done previous to this time, or when they give us the sign of Jonah the prophet by being killed, lying in the grave, and rising from the dead the third day, then we will believe them. Till they do this, we will press them with the demand for a miracle, and show that their reply is a contemptible dodge.

(2.) Signs and wonders were done by the apostles and other inspired men to confirm their testimony.

Mark 16: 14-20. Acts 4: 29-33, and 5: 12, and 8: 6-13. and 19: 11, 12. Rom. 15: 19. Heb. 2: 1-4. I Cor. 14: 22. II Cor. 12: 12.

A supernatural message requires a supernatural confirmation. The one has always accompanied the other. But Mohammedanism, Swedenborgianism, Mormonism, Spiritualism, and many other *isms*, have all failed to confirm their testimony by signs following.

II. Their Cessation.

(1.) That they would cease was expressly foretold, as well as clearly implied.

I Cor. 13: 8. Eph. 4: 11-16. The first of these passages plainly asserts it. In the second, it is implied in the limiting clause—"till we all come in the unity of the faith," &c.

(2.) That they did cease is simply a matter of fact which can not be successfully denied.

The entire history of the church since the days of the apostles is a proof, a demonstration, of this. No such signs and wonders, as were done by Jesus and the apostles, have been done since the days of the apostles.

(3.) The time when, and the reason why they ceased.

They ceased as a matter of course when the object for which they were given and done was fully accomplished. That object was to confirm the testimony delivered by the apostles, and thus establish for all coming time the claims of Jesus as the Son

of God and the Savior of the world.

Mark 16: 17-20. In this passage "they" and "them" being plural have "apostles" for their antecedent, and not "he that believeth" &c. Every school boy ten years old ought to know this. It is not in evidence that every one who believed and was baptized had the power to work miracles, or went forth preaching the word. The dispersion of the church at Jerusalem was a special case, and there is no evidence that any of these worked miracles except Philip the evangelist. "And they—the apostles—went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs which followed." When they finished their testimony the signs ceased, being no longer necessary. *Signs* without any thing to confirm would be a *wonder* indeed!

John 16: 13. When "all the truth was revealed to the apostles and by them made known to the world, being confirmed by the signs and wonders preceding, accompanying and following, the work of testifying to Christ was finished, and the signs and wonders ceased as there was nothing more to be confirmed.

Eph. 4: 11-13. When the saints were perfected or fitted for the work of the ministry and the edifying of the body of Christ, and when they all attained "unto the unity of the faith, and of the knowledge of the Son of God," the work of these inspired apostles, prophets, and teachers, was done for all coming time, then signs and wonders ceased, and both church and world were placed under the guidance and authority of "the faith once for all delivered unto the saints."

Rev. 22: 18. Every pretended revelation from the day on which John recorded these words is an addition to the words of the prophecy of that, the last book of the New Testament, and falls under this fearful condemnation. Some of those to whom the apostles imparted spiritual gifts may have survived the last of the apostles, and exercised these gifts as long as they lived; but of this we have no reliable testimony. Granting this, however, as these persons did not have the power to impart this wonder working power to others, when they died, the power to work miracles belonged to men no more. Let us hold fast the faithful word, and not be turned unto fables; for the perilous times of which Paul warned Timothy have certainly come.

Remember

That the ladies of the Christian church of Birmingham Ala. are going to get out an Easter Edition of this paper on the 16th of this month. We would be glad for our lady subscribers everywhere would write to Sister O. P. Spiegel, Birmingham, Ala., and arrange with her to sell some of these papers in your church. It will help you and the Birmingham church. Write her at once.

THE GOSPEL MESSENGER.

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

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NASHVILLE, TENN., APRIL 2, 1897.

Preparation for a Meeting.

In our editorial on this subject last week we made some general suggestions. We propose now to specify some things that must be observed if you would have a good meeting. If you prepare for a meeting, it is just as easy to have a great meeting, full of enthusiasm, as a little, insignificant blowout.

In deciding to have a meeting, let anyone feel free to suggest the evangelist. Several names will in this way be called up, and the faults and favors of these evangelists will be friendly discussed. Decide who shall be written to first, who second, who third. Then the whole church having had a hand in the selection of a preacher, they feel like it is *our* meeting.

As to the time of year, it makes but little difference. Of course, in the rural districts, it is better not to have it in the too busy season, but you will likely never find a time that suits all. It is hard to tell what month our evangelists have the greatest success. They must go somewhere every month in the year. Ordinarily, the best time is when the church gets ready, and you can get the evangelist.

The Savior sent his disciples out "two and two." This is wise. There is too much for one to do. The two leading departments in a meeting are preaching and singing. Hence a competent singer to lead in the service of song should be secured. Get your singer in co-operation with your evangelist, for he may have a singer employed for all his time. If not, suggest to him an available singer if you have one in mind.

Advertise the meeting prior to the evangelists' coming. Do this from the pulpits, in the papers, from mouth to mouth. Pray for the coming meeting, that it may be a great blessing to saint and sinner. If you have a regular preacher, let him begin three or four days before your evangelists arrive and hold evening meetings. If you have no preacher, let

the church hold prayer meetings for half a week. It will get the church interested and do good in strengthening the confidence of the evangelists in your determination to succeed, and in other ways. The church must warm up.

Let each member of the church have written the names of every one you should like to see saved, so that in the first Christian workers' meeting the evangelists may become somewhat acquainted with the scope of their work, and you, in co-operation with them, may be the more able to gather in a greater harvest of precious souls.

Have your committees, consisting of not more than three members each, appointed. Do not exclude the sisters, for if you do you will make a failure. There should be a reception committee, whose duty it is to meet the evangelists, escort them to their place of entertainment, and look out homes for the accommodation of visiting disciples during the meeting. Let this committee, accompanied by the whole church, make everybody, both "insiders" and "outsiders" feel that you do *nothing* on a small scale.

As to the evangelists' entertainment. The disciples should talk this over in good time, find out who wants to entertain them, and who can do so most conveniently. Then the brethren should all have a part in the entertainment, whether the family doing the principal part of the entertaining be rich or poor. Go to a good grocery; make out a good list, and send up. Let every one send something: sack of flour, peck of meal, potatoes, lard, sugar, and anything usually used about a diningroom. Why, because they must be highly fed? No, but because this family goes to some extra preparations for them, and the burden of entertainment must not fall heavier on one family than another.

During the meeting there must be an advertising committee. If in a city, have some to report to each daily paper. Use billets and invitation cards. Put the meeting before all the people.

There must be a competent committee on music. Invite all the singers of your entire community to come and help sing. Have your heart set on the grandest and sweetest music possible.

Do not forget a finance committee. Most all successful evangelists take up frequent basket collections. Have your baskets prepared and your assistants ready to use them when called upon. Waste no time. Let this committee canvass the church most thoroughly by the close of the meeting, so there will be no public

begging, and you will be able to pay the workers a liberal compensation, realizing that the amount must be a sufficient living.

Expect great things: a patient hearing, many conversions, both from the world and from those who need to be taught the way of the Lord more perfectly. The Savior and his apostles expected to convert those who had an inferior religion. If we have a more perfect understanding in general, and the gospel plan of salvation in particular, may we not also expect good and honest people to step up with us?

Do not, for heaven's sake, forget to prepare a baptistery. One will cost you not over ten dollars, and will last a life time. Make a substantial wooden box three feet deep, three and one half feet wide, eight feet long. Line it with zinc. Deposit this at some suitable place where it can be seen. Just back of the pulpit is the best place. Let the bottom of the pool lie not lower than where the speaker stands on the pulpit. It is your duty to make the Lord's ordinances as enticing as possible. Surely a clean, quiet pool is more enticing than a green frog pond seven miles away. Don't wait for the meeting to prepare the pool, not knowing whether you will need it. If you prepare for great results, and work to this end, you will not be disappointed.

When you decide to have a meeting, let each individual member and the whole church as such make all the preparations in heart and life and business and system possible, and, our word for it, you will have the greatest success in the "seedtime and harvest."

The Great Salvation.

NUMBER NINETEEN.

In the 20th. chapter of Acts of Apostles is found the farewell address of Paul to the elders of the church at Ephesus, in which we find these words: "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." In these words the Holy Spirit points out one of the exercises by and through which unselfishness may be expressed in life, and the blessedness of it. Do we feel, when we are in sore distress and need, the greatness of the blessing of relief that is ours through the help of a friend? Then the friend who gave the help has been far more richly blessed. Do we appreciate the greatness of the blessing of the salvation we enjoy through Christ, purchased

by his own precious blood? Then the son of Mary, when he gave himself for us, as the "Lamb of God, which taketh away the sins of the world," by reason of this unspeakable gift received a far greater blessing and glory than could otherwise have been his. Paul, writing in the Philippian letter, says concerning Christ, "Who being in the form of God, counted it not a prize to be on an equality with God, but *emptied himself*, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, even the death of the cross. Wherefore [for which reason] also God highly exalted him, and gave unto him the name that is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." So, having received the blessing of salvation through the gospel, if we will be doubly blessed, we must give this "gift of God" to others. Not to do this is to fail of the blessing which comes through the exercise of love and unselfishness. All gifts are bestowed upon us for the benefit of others, and we are blessed just in proportion to the use we make of them for the good of others. The more love gives, the more love has to give. It is enriched by that which it spends, and grows upon the food it imparts to others. Love is a starveling when it seeketh simply "its own," but is robust and vigorous when it seeketh always the good of others. So the soul is impoverished by withholding, but enriched and ennobled by giving. Along this way bloom all the flowers of hope to brighten the path of him who first gives himself, then all he has to Christ and humanity. Even poverty, pain, and suffering that pierce the soul, like the thorns in the Savior's crown, are glorified. He can feel and sing, with the spirit and understanding, H. F. Lyte's beautiful words:

"Go then, earthly fame and treasure,
Come, disaster, scorn, and pain;
In thy service, pain is pleasure;
With thy favor, loss is gain."

Joy chants its sweetest strains in the soul of such an one, yea, even the undertones of sorrow and suffering perfect the melody and sweeten the life. The blessedness of giving is an unknown experience to the niggardly soul, but he who gives lovingly, freely, constantly, and gladly, according to his ability, finds with every gift a new joy and blessing. He realizes that every act of self-denial brings a

rich "recompense of reward" in the spiritual enlargement of life and usefulness. The wise man tells us: "There is that which scattereth, and yet increaseth, and there is that which withholdeth more than is meet but it tendeth to poverty;" yea, the most degrading poverty of all that is noble and Christlike. This truth is especially applicable in Christianity, and Paul emphasizes it in his Corinthian letter.

God and Christ are the greatest of all givers, and Christ's words, "follow me," call us to this and every other act of service for humanity. He who fails to give as God requires, robs God, whether this failure is the result of *undeniable* selfishness, or whether it proceed from a stingy spirit, which tries to hide its ugliness under the mask of a "thus saith the Lord," or guise of pugnacious "loyalty," which makes much ado about methods. Let us learn a lesson in this matter from the Lord, as we find his words recorded in Malachi 3: 8-10: "Will a man rob God? Yet ye have robbed me. But you say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Under Moses God specifically demanded a tenth of the increase, but under Christ God demands no definite per cent., but puts his children upon their honor, and requires them to give according to ability, and it is robbing God not to do this, as certainly as it was robbery for the Jew to withhold the tithe. God desires his children to dedicate themselves to lives of unselfishness, and live to do good to their fellowmen. To "love our neighbor as ourselves," is to labor as energetically for them as for ourselves. The only way we can give to God is to give to his needy ones on earth. Jesus said: "For the poor ye have always with you, and whensever ye will ye may do them good." The Lord did not intend his disciples should ever lack opportunity for the exercise of the "grace of giving." Possession always carries with it the obligation of expression. Is love to God and man one of the possessions we have received of Christ? Then if it remains unexpressed in our hearts it will perish.

If the law of love is written in our souls by the Spirit of God; if giving rather than getting be the object of labor; if serving rather than being served is the ambition of our lives;

then, when this becomes the condition of life with all the disciples of Christ, they will become a mighty force in the uplifting of humanity to God. No doctrinal accuracy, without this, can ever accomplish this grand result. We are not undervaluing accuracy in what are usually called doctrinal matters. We have little patience with the distinction usually made between the doctrinal and the practical. In fact, wherever and whenever we find what is usually called practical Christianity, lacking, we can with certainty ascribe the fault to a lack of full doctrinal work. Wonderful as has been the success of the "Reformation of the nineteenth century" in adding numbers to the cause, yet the effort to return to and restore apostolic Christianity has not been so great. The effort has rather been to restore the church, with its external organization and ordinances, but these are not Christianity, rather are they the means for its propagation. Real Christianity is the life of God in fellowship with human life, and human life is fellowship with God, and all the divine teaching and appointments are means to this end. Among these divine requirements, few are more potent in the development of this life into the fulness of salvation than that of systematic and liberal giving. It has been forcibly said: "The brand of Cain will rest upon human society so long as self-interest is assured as the social and economic motive." "Selfishness as the law of society is hell on earth." These are strong words, but they are pregnant with a truth which needs to be constantly enforced in this age when money measures the value of almost all things. All disciples of Christ need to have a clearer appreciation of the truth, that selfishness is a damning sin, which must be eradicated from the heart by constant self-denial and giving and working for others. The "portals of glory" will never open to the soul which has never crucified self. The way of life ever runs counter to self-seeking. The first step in the heavenly way is to take up the cross, and thenceforth bear it until it is replaced by the crown.

Brother Louis D. Riddell, of Springfield, Tenn., has a new-comer at his house—its a boy, and Louis is happy. The good fortune befell our good Birmingham pastor last week, as was mentioned in Alabama Field Notes. We extend congratulations to both of these brethren and their good wives. We pray that these boys may grow into as useful men as their noble sires.

Reports from the Churches.

ALABAMA.

ANNISTON: One addition yesterday. Every department of the church is progressing nicely. J. E. SPIEGEL.

BURCH: This is a destitute country—only two congregations of disciples in twelve miles of this place. I am preaching all I can, and if I could be supported would devote all my time to preaching. I hope to attend the convention of disciples in Birmingham, August 31, for the first time, and become acquainted with our Christian workers from every part of the state. I solicit your aid and your prayers in this work.

JOHN M. SPIEGEL.

HATTIE: Brother L. A. Dale filled his appointment at Harmony Church the first Lord's day. On account of unfavorable weather, the congregation was small. A collection was taken for Foreign Missions, which amounted to \$1.25. This is indeed a small sum, still we are willing to do what we are able. Our membership is small here and weak financially. Hope we may be able to do more in the future. Brother Dale and Brother Branch are both laboring in this district, hence we expect great results. I was somewhat disappointed this week, not seeing anything in the MESSENGER from Brother Watson. The MESSENGER is a welcome visitor to my father's home. We could not do without it. Anyony who will not take the MESSENGER this year, don't want a good religious paper.

HATTIE WADKINS.

MISSISSIPPI.

MERIDIAN: One young man united with us last Wednesday night. He is from Iowa and is a barber by trade. We were greatly rejoiced over our Foreign offering as we raised more than four times our apportionment, still we feel that we are very unworthy servants and want to do more for the Master in the future. As ever
S. M. BERNARD.

GREENVILLE: A meeting conducted by Brother N. B. Patterson, of West Point, was held here, beginning Saturday night, March 4, but on account of rain and an expected overflow of the Mississippi River, it was thought best to close the meeting until the people (who had water on the brain,) are over their excitement, then we hope to have Brother Patterson

come to us again, and we are sure his next meeting will be a great success, as he is much loved here by all his members, and also by some who are not members of his church, but would have been had the meeting continued longer. He is a splendid minister—we never knew a better—and a true, noble, Christian man, one that will be loved and prized by all wherever he is known. His sermons were splendid, and were enjoyed by all who heard them. Though we had no additions, the members derived more good than can be expressed in words from his glorious sermons, and our one prayer is that we may soon have him back again.—GREENVILLE CHRISTIAN CHURCH.

SOUTH KENTUCKY.

MORGANFIELD: Have taken hold of the work here. Three additions yesterday at regular service. Hope for pleasant and successful work. Send me a bundle of sample copies, and I will distribute and forward any names that may want it. Yours,
W. A. GIBSON.

HOPKINSVILLE: A word about the church at Kelly, Ky. We were organized not quite three years ago. We have a good house of worship paid for, a membership of sixty-three, and a band of disciples consecrated to Christian work. We are the legitimate child of our beloved South Ky. association, which has helped us, and taught us how to help ourselves. Brother W. H. Moore is our preacher and a good one. We have a weekly (not weakly) prayermeeting with topics for discussion. The topic is selected and announced one week beforehand. Many take part in the exercises, and some of the sisters read short essays on the topic, subjects that are selected, and many of them would do credit to some of our sure enough writers. This church has been greatly blessed in the past by the labors of such strong men as Brethren Gant, Story, H. C. Ford, Finch, and others. Our Sunday school never fails on account of the weather or time of the year. I hope that the GOSPEL MESSENGER will do much for the cause of our Redeemer.
T. C. TINSLEY.

TENNESSEE.

MEMPHIS: Two confessions yesterday, two at Wednesday evening prayer-meeting. All young men. We

are always glad to see young men come to Christ.
W. E. ELLIS.

NASHVILLE: We had two additions at our morning service Sunday, and 3 p. m. I preached at the mission home with ten restored, making 12 additions to Woodland St. church Sunday.
T. A. REYNOLDS.

PULASKI: Our meeting is progressing nicely. There were six confessions last night, making in all sixteen confessions, ten by commendation. Interest still growing. J. L. Haddock is doing the preaching.
J. J. LEFAN.

NASHVILLE: On Saturday, March 13, I joined Brother W. M. Taylor at Cleveland, Tenn., where he had been in a meeting since the 9th. On the next day, March 14, a congregation of 18 was organized, and other members, who could not well get to the meeting, have promised to unite with them soon. A Sunday school was also organized, consisting of twenty-five pupils and three teachers. Brother Taylor and the writer labored together for a few days, both in the services and in house to house work, and the brethren at that place seem to be very much encouraged. They have a very neat house on Central Avenue, with a seating capacity of about two hundred. The house is the generous gift of Brother Mee. The Lord has some very enthusiastic workers at Cleveland, and with encouragement they will succeed.
MICAH COMBS.

ERIN: The MESSENGER is a friend among us, and is one of our best preachers. We are always glad to have it visit us, and hope we will be able to secure it a place in the homes of more of our brethren. We number twelve at this place, and have met regularly each week since Brother Myhr was with us last December. We took up the March offering collection; got three dollars for foreign missions. Thanks to Brother Myhr for the April offering envelopes. He may look for something from us, and we will also look for a meeting of him soon. We have noticed in the MESSENGER an article sounding like we had tent-making preachers among us. We think Erin would be a good place to locate, and we will be willing to give you food and raiment while you preach and make tents, brother, for a few months.
D. S. HENDERSON.

A Boston C. E. Society has two missionary committees: one for home and one for foreign missions.

MAKE THE CHILDREN GLAD TOO.

The Sunday-school Superintendent who fails to insist upon the children's giving to missions is depriving them of the greatest privilege of life. Give them an opportunity to experience that "It is more blessed to give than to receive." The Sunday-school children are the future church and God forbid that they should be neglected and allowed to grow up without learning the lesson that is as important as any other. Giving is the first lesson to learn. If they are taught to give their money now, they will give these hearts when older grown. The first Lord's day in April is the time to give to state missions. On home missions depend foreign missions. We can't afford to neglect our beloved state. I am going to insist upon our little Sunday-school children and big ones too giving liberally to the work. Bros., Pastor, Supt., wont you do the same? To neglect to do your duty is a stab at your own heart. Don't be selfish or let others be. We plead with you.

Fraternally yours,
W. M. TAYLOR.

REASONS FOR S. S. OFFERINGS.

The first Lord's day in April.

1. Because it is the day that has been observed previously by our Sunday schools, and it is a good thing to be systematic in all our efforts to do good. The school that lacks system lacks efficiency and effort.

2. It educates the school concerning the facts about our state work already accomplished, our present needs, and the opportunities opened to our efforts. It ought to thrill every heart that reads the facts printed on our envelopes for that day. Read it carefully. Our schools need to be educated in giving. Not many can learn to be liberal after they are old. Children give gladly and liberally. If the habit of giving is formed in childhood, it becomes natural for life. One of the most important needs of the cause of the Lord is that its friends should learn to give much more liberally than they now do.

3. Because our funds are exhausted, our evangelists are unpaid and need the money to live on, and because the fields are so needy and large and wonderfully inviting. No people ever had such opportunities for doing good in the mission field as we now find in very many places in Tennessee. The Macedonian cry comes up from many points, and God is holding us responsible for not answering them with our help. If the Sunday schools will do their best

on the first Lord's day, it will help much in this time of wonderful opportunity. Yours earnestly,

R. M. GIDDENS.

SCROYER-BRANCH.

On Jan. 28, 1897, I united in the holy bonds of wedlock Mr. Jesse Scroyer and Miss Nannie Branch, both of Sandy Creek, Ala. They were married at the home of the bride's father, J. A. Branch. Brother Branch is one of our best preachers, and Sister Nannie was a great help to her father in his gospel work. I am sure that her Christian conduct and Christian life will lead her husband into the church of God, and with her into active service for the Master. May the richest blessings of our dear Lord be theirs is my prayer.

Phoenix City, Ala. L. A. DALE.

This is from Union City, Tenn.: "The Y. P. S. C. E., of the First Christian Church, has 30 active and 10 associate members. The Juniors are not quite so strong in numbers, but are willing little workers; last year they gave fifteen dollars to missions, and were on the roll of honor. We have a very profitable meeting every month: the local union. It is composed of the societies of the Cumberland Presbyterian and Christian Churches. These meetings are largely attended. This is due to the excellent program that is arranged. We always go expecting to be benefited, and have never yet been disappointed.

Our gifts to missions are a very fair test of our real belief in the brotherhood of man.—Amos R. Wells.

To New Subs.:

To get the MESSENGER in as many new homes as possible, we will give a copy of *Tabernacle Talks*, a 300 page book of sermons, by George F. Hall, post paid to every one who is not now a subscriber, and who will send us a dollar and say, "Send me *Tabernacle Talks*." This is in paper binding, but in good print, and one of the best book of sermons published. Send to
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Easter Edition.

The Ladies of the Christian church in Birmingham, Ala. are going to get an Easter Edition of this paper on the 16th of this month. Everything that week will have to give way to them. We are expecting to have a fine edition that week. The paper will be larger and a fine enameled cover, printed in purple ink, with some nice engravings. They are going to make some money on the paper if they can to assist in building the tabernacle in Birmingham. Let every reader in Alabama agree to take some copies of the paper to sell to assist them on in this work. Address, Mrs. O. P. Spiegel, Bus. Mgr., Birmingham, Ala.

See program of Fulton, Kentucky rally in another column. We are expecting a great time at the rally.

Brother Mitchel of the Springfield (Tenn.) congregation, who some years ago came from Guntown, Miss., paid us a pleasant call on last Friday. He reports the congregation in Springfield as doing well.

J. L. Haddock, one of the best evangelists in the South, is still stirring things at Pulaski. He has one meeting on hand at a time, and stays at a place till he gets ready to leave, and that is not till all the ground has been thoroughly tilled.

The editor, in company with that prince of good men, J. W. Gant, South Kentucky Evangelist, spent a night most pleasantly at the home of Brother Webb, midway between Guthrie and Trenton on Friday night. Brother Webb is one of the leading spirits in the South Kentucky work, and would be a power for good anywhere.

Hurrah for Stevens and Corinth, Miss! Brother John, They won't likely want to close you out there any more soon, will they? We are proud of that grand success. For demonstrating scripturally by theory and practice the wisdom of co-operative mission work; for meeting boldly all opposition to organized work, I don't think John A Stevens has a superior. For preaching the plain old Jerusalem gospel he has few equals. To use his own expression, he makes a sermon so plain "you can hang your hat on it." Sixty-four additions! Good! Lee Jackson is largely to blame for this success.

Some High Authority.

We publish in this column, things that pertain to our own business. Nothing gives us more pleasure than to tell the good things said about us. Here are some good ones:

"I think there is a good prospect for the MESSENGER, and have great confidence that it will do a great work. W. J. LOOS, formerly, editor *Christian Guide*, Louisville, Ky."

"I get the GOSPEL MESSENGER, and for a wonder, *I am very much pleased with it.* I mean to write a little for it when I can. Lovingly yours, J. S. LAMAR."

"I congratulate you upon the improved and improving appearance of the MESSENGER. A continued and steady growth, as in the past will soon place you along side of our Metropolitan weeklies. Indeed in make up, it is the peer of any of our papers now; superior to any within my knowledge for the price. I sincerely wish that you may attain the goal of your highest aspiration. W. A. CRUM, Hickory Flat, Miss."

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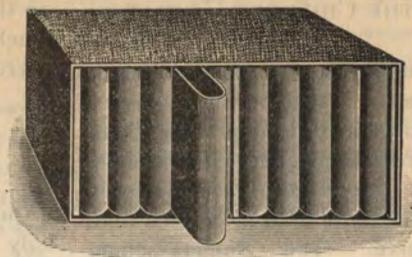
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BROTHERHOOD.

April 5. "Christ's Brothers." Matt. 12, 46-50.

April 6. "Weak Brothers." 1 Cor. 8, 1-13.

April 7. "Poor Brothers." Lev. 25, 35-43.

April 8. "Helpful Brothers." 2 Sam. 10, 6-12.

April 9. "All are Brothers." Acts 17, 22-31.

April 10. "Brothers United." Psa. 133, 1-3.

April 4. "TOPIC. THE BROTHERHOOD OF MAN." 1 John 3, 1-24.

This is a missionary topic. The Bible is full of it; every society ought to get into the spirit of it by learning something more about missions.

The brotherhood of man does not mean that all men are equal in point of intelligence, learning, or anything else. It does mean that all the nations of the earth are children of one Father, and that it is our duty to help the ignorant, unenlightened ones to rise out of their present darkness. Under the Mosaic law "thy brother" might be a stranger. His need gave him a claim on whoever was able to help him. Have you ever thought that the most ignorant heathen has an equal claim on every Christian? Jesus said, "Love thy neighbor as thyself," and taught that one's neighbor was he who needed assistance, even though he was an enemy.

If the leader for this meeting was appointed sometime back, so much the better; a topic like this needs preparation. A good idea is to arrange sub-topics, to be assigned to the members for papers or talks, such as the work of the C. W. B. M. in India, Jamaica, and our own Western States; the missions of the F. C. M. S. in China, Japan, and Sweden. These missionaries have such a strong belief in the brotherhood of man that they give their lives in the service of those who do not know Christ. A closer knowledge of their work is bound to increase our own interest. This topic is wide as the world: it will be helpful just in proportion to the thought spent on it. The Missionary addresses of A. McLean give the best of information on all these. He has been to all the missions, and knows both the greatness of the work and the greater need.

In a recent number of the Lookout is an appeal to the Juniors from our

National Supt. of Junior C. E. societies. We give it in full, for it is of such importance that it should be carefully read by every Junior Supt.: "Not more than one Junior S. C. E. out of eight gave anything to missions last year. If our church in the future shall be a missionary church, the boys and girls must now be taught to love the cause of missions and to deny themselves for it. The representatives of the various boards have decided that it is best that the Junior Endeavorers shall be asked to join the Mission Boards in the work of providing the necessary buildings at the mission stations. The sisters who conduct this work have such great faith in the Juniors that they have asked them to give \$2,500 this year for the building of two much-needed buildings in Jamaica in addition to their work in India. It has been decided to ask every Junior Society to observe the days from March 27, Junior Anniversary Day, until Easter as a time of labor and self-denial for this work. Every boy and girl will do something and deny themselves something for this cause if the superintendents of the society will ask them to do it. This \$2,500 should be raised in this way, as the missionaries in India are calling for several more buildings this year—buildings which they must have to make themselves and the orphan children under their care comfortable. Not only does the work need the help of every boy and girl in every one of our Junior Societies, but it is much desired that all shall help for their own sakes. The societies should do missionary work, and they should do it in the way in which they have been asked to work. The United Society of Christian Endeavor has decided that it will only place upon its Roll of Honor those societies which contribute to missions as the Missionary Boards of the church direct, but that it will gladly give place to every society which gives any sum in this way. I want to have shown at the great Endeavor Convention the name of every Junior Society among our people. This will be done if all will contribute to this Builder's Fund. Besides, at the next General Convention among the Disciples of Christ, the C. W. B. M. will have a Roll of Honor, upon which will be inscribed the name of every Junior and Intermediate Society, as well as every Mission Band and Cir-

cle which contributes to this work, together with the whole amount it has contributed during the year. I am very desirous that the name of every Junior society shall appear upon the Roll of Honor.—MATTIE POUNDS, National Supt. Jr. S. C. E.

Are you going to the State convention? The Endeavorer's Bible has, with its other helps, a short history of the C. E. Movement by our own Brother W. T. McCauley, in which he says: "The fellowship of the Christian Endeavor movement is promoted by conventions held under the auspices of the various unions; though these conventions are held, not simply for the promotion of fellowship, but for the discussion of methods and the general good of the work. The largest of these is the International, which is held annually, and embraces principally the United States and Canada, but in some sense also the whole world. Following this are many state and Provincial gatherings, often of great size. The State Union helps all above it, and is the unit of measure and of power for the larger body. An International organization, with only county or local unions under it, would have little cohesion. The State also fosters all below it. The State conventions combined reach more nearly the masses of the workers than even the great International conventions, and there is an *esprit de corps* produced that means much for the advancement of Christian effort. There is a mutual dependency of the higher and lower upon each other.

In the *Junior Builders* for March is this message from the Secretary of the United Society to the Juniors of the Christian Church:

"Boys and Girls: "Permit me to bid you to be faithful to your promises to God, and to trust his promises more than you have. Encourage some of your schoolmates and playmates to go with you to your Junior meetings. Get them interested in the Society and in the church and Sunday-school. God wants more boys and girls doing just that kind of personal work. Ask Him to give you strength to do it.

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The Husband of one Wife.

On Thursday, March 18, Brother J. E. Spiegel, pastor of the Christian Church at Anniston, Ala., was married to Miss Mollie Bond, of this place. The wedding took place at the home of Brother W. E. Allen, and the knot was tied as quickly and securely as possible by the writer. Immediately after the ceremony, congratulations and "God bless yous" were spoken, and they took the train for Anniston, the home of the groom. They received several handsome presents from their many friends here. Brother Spiegel's good reputation as a minister is so well known that it is useless for me to comment. Miss Mollie is an excellent church worker, and possesses the qualities of both head and heart that so well fits her for a minister's wife. The best wishes of their many friends here go with them, and we bespeak for them a happy and useful life.

DEATH OF MISS ELIZA ROBERTS.

Thursday afternoon I was called to Marion, Ala., to conduct the funeral of Sister Eliza Roberts, who died at Montgomery, at the home of her brother, on March 17. She was one of the five surviving members of the Christian Church at Marion. She leaves one sister and four brothers to mourn her loss. She was forty years of age, and had for several years led an exemplary and active Christian life. Too much cannot be said in praise of her noble Christian character. As we have no regular preacher at Marion, her dying request was that I or some Christian minister conduct the service. The Methodist minister and his congregation were very kind, and assisted me in the service. Truly can it be said of Sister Roberts, "Blessed are the dead that die in the Lord. . . they rest from their labors and their works do follow them." On account of the bad connection of trains, I could not return till Saturday morning, but was domiciled at the well-known and hospitable home of Sister Love. Here I spent the time very profitably, hearing her talk of the early days of the Marion church, the oldest Christian Church in the state, which now has only four living members.

Selma, Ala. E. V. SPICER.
Had one addition at Sunday service.
E. V. S.

OBITUARY.

WOODWORTH.

George Benson Woodworth was born at New London, New York, Oct. 17, 1837. His death occurred in Chat-

tanooga, Tenn., Jan. 11, 1897. His ancestors lived in Massachusetts, and he was a relative of Sanford Woodworth, the author of the world famed song: "The Old Oaken Bucket." For generations the family were engaged in the lumber business, and when he grew to manhood he became associated with his father in the same business. In 1856 the family moved to New Castle, Pa. Here Mr. Woodworth, at the age of 24, united with the Free Presbyterian church in which he at once became an earnest and efficient worker. He was soon made a deacon and leader of song, besides being actively engaged in the work of the Sunday-school.

At the beginning of the late war, he enlisted on his country's cause and rose to the rank of lieutenant, but the delicate health of his mother and the increased business cares of his father soon compelled him to return home. He was married February 4, 1864, to Miss Adelaide E. Case, who was then a Congregationalist. In 1866 through the generosity of the Philips brothers, Isaac Errett was called to hold a meeting at New Castle, and Mr. and Mrs. Woodworth were asked to take charge of the music which they kindly consented to do. Here they heard for the first time the gospel in its purity and simplicity.

O. A. Burgess soon followed in another meeting, and under the preaching of these gifted men, they were led to see the truth as they had never before understood it and they at once resolved to accept it which they did, and from that time became its warmest advocates. They moved to Chattanooga in 1879 and here they have lived ever since.

The church here was weak when they came, and was meeting in a rented room. They were truly a "despised people." These two loyal disciples, nevertheless, took their stand with them and gave them their sympathy and support.

Our acquaintance with Bro. Woodworth was brief, as his death occurred only a few weeks after we entered upon our work in Chattanooga, but in that short time we were drawn to him. He assured us of his interest in the work and showed a willingness to do all he could to make it a success.

But he is gone. A fond wife and two children—a son and daughter are left to mourn his loss. To them we tender deepest sympathy in their night of sorrow.
M. D. CLUBB.

We are sorry to have left out South Kentucky Field Notes this week. This will not occur again. We are over crowded with communications, but always try and get in those first that time affects.

PROGRAM

South Kentucky and West Tennessee Convention, to be held at Fulton, Ky., April 13-15, 1897.

TUESDAY EVENING SESSION.

- 7 15. Devotion R. A. Cooke.
7 30. Address of Welcome
* Response to A. I. Myhr.
8 00. Sermon, "The Law of Christ," W. J. Loos.

Adjournment.

WEDNESDAY MORNING SESSION.

- 9 30. Devotion E. M. Waits.
9 50. Sermon, "Purity of Heart," W. H. Sheffer.
10 25. Address, "The Work of Evangelists," C. E. Moore.
11 00. Address, "The Black Man's Cause" W. H. Finch.

Recess.

WEDNESDAY AFTERNOON SESSION.

- 2 30. Devotion D. L. Nelson
2 45. Sermon, "The Law and the Gospel," M. F. Harmon.
3 20. Address, "The Lord's Plan," J. H. Roulhac.
4 10. "The South Kentucky Association," J. W. Gant.

Recess.

WEDNESDAY EVENING SESSION.

- 7 30. Devotion, J. C. Shelton.
7 45. Address, "The Divine Philosophy of Go," J. A. Minton.
8 20. "Co-operation among the disciples of Christ a Necessity," C. C. Brown.

Adjournment.

THURSDAY MORNING SESSION

- 9 30. Devotion, W. W. Morris.
9 45. Sermon, "Paul's Conception of Christ," R. W. Dunlap.
10 20. "Relation of the child to the State, the church," Prof. W. A. Anderson.
10 55. Address, Prof. G. L. Surber.
Adjournment.

THURSDAY AFTERNOON SESSION.

- 2 30. Devotion, J. M. Pace.
2 45. Symposium on Y. P. S. C. E., conducted by W. H. Pinkerton.
3 45. "Hindrances to Sunday-school work," Prof. Milton Elliott.
4 20. "Necessity of church discipline in the spread of the Gospel," T. F. Owens.

Recess.

THURSDAY EVENING SESSION.

- 7 30. Devotion, W. A. Gibson.
7 45. C. C. O. H. of Kentucky, W. J. Loos.
8 15. "World-wide Missions," H. D. Smith.

Adjournment.

NOTICE. (a.) Let the preacher announce the convention, and urge their members to attend.

(b.) Let all who hope to attend, send their names at once, to Elder E. M. Waits, Fulton, Kentucky.

(c.) Let no speaker fail to be present.

(d.) The exercises will be interspersed with excellent music.

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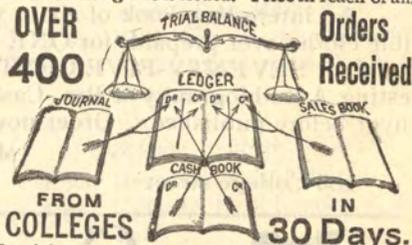
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