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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 30, 1897.

Number 17.

Movements of the World.

J. W. LIGON, TRENTON, KY.

War has finally broken out between Greece and Turkey. A few days ago the Porte declared war, and Greece has accepted the challenge in the spirit of her ancestors. Nothing decisive has been accomplished, but so far Greece appears to have the advantage. The Powers are silently looking on, and now and then express sentiments favorable to Turkey rather than Greece. France has taken the Greek Catholics in the Ottoman Empire under her protection during the trouble.

Prince Bismark has recently passed his eighty-second year. The anniversary was duly observed throughout the Empire, and banquets were held in honor of the man of blood and iron. The Emperor paid him a personal visit a few days before the anniversary and assured him of his kind wishes. On March 25 four hundred members of the Prussian Diet went to Bismark's home to pay their respects to the architect of the German Empire. The old man was almost overwhelmed with their kindness, and made a brief speech, of which the following is the conclusion: "If I were in robust health, I could say much more to you, but I am a feeble old man. I deplore that I am no longer able to work with you, but I am not strong enough to face the multifarious trials of an existence in Berlin. I am old and indolent, and I wish to end my days in the house which I now inhabit. But my thoughts are with you, perhaps to a greater extent than is fitting for a man of my age. I cannot suddenly abandon my former ideas because I am old and ill. They never leave me. I cannot give better expression to the sentiments which fill my heart than by requesting you to cling fast to the imperial idea, even in the Prussian diet, not to forget that you are citizens of an empire, and to think of him who is your king and emperor, and who has duties toward the empire and his confederates. I beg you not to pursue a Brandenburg or a Royal Prussian policy, but an im-

perial German policy." This shows plainly that the "Iron Chancellor" still holds to the idea that the people should gladly serve those who are kind enough to rule them. His political ideas may belong to the eighteenth century, but he has done more for his country than any other man in it. He has doubtless accomplished more political work than any other living man. The world joins with Germany in honoring her greatest son.

Buffalo gnats have appeared in such numbers in some portions of the South as to do great damage to stock. It is said that fifty per cent. of the horses and mules in one county have been killed by these pestiferous insects. Tennessee and Mississippi seem to have the worst scourge of them.

The following clipping from the Atlanta Constitution shows the origin of one of our well-known hymns, and should be of interest to all who are interested in matters religious:

"A pathetic and yet charming story is told of the origin of the well-known hymn, 'Blest Be the Tie that Binds.' It was written by the Rev. John Fawcett, an English Baptist, who died in 1817, having spent nearly sixty years in the ministry. In 1772, after a few years spent in pastoral work, he was called to London to succeed the Rev. Dr. Gill. His farewell sermon had been preached near Moinsgate in Yorkshire; six or seven wagons stood loaded with his furniture and books, and all was ready for departure. But his loving people were heart-broken; men, women, and children, gathered and clung about him and his family with sad and tearful faces. Finally, overwhelmed with the sorrow of those they were leaving, Dr. Fawcett and his wife sat down on one of the packing cases and gave way to grief.

'Oh John,' said Mrs. Fawcett at last, 'I cannot bear this! I know not how to go!'

'Nor I, either,' returned her husband, and we will not go. The wagons shall be unloaded, and everything put in its old place.'

His people were filled with intense joy and gratitude at this determination. Dr. Fawcett at once sent a let-

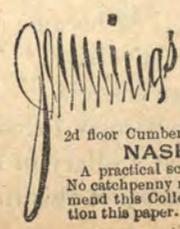
ter to London explaining the case, and then resolutely returned to his work on a salary of less than \$200 a year. This hymn was written to commemorate the event.

When Mr. Coffing, a missionary at Aintab, in Armenia, set out in 1860 to explore the Taurus Mountains, he was to penetrate an entirely new and dangerous field. This fact was fully realized by the inhabitants of Aintab, and they gathered to the number of 1,500 at the roadside, and bade farewell to the missionary and his family in the Armenian words of this hymn, written nearly a century before by the devoted Yorkshire preacher.

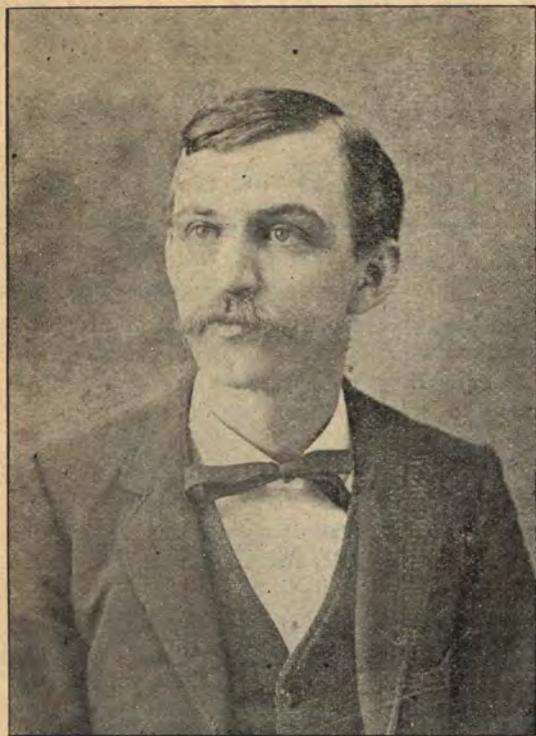
During the year 1896, there were 980 vessels lost. This is an average of more than two ships a day. These figures, while large, are considerably below those of the preceding year, because of improvements and inventions. The danger will, no doubt, eventually be entirely overcome.

Our meeting at Euergesia was not as much of a success as we expected it to be—only three additions. The rain greatly interfered during the first week, and we had but few good days during the meeting. All were well pleased with Brother Daugherty's work as director of the music. The brethren say that the meeting was better than they expected. The church has been revived, and the outlook is promising for the future. We never labored among people more interested in the Lord's cause than are the good people of Euergesia.

We have received a cloth bound volume of the year Book of the Disciples of Christ from Benj. L. Smith, Cincinnati, who is the efficient corresponding secretary of the American Missionary Society. There are many interesting facts in this book which space forbids our giving now.

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BIOGRAPHY DEPARTMENT.



JAS. H. BROOKS.

James H. Brooks was born in Barren Co., Ky., March 18, 1857. He lived and labored on the farm, that great college that God has given to man. He was a boy, as I knew him, of earnest purpose, studious habits, pure thoughts, and laudable ambition. He fails to remember when he begun to read. The advantages of the "little red school-house," the "university of books," and the encouragement of a host of wise friends, he says, are the "circumstances" responsible for his measure of success. His failures he lays at his own door. Mr. Brooks began teaching in '76. Since then his time has been devoted to teaching and preaching.

On the third Sunday night in April, '79, he confessed the good confession before many witnesses, and was baptized the next morning by Eld. A. P. Terrell. He often says, he rejoices that he has no "theological kinks" to unravel in his own experience. He was urged by Bro. Terrell and others to preach, and by members of different congregations to enter the ministry. He declined, however, and made special preparation for his chosen profession, graduating in the Glasgow Normal School, at Glasgow, Ky., July 1, '81. He was chosen valedictorian of his class, and the writer remembers his splendid address on the subject, "Unrest." In the fall of '81 he taught a session, and re-entered school in Jan., '82 to take a special course. Positions for high school work were open for him, but he declined all, and in Sept., '82 became a student in the "National Normal University," Lebanon, Ohio. His studies there were eclectic.

In Sept., '83 he became Principal of a graded school in Arkansas, at a salary of one hundred dollars per month. I mention this to show that prep-

aration for one's work pays. In July '84 Mr. Brooks was chosen principal of similar institution in Texas, at the same salary; he declined this offer, and accepted a position in his *alma mater* at Glasgow, Ky. He was the efficient superintendent of our Sunday-school. In '86 he found himself co-principal of a college in Mississippi. Here he was active in the Y. M. C. A. He taught, read, and wrote occasionally for educational journals. In '87 he was elected principal of the Panola High School, at Sardis, Miss. At this place the writer was associated with Mr. Brooks in school duties. To give the reader some idea of the man as a teacher, I quote from those competent to judge his work. R. N. Roark, of the State College, Lexington, Ky., said: "Prof. Brooks is always ready in duty, prompt in its fulfillment, accurate in scholarship, experienced in all grades of schools, broadly sympathetic with popular education, and awake to its present needs." Another says: "He is a teacher of tact, skill, great ability and rare success." Mr. Brooks was married March 31, '89 to Miss Eula I. Dickson, of Newport, Arkansas. Four children bless their union, three boys, one girl. Prof. Brooks closed his last session at Sardis, Miss., May 23, '93. He loved his work for the work's sake, and often says: "I would rather live in the hearts of any pupils than be honored in song and story." His motto is "this one thing I do," and the success he attained shows the wisdom of this oneness of purpose.

On Monday night after the 3rd Lord's day in August, '93 he was engaged with Bro. D. S. Cochran, of Bowling Green, Ky., in a protracted meeting. Until December that year Bro. Brooks was engaged in evangelistic work and canvassing congregations for South Kentucky Association. Several offers of pastoral work had been given him in Kentucky. The State Evangelist of Arkansas at that time made overtures to him to locate in that state. He chose, however, to be associated with the people of his native state, and accepted the call from Clinton and Greenwood congregations, in Hickman Co., and moved his family to the former place. He divided his Sundays equally between these churches. He served both two years. He says, they paid him his salary in full, and did many other things that endeared him and his to his brethren. Bro. Brooks is held in high esteem by the Greenwood and Clinton people. At the end of the second year, he accepted the work at Hickman and Wickliffe, Ky. and of Martin, Tenn. He moved to Hickman where he now lives, and labors in love for the cause.

He found Wickliffe without a building in Jan., '96, and left them with one, nearly completed, in December. From the many commendations of his ministerial work, I select two from ready memory.

James Vernon says: "Bro. Brooks is pushing to the front in missionary work, and is doing a great deal of good in a very needy line." To appreciate this, you must know the territory in which he labors.

J. W. Gant says: "He is one of the preachers who has the courage of his conviction, and is not afraid to advocate the cause of missions. He believes in visiting his flock, and stirring them up to every good work."

B. R. S.

Correspondence = =

Alabama Field Notes.

O. P. SPIEGEL.

Our meeting at Phoenix City continued fifteen days. Bro. L. A. Dale, their preacher, was confined to his bed with fever the entire time, till the last day. This was perhaps the greatest hindrance to our meeting with greater success. One other chief obstacle there is the fact that Bro. Dale and others held a great tent meeting four years ago with 115 additions, and then left them, without a preacher, to die out.

This very much discouraged them. Bro. Dale says that he was never an anti-regular located preacher advocate. And if he were I do not blame him now for denying it! I would too. I do not know of one church in the world that is prospering without regular preaching. Can any body tell us of one? If not, why do so many people and churches let these anti-regular preacher advocates deceive them?

Bro. Dale has certainly one of the hardest fields in the United States and he has done a fine work there. But as I told the brethren, if they would take their ecclesiastical hand-cuffs off of Bro. Dale and help him as they should it would not be five years until we would have 500 members there. But there are a few both of brethren and sisters in that church like are in some of our other Alabama churches, they are so afraid they will do something wrong, or for which they have not a specific thus saith the Lord, that they do nothing much. And, yet, some noble disciples are in Phoenix City.

Miss May Young has our gracious thanks for her invaluable services at the organ. She sang several beautiful solos to the delight of all. My home was with Sister Hamilton, and it was indeed a pleasant one.

Columbus, Ga. just across the Chattahoochee river is a beautiful city of 20,000 people. We have some 25 disciples there, but no church. So far as I know we have never made an effort there. Bro. Shelnutt, I know you are pushed for time, as all state evangelists are, but you can add one more good church to your list with a little effort in Columbus.

For the most successful prosecution of our evangelistic work in this State, it is absolutely necessary for us to secure a great Gospel Tent to be used in cities, where we either have no church at all, or where the house is badly located or entirely too small, and in destitute rural districts.

I have now a liberal offer from one of the best tent companies in America. They will sell us a new \$260 tent, of the best quality of heavy ducking, that will seat 1200 people, 50 per cent. off the catalogue price, and 5 per cent. off for cash, which will make it cost us about 125, including freight. We badly need the tent, and must have it right away.

No doubt our State Missionary Convention will be held under it, in the heart of Birmingham, Aug. 31-Sept. 2, which may be followed with a series of Gospel meetings by one of our greatest preachers.

Please, therefore, write a card or note to me, at 902 South 21st street, Birmingham, Ala., and tell me how much you will contribute to the tent fund. As soon as a sufficient amount is pledged to buy the tent. Pledge what you feel able to give, and let us all buy the tent. Then it will be ours. Write me at once.

The R. W. Officer Matter Settled.

JOHN A. STEVENS.

DEAR BROTHER: I have just written a letter to the *Advocate*. I hope to do thereby, some good. The whole affair about which we talked is unfortunate. But the report you quoted at Hickory Flat and other points is no new thing. Seven years ago I heard first by letter from a friend I had \$100,000 in bank. I also received a letter from Florida asking me to take interest in some land speculation and read in a Florida paper that I was worth \$80,000 above liabilities. I have been informed that I was chief of a tribe of Indians and rich and fussed at about it, and charged with receiving help from uninformed brethren. I have been reported as being secret detective, a land speculator seeking to sell the Indian's lands which means death by their laws. I was published in the Saint Louis Republic as having been shot to death by the Indians. I have received letters without any names threatening my life. I have been charged with having farms, pastures and cattle in the Indian Territory. Of course there is no truth in any of these reports. I am sorry you could not stay longer with us, but I suppose you are satisfied, and prepared not only to believe yourself, but inform the brethren in Mississippi as well as other states where you go, that I am just a common man at home, for all I appear so grand abroad. If I mistake not, I think I pointed out a grown man to you, when you were here, who will tell you or any body else that I am the richest, smartest, prettiest and stoutest man on earth. But, it is not safe to quote this fellow, and yet I don't think he means to misrepresent.

I am not guardian for any children, Indians or white children. The children I have been looking after had nothing. I hold no farms, pastures or any thing else for them. I am glad some of them are doing well. I advise with them, that's all,

they have an opinion of me akin to what I thought of my father when I was a little boy. They talk "big" about me, but they don't intend any wrong to me. Respectfully, R. W. OFFICER.

Regards to friends. Atoka, I. T.

WHAT STEVENS HAS TO SAY.

The above letter from Bro. Officer explains itself.

I had the honesty to pay my way to the Indian Territory and back to keep this good man from being misrepresented.

Money is but rags when a man's fair dealing is called in question. While I had said nothing about Bro. Officer, except to quote one of his best friends; at the same time it was from my quotation that it got into the papers, and I felt that it was my duty to look into the matter.

THE FACTS IN THE CASE.

1. When I went to Bro. Officer's home, as expected, I found him to be a big, open hearted kindly spirited christian gentleman.

2. When I told him what I had come for, he seemed glad and a little somewhat amused.

The report was so much smaller than others he had let go by unnoticed that it seemed to amuse him to see my seriousness in the matter.

3. The man has been misrepresented in this way so often that he has become stoical and has a tendency to pay no attention to any thing of the kind.

4. His misrepresentations come from no particular direction, and from no particular wing of the church.

5. They as often come from his best friends as from any body else.

6. They some times start right at home, and that is why it is so hard to not believe them.

THE EXPLANATION.

The Indians love Officer to the core.

An Indian's loves and hates are each in the supurlative degree. When they love a man they would like to make the world believe that he was in every respect great and wonderful.

Riches being a great feature in their eyes they don't mind making strangers believe that R. W. Officer is the richest man they know of.

I don't speak of all the Indians in this way, but I do speak of enough of them to keep big reports flying for the next century to come if he lives that long.

I had not been in Atoka twenty-five minutes till I asked a brown skinned man how Bro. Officer was getting along. The man's reply made me think that all I had heard was true and more. Nor are they necessarily Bro. Officer's converts, (my brown skinned man was a Baptist.) Bro. R. is a general favorite among that people, and by many of these reports they are trying to help him rather than hurt him.

Of course, the out-side world don't know the local situation and is not so much to blame for circulating these reports after all.

There have been some place hunting preachers who have gone up there and expected Officer to put a silver spoon in their mouths. Failing at their venture they have come away bitter against that work. Such reports as they circulate are simply vicious that's all. The real facts in the case are that Bro. Officer is a good hard working, well meaning man. He does not own, live in, or have any interest in the "magnificent dwelling" just south of his cottage, so often pointed out to strangers as his home. He is a good honest typical preacher and should be well supported.

The elders of Atoka congregation so far as I could learn, are first-class christian gentlemen and handle the funds sent to them in the same economical, business like manner that our other missionary boards or committees do. While they are not called a board I see no difference, and it is not their kind of work that I am opposed to. However, it should be called "the Board of Indian Missions" but it is not so called, nor do I believe that the Disciples of Christ should withdraw their support from it on this account.

So far as I am concerned, I hope that my friends will be R. W. Officer's friends from this time on. I hope also that no attention will be paid to these wild reports, which will be circulated as long as jealous preachers, red Indians and R. W. Officer live. Let us all support this work.

JOHN A. STEVENS,
State Evangelist of Miss.

Tennessee Notes.

A. I. MYHR.

The offering for American missions will be made in the Christian churches next Lord's day—first Lord's day in May. Let every church in Tennessee have fellowship in this work. Send an offering however small it may be. Make a collection publicly or privately—send it to B. L. Smith, Cor. Sec., Cincinnati, O. Tennessee churches should give at least \$500 to this work this year. The writer will be one of twenty-five to send that amount. Let it be done gladly.

The West Tennessee convention—the program of which you find in this issue should be largely attended by all our preachers and people in West Tennessee. I will be with the good people at Dyersburg. They are anxious to have you come. Bring your friends with you.

The Sunday-school collection for State Missions was better than last year. We have heard from 30 schools so far all but four increased their offering. Ten new schools are among those who made offer-

ings. Many have not yet reported. We hope to secure at least \$500 from the S. S. offerings this year. Reader, if your school did not observe the day, first of April—fix a day and give the children a chance to show their love for Christ and the truth.

Bro. Haddock is at Knoxville to remain indefinitely. He is prepared to do the best work of his life. He had one addition the first Lord's day, Bros. Giddens and Holmes are there to help him. They will make a fine campaign for Christ.

Bro. Stevens is to begin a meeting at Springfield in May. We are glad to have him in Tennessee, and pray that he may have a great meeting with the good people of Springfield.

We begin a meeting at Paris next Lord's day and hope the Lord will give us the victory working with noble hearted people.

Bro. M. D. Clubb is winning the hearts of the people of Chattanooga. They have repaired the house and are preparing for a meeting to be conducted by L. J. Spencer of Lexington, Ky. in May.

Since last report we have visited Morgan Co. where we have two very small congregations, planted this year. They need help. A meeting could not be held now because the Union House was used and a religious meeting was in progress that seemed to the writer any thing but religious. We attended only one evening.

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Last Lord's day was spent at Elkton, my home. The Sunday-school made a pledge of \$15.00 to our work which added to the pledges previously made by the Elkton congregation makes about \$215. At Elkton nearly thirty years ago I obeyed the gospel under the preaching of Bro. W. E. Mobley who still preaches for that congregation. Brother Mobley has been our preacher for about 45 years which is perhaps the longest pastorate in Kentucky.

Bro. Mobley preached Lord's day morning, and at his request I preached at the evening service. No man ever lived among a better people than the people of Elkton. There is not a member of the congregation known to me that is opposed to organized mission work.

Last Tuesday I was called on to conduct the funeral services of Bro. E. A. Johnson, a member of the Pleasant Grove congregation. He was about 68 years old. He leaves a wife, several sons, and a daughter to mourn his loss, but "they sorrow not as others who have no hope." Bro. Johnson was a

true disciple of Christ, and has gone to his reward. May God bless the heart-broken wife, and children, and all the relatives in this hour of sad affliction is the earnest prayer of the writer.

I came to this place (Fulton) last Wednesday evening where I found the South Ky. and West Tenn. Missionary convention in session.

On my arrival here I learned that Bro. W. H. Finch and I had been assigned to the hospitable home of Sister Paschal, and I take this occasion to say that we had an excellent home. I believe that this missionary rally will result in great good to not only those of us who attended from a distance, but to the congregation at Fulton as well. Was truly glad to meet the faithful workers in the Lord's cause who come from different sections to take counsel together, but as our editor was in attendance the principal part of the time, and as we had a good secretary, Prof. Anderson, who will no doubt report the work done, I deem it unnecessary to go into further details.

Bro. E. M. Waits who preaches for the Fulton congregation is a very superior young man, and is deservedly popular with the Fulton people. He is a thorough missionary man, and has the courage of his convictions. Such men are worth a great deal to the church, and to the world.

These notes are written at the home of Charley Gregory of the firm of Gregory and Lemons, Paducah, Ky. Brother Gregory and his wife were formerly from St. Charles, Hopkins county. I learned to appreciate them very much years ago, and it is quite a treat to me to spend some time with these old time friends who are true disciples of Christ. While Bro. Gregory is an excellent business man, he regrets and I do too, that he did not devote his life to the ministry because if he had done so he would certainly have done great good.

Shall spend about ten days in the Kentucky Purchase, and will do what I can to push the MESSENGER. The only successful way to secure subscriptions to a paper is by personal appeals. Brethren, let us push this faithful preacher (the MESSENGER) until it finds its way into every congregation in South Ky.

Drawing the Line.

MY DEAR G. G.: I have been looking anxiously for report of that special meeting on Monday night on a special theme. According to agreement no action could be taken in the regular investigation, therefore, the special meeting for Monday night was called, during which action could be taken if this was deemed proper and needful. I hope to

hear from you very soon. Yours Truly,
B. B. B.

MY DEAR B. B. B.: That Monday night meeting, of those earnest Scotchmen was one of the most intensely interesting ones I ever attended. Some were moved to the depths of their souls, some were so wrought up as to tremble like a leaf. Other some remained as rigid and as inflexible as adamant. You remember the question was a special one and only this one was to be in debate. So they thus determined and thus they spent the evening on the question, that the statement by Thomas Campbell. "Where the Bible speaks, we speak, and where the Bible is silent, we are silent." The first speaker said that he did not accept this declaration, either, as from Heaven, or as true, so far as he understood it. He said he accepted the version of it as reported and given by the late Frank G. Allen, which reads, "Where the Bible speaks, we are silent, and where the Bible is silent we speak if we deem it proper to do so. I "believe," said he, "with all my heart that wherever the Bible gives directions, not only as to what to do, but how to do it, then we must do the thing commanded and also do it in the way directed." But if the Bible commands a thing to be done and does not tell all the "ins and outs" of doing it, then, every sane man must see that we are left to select the best way we can. Look at our deacon here, he and his family are amongst the most devoted people in the church. They have suffered now for weeks, and why? Because some of us and I amongst others are to blame for this state of things. Yes, I am to blame. Did I not demand the authority for his using that hymn book, and that note book and that tuning fork! I thundered these things into his ears, holding the Bible before his face calling for the scripture teaching for his course. Did he give it? He did not, because he could not. Others demanded that he leave his books and forks at home as the Bible was silent as to these things in the worship. Then some of us sat down on our preacher there, because he did things that the Bible was silent about. Thus the deacon and preacher were silenced. It strikes me now I was making a fool of myself also and injuring the cause. There is no scripture enjoining upon us to speak where the Bible speaks, and be silent where it is silent. The truth of the business is that the very opposite of this, seems to me, to be true. I am ready to act just as the book commands me to act, and before God I'll never have it any other way—but, when the book tells me to sing and does not give me any directions as to the book or books, I am to use in singing, then the silence of the book, speaks in trumpet tones to me for me to do the best I can to obey this command; and by the help of God and my brethren I'll use these note books and the deacon's tuning fork also. Now you have my mind. I'll say no more, for others should have the

floor. Then one after another spoke. One brother was determined to abide by the silence of the Bible as his duty. Said he, I know the Bible is silent as to these note books, yes, even, about your song books also, but then I am for the book, and if you all are determined to depart you must depart I can't help it. Then he sat down dejected and in tears. Two or three questioned him on various points but he was not going to violate the silence of the book! To violate any thing is to break a law—where is there a law forcing or demanding the silence of the Bible to be our guide? The Bible knows nothing of such an obligation—this thing came not from Heaven. Where God has not directed the how or hows of doing a thing He leaves us to our best judgment in carrying out his will. I made this discovery the other night and I have been so happy ever since. What liberty God has given us. He can build any kind of a house of worship, it may be of wood, or of brick, or of stone. I may use a song book, a note book and a tuning fork also, simply because the Bible is silent on these things! See? Brethren, do you not all see that the silence of the book means we must act as best we can. I bless the name of God for this discovery. Let my preaching brother here act right along whenever and wherever he finds the blessed book is silent. It's silence is a demand for your very best common sense to be used, and to be used with diligence. How I wish that all of our brethren were here in this investigation, because many of them are acting as we have been acting. The silence of the Bible is a creed to many.

Brother Thomson was called out. He seemed to be reluctant to say any thing because he was pleased to hear from these older ones. But he gave the result of his investigation in a form striking and impressive. He took up his Bible and said I hold that this book contains all the directions we need. If more had been needed, more would have been given. Therefore, I conclude that this is a perfect guide. Then, if things are to be done where this does not direct, then God has given us our minds to be used as best we can see. Then says one you have two guides. Yes, said he, that is the situation exactly. How many commands do we obey where common sense is not used. See for example, the Lord's supper. The Bible is silent as to whether the deacons bring the bread and cup around to us, or whether we go forward and take it, or whether we start the loaf, as some do, and then the cup and thus pass them around the house. Some take the supper standing, some kneeling and others sitting. Why all this variety? Simply because the Bible is silent on the how, as to attitude, when we take the supper. The same is true as to conducting other parts of the worship. We may have a number of hymns, and prayers before and after preaching, and sometimes I have known a minister to have a prayer in the midst of his sermon and it was effective

and telling. Why do thus? Because he was sure good could thus be accomplished, as the Bible was silent here, he felt free to act as best he thought. Men are prone to make creeds—I'm not going to be bound by the silence of any thing. Some are bowing down to the silence of the Bible. Well I have done my last bowing thus. The deacon and preacher were deeply musing as to where unto this meeting was drifting. So the preacher said then where are we to respect the silence of the Bible? One spoke right out, at no time or place in the practical affairs of life. The preacher impressed all that there were times where the silence of the Bible should lead us to be silent, and at other times the silence of the book was an admonition to be diligent and prayerful in doing things enjoined but the way of doing was not pointed out. It strikes me, we are getting upon safe grounds. Let us fully understand this before we quit it. I therefore move that we adjourn this meeting to this day week, and that we finish it so far as we can. After much talk this motion prevailed. Yours Truly, G. G.

Visitors to the Tennessee

Centennial

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

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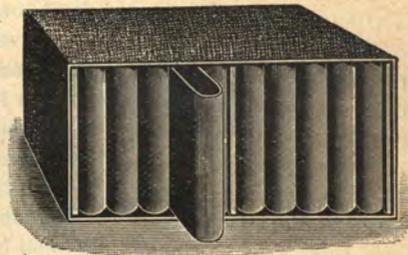
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M. F. HARMON, }
O. P. SPIEGEL, } EDITORS.

Subscription, \$1.00 a year.

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NASHVILLE, TENN., APRIL 30, 1897.

The Great Salvation.

NUMBER TWENTY-TWO.

We have not so far attempted anything like a systematic study of the life of Christ in order to know God, nor is it our purpose to do so, but we wish to invite attention to a few significant incidents and pregnant words of Jesus, which reveal the great loving heart of the Father, ever abiding in him. In the twenty-third chapter of Matthew's narrative is found recorded the eight woes, which Christ knew would come upon the scribes and Pharisees, because of their hypocrites and spiritual blindness. The Savior pronounced these woes, not thereby to bring them upon these haughty, self-righteous leaders of the people, but because he knew they were inevitable, and that with them the Jewish nation and Jerusalem would be involved in the terrible calamities soon to follow. It was in sorrow rather than anger that he denounced these woes; and this great sorrow and loving sympathy broke forth, as the pathetic conclusion, in these expressive words: "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." What infinite sorrow and compassion is expressed in these words! What tender and watchful care do they indicate, as having been with this people through all their past, and what pathetic grief is embodied in the words, "And ye would not," and "Behold, your house is left unto you desolate." These words, full of the pathos of suffering love, are God's words, and they give a clear conception of the state or condition of the Father's love toward even those who spurn his loving care and guidance. They help us to know "The only true God and Jesus Christ," whom he has sent. They help us to know him in his essential

nature. "God is love." It is not his attributes of infinite wisdom and power which win the love of his creature, for "We love God because he first loved us." Love begets love, and is ever responsive to love. The divine love is the universal magnet, and draws all hearts touched by it to God. It is God's great persuasive force to win all human souls from sin to holiness, from the power of evil unto the liberty of the children of God, and to transform our human nature into the divine. Love is the active principle of the Godhead: wisdom and power are the adjuncts to make it ever effectual in the execution of the divine will. In so far as man knows this infinite love he knows God. Insomuch as this divine love dwells in human souls, God dwells in them. So far as this love is manifested in the lives of men, so far God is revealed to the world, again embodied in human flesh and life. "God is love; and he that dwelleth in love dwelleth in God and God in him." 1 John 4: 16. The same apostle tells us: "For love is of God, and every one that loveth not knoweth not God, for God is love." Again, in the same chapter, he writes: "If we love one another, God dwelleth in us, and his love is perfected in us." How infinitely important it is that we love God and one another, these scriptures teach us. But in order to be loved by his creature, God must so reveal himself as to win that love. This he has done, not only in the incident to which we have called attention, but in all that Christ said, did, and suffered. We would have to rewrite the whole gospel narrative in order to show this fully. But we will content ourself with calling attention to one more incident in the life of Christ, the last and the most significant of all, the crucifixion. Passing by Gethsemane, with its sorrows and cries of anguish; pausing not at Pilate's judgment seat, with its cowardly injustice, patiently bourn by the Lord; tarrying not to witness the infamous mockery of the beastly soldiers, who arrayed him in purple and crowned him with thorns; abiding not in the mad rabble, scoffing at the world's Redeemer, fainting beneath the cross, we pass on to Calvary, to the final scene of the tragedy of the ages; there standing to witness man's Creator die a shameful death on behalf of his creature. Rejected of men, denounced as a blasphemous, and condemned as an evil-doer, he yields unresistingly to the ignominy of the cross—"Led as a lamb to the slaughter, and like a sheep dumb before his shearer, so opened he not his mouth."

Before the eye of faith the awful

scene unfolds itself; feelings too intense for utterance oppress the heart and seal the lips of many; a suffocating horror stifles the breath; the heavens are darkened, the veil of the temple is rent in twain from top to bottom; the tombs are opened, and the sheeted dead come forth. Yet, during this fearful scene, many mock at his calamity, and even the thieves crucified upon his right and left revile him. The mad and sin-blinded mob gloat over his suffering. But listen! From the lips of Immanuel, from the heart of the Son of God goes up the prayer: "Forgive, they know not what they do." There are elements in the suffering and agony of the cross that no human soul can ever know. Jesus is the Theanthropos, the God-man, and this being true, God suffered in Christ on behalf of sinful men. Hence the cross is the expression and measure of God's love for man, and of his hatred of sin, because it, and it only, ruins the creature he loves. Truly, as Paul has written: "God commends his love toward us, in that while we were yet sinners, Christ died for us." Here is given a revelation of God's essential nature—love! A love so profound it could find adequate expression only in suffering and death.

He who rejects this love rejects God, Christ, and the Holy Spirit, and puts himself beyond the reach of "God's power unto salvation." Others may exercise themselves in efforts to understand and explain how the death of Christ affects God, but the writer confesses he does not comprehend anything about this, yet he is moderately familiar with the efforts which others have made to explain it. Paul teaches that "we are reconciled to God through the death of his Son," and that "God was in Christ, reconciling the world unto himself." From these scriptures it is easy to see and feel how the suffering and death of Christ affects us. If through the love thus manifested, the heart of man is won to love and trust God, it matters little, so far as his salvation is concerned, whether he understands how, if at all, the great tragedy of the cross affect God or his moral government.

To feel the power of that divine love, which prayed for the forgiveness of the blood-thirsty mob, which clamored for the death of their Savior; to see in the light of the cross the enormity and hatefulness of sin, is to have God working in us "both to will and to do of his own good pleasure." Through the power of his love he quickens and draws us to himself; by his infinite wisdom guides us, and through his unflinching support keeps us in the way of life and holiness,

steadfast unto the end. It is not wonderful, therefore, seeing that he understood the full significance of the cross, that Paul should write: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, through which the world is crucified unto me, and I unto the world." Or again to the church at Corinth: "And I, brethren, when I come unto you, come not with excellency of speech or of wisdom, proclaiming to you the mystery of God. For I determined not to know anything among you, save Jesus Christ and him crucified." Paul knew that the preaching of the cross is the power of God to save, and he knew what effect it would have upon those who believed it. He knew that it was not simply the death of Christ which gave the cross its power, but the love of God, which, expressed in that death, turned its shame into glory, and made the cross the symbol for love's utmost sacrifice throughout all ages. By its very form it symbolizes the out-stretched arms of the divine mercy, and its invitation is the voice of God saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

A Liberal Offer.

For the present we are going to make the following liberal offer:

To the first one sending us in 30 subscribers (part may be renewals), with \$30 cash, we will give absolutely free a \$30 scholarship in the Tennessee Business College, this city. This will entitle you to a free course in Book keeping or Shorthand and Type writing. Those who want to enter this race for this scholarship will please drop us a card, and we will arrange to pay you for all the subscribers you get, if you fail to get enough to entitle you to the scholarship. This is a fine opportunity for some young man or young woman with pluck to get a good business education.

Our paper, through some mistake, ran short last week more than 100 copies, which we regret very much.

Remember we are still filling orders for the large type, self-pronouncing Bible. \$2.75 for the Bible and MESSENGER for one year. Order now.

The heading to our paper got mashed up last week, and for the present we will have to put up with a plain, unassuming head.

Brother Stevens begins a protracted meeting at Springfield on May 23. We are glad to get Brother Stevens in Tennessee for even a short time.

The Senior Editor of this paper spent a day and night this week pleasantly at Cincinnati, with the Conference on City Evangelization. We have not room to write this up this week, but will prepare it for next week's paper.

Brother J. L. Haddock, the stick-to-it, never-give-up, indefatigable J. L. Haddock—passed through the city last week on his way to Chattanooga, where he will pitch his tent, (not the one that got drowned), and where he will continue till he quits. He left some filthy lucre, which he had picked up in his rounds for subscriptions to the MESSENGER.

The Standard of last week contained the announcement of the death of Brother F. M. Rains' wife. While we never had the pleasure of meeting Sister Rains, we are sure from the reports of her earnest, consecrated life, that the cause of Christ in Cincinnati has lost a devoted worker. To know Brother Rains is to love him, and we are confident that there are many thousands in common with the MESSENGER who send up a fervent prayer in his behalf in this his trying hour.

We devote a good deal of our space this issue to the "Hygienic Bath Co.," of this city. We would not advertise this institution so extensively, if it were not that we can bear willing testimony by *personal experience* to the truthfulness of these lists of testimonials. The proprietor of the Hygienic Bath Co., is a member of the Christian Church, Supt of the Fatherland Street Sunday school, and in every way worthy. We commend him (Russell Erwin) and his treatment.

The new church, corner Seventeenth and Fatherland streets, this city, was dedicated last Sunday by T. A. Reynolds, the editor of this paper and Prof. G. L. Surber, of the Southern Christian College assisting. While the evening was very rainy, there was a good crowd present, and everything moved off well. By the skillful management of Sister Sally Todd, the church had been beautifully carpeted and tastily decorated. This is the prettiest suburban church in Nashville.

We were pleased to receive a call from Mrs. L. M. Hamilton this week, who came from Waterloo, Ia., to Chicago recently, and who is now actively engaged in mission work in this city. It is largely through Sister Hamilton's efforts that the few disciples at Waterloo, of whom Secretary Haggard writes in this issue, had a meeting in January and February which gave them the strength and courage to go forward.

The above from the Christian Oracle will be good news to Sister Hamilton's many warm friends in the South, where she lived for so many years, especially in Chattanooga and Birmingham.

The Daily News, of Birmingham, Ala., has the following to say of our Easter Edition: "The woman's edition of the GOSPEL MESSENGER, of Nashville, Tenn., has been issued, and is found to be replete with interesting reading matter and advertisements from Birmingham. In fact, the edition has been gotten out by the ladies of the First Christian Church. The following is the talented staff, whose bright pens and executive ability have made the woman's edition of the GOSPEL MESSENGER such an artistic and business success: "Mrs. Robert Kerr. editor. The Church, Mrs. J. M. Watson. Christian Endeavor, Miss Sue Jolly. Missionary, Mrs. G. R. Harsh. Correspondence, Mrs. Willie Hulsey. Selections, Mrs. W. R. Watkins. The Household, Mrs. C. T. Starbuck. Horticultural, Mrs. P. Sid Jones. Music Department, Mrs. E. A. Self. Children's, Mrs. M. J. Vanhook. Here and there, Mrs. Harry Harsh.

A BRILLIANT NUPTIAL.

In the beautiful little town of Russellville, Ky., on the evening of April 21, Brother W. B. Wright led to the Nuptial altar one of Russellville's most charming daughters, Miss Nannie Richards. Brother Wright is well and favorably known in Tennessee and Kentucky. Sister Nannie is a member of the Christian Church, and will make Brother Wright an excellent and charming wife. The writer said the words that made them one. May God's richest blessings attend them along life's uneven pathway, and may they be humble instruments in the hands of God in accomplishing great good.

D. J. COCHRAN.

Bowling Green, Ky.

We could not get West Tennessee convention program in this week. It will appear next.

EGGS

FOR SALE CHEAP.

From fine, high-scoring, Mammoth White Bramahs, also a few sittings of eggs from Blue Barred Plymouth Rocks, and Brown Leghorns, Premium stock. Apply to John Scruggs & Co., 312 Broad St., Nashville, Tenn.

Reports from the Churches.

ALABAMA.

ATHENS: I have been on another tour to Florida this spring, reaching Bartow on Feb. 2. I had been suffering from an attack of La Grippe, and was too hoarse to preach, until the following Lord's day. In that climate, however, my hoarseness and La Grippe symptoms all disappeared in a short time, and my voice became clear and strong. I continued preaching at Bartow until the fourth Lord's day night in March the last two weeks of the time every night and on Lord's days. Three additions to the congregation, one of which I desire to mention specially.

Many years ago, soon after the civil war, a brother was preaching in Southern Georgia by the name of Lannier. He was incidentally met by a baptist, a merchant, of Valdosta, Ga., and invited to visit Valdosta and preach some, and promised "that it shall cost you nothing but your time." He went, preached and continued his visits and work until the cause was planted in Valdosta. That baptist never had a good opportunity of hearing the simple gospel again until my recent visit to Bartow, he came out and took his stand with us on the one foundation. That man's name is Sam. Harn. His son B. F. Harn, and wife, Mary Peebles Harn, are also members of the Bartow congregation.

I have written this, thinking the brethren at Valdosta, Ga., would be glad to hear of the man who was the cause of the introduction of simple, apostolic Christianity into their city, and that he is now their "companion in the Kingdom of Jesus Christ." I am footlose this year, and open for engagements. Yours truly,

A. C. HENRY.

SELMA: *Alabama Notes.* We are making great preparation for our protracted meeting which is to begin May 16th, Bro. W. A. Chastian of Athens, Ga. is to assist us. In the event that the church is not large enough to accommodate the audiences, we expect to secure a tent large enough to accommodate all that come. The indications at present are very favorable for a good meeting, and no efforts are being spared on the part of the brethren to make it a success.

Our Sunday-school, Sr. and Jr. Christian Endeavor is still growing both in interest and numbers. The Sunday-school last month averaged 70 per Sunday and the Sr. C. E. number 80, and the Jr. 100. Our church membership now is 130.

I received a letter from our never tiring and persevering Bro. Branch, and I enclose you a copy of it for publication as he is so well known in this state for his zeal and good works that I know it will be highly appreciated by all. This will enable the readers of the MESSENGER to see the great need of our co-operative christian work in our state and how we should all rally to its support. Brethren let us assist our evangelists in this good work so they can instruct these enquiring souls in the way of salvation. Since Bro. Branch has made such an earnest appeal we hope to be able to assist him some time this summer.

Yours for the Triumph of Truth.

E. V. SPICER.

SANDY CREEK, ALA., March 31.

DEAR BRO. SPICER. Your newsy letter received, but am sorry it contains so many doubts of you not being able to help me in a meeting at Sand Hill, for I don't like doubts. I hope you can soon remove them for the brethren are very anxious for you to hold our meeting and you must come. I know you are a very busy man, but the brethren must let you off for a little while any way. I think I can get Bro. Spiegel to fill your pulpit in Selma. Please give me the address of your Official Board so I can write them and beg them to let you off.

If my horse had not pulled with all his power I would have been left in several mud holes this wet weather but he is a "progressive" horse and when I say go he goes and when the Lord says go we must go; and now Bro. Spicer for God's sake come over and help us. Now I must tell you about my last week's trip. I went from Sand Hill about 25 miles west to fill an appointment where I had been invited, when I got there it was preaching time and the house was crowded. I noticed a gentleman about mid way the house take his pencil and book and began to take "dotts." I was glad for I knew it meant something. After preaching I was giving out tracts on Our Position and every body anxious for one finally the "dotting" gentleman came up and I introduced myself to him and offered him a tract which he refused, but others begging for them had them all called for and would have been glad had I had a hundred more—then my "dotting" brother said I want to ask you some questions. I told him alright as many as he pleased. Then he told me I must not ask him any for he would not answer a single question. I turned to the people and ask-

ed them if they thought that was fair; but told him to go ahead with his questions.

Q. How long has your church been set up and who was the beginner?

Ans. I have no church, I belong to the church of Christ—Christ was the beginner over 1800 years ago.

Q. Who was next in that church?

Ans. The apostles.

Q. Who next?

Ans. I can't tell you all of them.

Q. Was it not a Campbellite church?

Ans. No sir I never read of one in the Book, I belong to the church the Book tells about.

Q. Did not Alex. and Thomas Campbell belong to it?

Ans. Yes sir and many other grand and good men. He then said Alex. Campbell said it was a Campbellite church. I asked him how did he find that out. He said in history. I said if so it is a false history and I will give you \$500 to show the history. He said I don't know that I can find it right now. I said no you can't and never will be able to find it. He then asserted that we were under the same old covenant that God made with Abraham and that it had never been changed, I then opened the Book and read Heb. 8: beginning at the sixth verse, and all the people listening attentively. Then I said God says one thing and you say another and Paul says in Rom. 3: 4, let God be true and every man a liar. He then asked if I believed a man could be saved without baptism. I told him I never questioned the power of God, but he had not promised to save us in this age without it. I then asked him if he believed a man could enter the kingdom of heaven without being buried in water, and he said, yes he could. I then quoted Christ words to Nicodemus: "except a man be born of water and the spirit he can not enter the kingdom of God," and you say he can. Now, whose word must I take? and he said whose you please. I said God's of course. I asked him what church he belonged to. He said the church of God. I asked if it had no other name added to it? He then said Methodist Episcopal church of God. I told him to show it in the Bible and I would join it in fifteen minutes. He said he did not want me. I told him he ought not want me to join any church that was not mentioned in the Bible. I said have you a Discipline out side of the Bible, and he said he did, but it was written directly from the Bible. I told him that was what I hated about all of them they were written too far from the Bible. The people clapped their hands and hollowed. He said it was written word for word

with the Bible. I offered him ten cts. for one he said it cost 25 cts., and could not let me have it, then I offered him 25 and he would not take it. I then told him if it was written directly with the Bible I would give him \$500 for it; but he refused. I then offered him \$600 for it but he said he did not want any money. I told him to show it and if it was like he said I would eat it. Then the people clapped their hands jumped up and hollowed all over the house. He then turned pale and his upper lip began to quiver and I felt sorry for him and took him by the hand and said, my Brother may the Lord bless you and help us to see all of our errors and turn from every thing that is wrong to every thing that is right and may we finally enter into that home above where there will be no divisions, no sinners and sinning is my prayer, and he said that's mine. I then bid him good bye and left at once. I learned afterwards he was a preacher in the M. E. church and had made his threats that he was going there to "tackle" me. After he left several honest enquirers came up and asked many questions. My time is all filled up and I did not leave any appointment to go back there. They sent a young man 20 miles on the following Sunday to get me to go back and I promised him I would the fifth Lord's day in May. Many other things I could tell you but I fear I worry you. For the Lord's sake Bro. Spicer, come and help us. Had large audiences at Sand Hill third Lord's day. Had two additions, one from M. E., and one from the Baptist both intelligence gentlemen and heads of families. I never saw brighter prospects for the truth to win in my life and I am so encouraged I hardly know what to say. Our crowd at Yarborough Sunday was immense many standing in the aisles and several pulled their wagons and buggies up to the windows to hear. Now Bro. S., dont say you cant come but for God's sake come and let me know when you can come. Excuse this long letter I will try not to worry you next time. Please remember me and family in your devotions to God. Write soon and let me know if there is any chance for you to come. Yours in Christ,

J. A. BRANCH.

TENNESSEE.

CHATTANOOGA: Two baptisms yesterday. We are getting on nicely. Our growth here is slow but sure. Success to you. Yours in Christ.

W. M. TAYLOR.

MISSISSIPPI.

McCOMB CITY: The McComb city, meeting one week old. Nine additions, crowded house, more to follow. Hal-le-lugah! JOHN A. STEVENS.

Free Transportation Will be Offered Merchants to Come here and Buy Goods.

NASHVILLE MERCHANTS ARE REACHING
OUT AFTER THE TRADE OF A
WIDER TERRITORY.

Nashville's wholesale merchants held a meeting at the Chamber of Commerce recently, and determined to keep up the habit of sending country merchants free tickets during the Centennial.

A handsome lithographed invitation is being sent out to merchants all over several states, with a view of reaching further out for trade. Not only are these invitations being issued to the merchants of the territory properly belonging to Nashville, but to the merchants of East Tennessee, Kentucky, Georgia, Florida, Alabama, Mississippi, Louisiana, and Texas.

The following is the text of the invitation that is being sent out:

"Merchants' Transportation Association, Chamber of Commerce Building, Nashville, Tenn.—The merchants and manufacturers of Nashville, through the Merchants' Transportation Association, hereby extend you a cordial invitation to visit Nashville during the Tennessee Centennial and International Exposition, which opens May 1, and continues until Nov. 1.

"The object of the Exposition is to celebrate the one hundredth anniversary of the admission of our State into the Union, and will illustrate the marvelous development and wonderful resources of the South, and show to the world that we have the finest country the 'sun ever shone upon.'

"We are very desirous to have you pay us a visit during the Exposition, and should you conclude to do so, we agree that if you will purchase, while in the city, from the merchants whose names appear on this invitation, an amount aggregating \$500 or more, to return you the cost of your ticket.

"The railroads, during the Exposition, will make excursion rates from every section of the country, and it will be necessary for you to buy your ticket at home in order to secure the low excursion rate, and we will, therefore, send out no order for tickets to anyone, but the Secretary of our association at the Chamber of Commerce, will refund to you the amount you paid for your ticket, after you have complied with the above condition.

"Ample arrangements have been made for the comfort, pleasure, and entertainment of visitors, and we are satisfied the trip will be profitable to you, and will afford you an opportunity to celebrate and enjoy with us an anniversary that will always thereafter find a happy place in your memory.

"We feel safe in assuring you that our Exposition will be the greatest

ever held in this country, the World's Fair only excepted, and will amply repay a visit, both from an educational and a business standpoint.

"The merchants and manufacturers of Nashville can compete in prices with any city in the Union, and, being anxious to secure your patronage, extend you a cordial invitation to visit us and make a personal examination of the quality and prices of the immense stocks of all classes of merchandise and manufactured goods held here. Yours truly,
"Merchants' Transportation, Association.

"By L. R. Eastman, Secretary."

South Ky. Association Work.

Please allow me to say a few words through the columns of your paper concerning our work in South Kentucky. Much has already been done, but there still remains much to do. This association is now supplementing the salaries of seventeen preachers, all of whom, with the exception of two or three, say they would be forced to give up the places they are now engaged in were it not for the supplements received from this association. These men represent about 45 congregations, so it would be safe to say that if these supplements were withdrawn for any cause, at least 35 congregations that now have preaching would be deprived of that blessed privilege. This co-operative plan of work has been tried for the past three or four years, and found to be the most satisfactory method of work we have ever adopted, and there is nothing to suggest a change now, or the withdrawal of supplements, unless it be a scarcity of funds. The preachers whose salaries are being supplemented are earnest, consecrated, faithful men, who have done most excellent work, but they can't live on promises, and the Association can't pay them unless those who have made pledges keep their promises and pay up. In behalf of these men who have labored so faithfully, and who are now actually in need of the money due them, I appeal to the brethren and sisters who have made pledges to come forward with their payments at once. For the past ten years this association has been able to keep all its evangelists paid up promptly, but during the last few months pledges have come in so slowly that we have fallen behind in our obligations, and faithful servants have been allowed to go unpaid too long. While it is very likely true that some who pledged have been unable to pay, it is also true that others have simply failed to pay through indifference and neglect. Brethren and sisters, don't neglect this important matter any longer. The treasury is empty, and we are unable to respond to the many appeals that are coming in every day from our evangelists.

JAMES H. KERR, Sec.

Henderson, Ky.

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Collegiate Institute,

Fayetteville Tenn.

This Institute believes in that kind of gentlemanly conduct that commends itself to people endowed with common sense. It takes no part in dude society, and holds that boys and girls suffer injustice when the opportunity of labor has not been offered them. It will not be a party to the intellectual development of the very smart untruly, know-it-all-good-for nothing young man who disregards a mother's love and depends on the "old man" for support in his recklessness. The Institute prepares the worthy, however humble, for real life.

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

Address, JAMES A. TATE.

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SUNDAY-SCHOOL DAY: For Tennessee missions first Lord's day in April.

MISSIONARY DAY: For all christian churches in Tennessee, first Lord's day in October.

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Y. P. S. C. E. Department.

Miss Ethel Streater, Editor, Clarksville, Tenn.

ENTERPRISE.

- April 26. "Christ's Activity." Matt. 9: 35-38; 10: 1.
 April 27. "No Time for Eating." Mark 9: 13-22.
 April 28. "Ready Long Ago." 2 Cor. 9: 1-6.
 April 29. "No Fear of Prison." Acts 5: 17-32.
 April 30. "The Source of Zeal." 1 Cor. 15: 1-10.
 May 1. "At Ease in Zion." Amos 6: 1-9.
 May 2. TOPIC. "CHRISTIAN ENTERPRISE." Jonah 3: 1-10.

SUGGESTIONS.

Who should be better business men than those who, with Christ, are about their Father's business?

Worldly enterprise builds great bridges, but not so great as the Christian builds, bridging the way from the sinner to God.

The merchants of the world establish a vast emporia, but not one of them sells so wondrous things as the Christian sells without money and without price.

Worldly enterprises pierces the deserts, the sea depths, the frozen regions of the pole; but Christian enterprise pierces the vast deserts and depths and frozen stretches of the heart.

Worldly enterprise has enormous capital, but what can compare with the Christians' "all things are yours."

In worldly enterprises men have partners, but in our heavenly enterprises we are "laborers together with God."

Is it any wonder that in missions, in evangelization, in church building and maintenance, in charities, in reforms, and especially in the great miracle of conversion, Christianity accomplishes enterprises which would absolutely appall the greatest resources of worldly men?—The Endeavorer's Daily Companion.

There are many ways in which we can show our Christian enterprise, provided we have any. 1. Vary the exercises of the prayer meeting and the business meeting. Do not begin

and close always in the same way. A song is not always necessary to open the meeting. Begin with a prayer, or a Bible lesson, or a moment of absolute silence, or a concert recitation of the pledge, or a Scripture passage, etc. Present once in a while a specially prepared program, so arranged that all may take some part, but with excellent musical selections, well-prepared talks, and a good essay or two. Invite occasionally some warm-hearted, enthusiastic Endeavorer or other Christian worker to visit the society and speak five minutes.—Our Young Folks.

When all men who profess faith in Christ carry true Christian methods into their business, worldly men will be bound to respect Christianity; neither will they be able to criticize it. Commerce has need of Christians.

The Sunshine gives some suggestions for Tennessee Endeavorers who attend the Chattanooga Convention, which are worthy to be considered by delegates in whatever state they may be:

Bring with you:

1. A heart full of prayer and praise.
2. Your Bible with its precious promises committed to memory.
3. Your notebook and pencil.
4. A free-will offering for State work.
5. A few thoughts and practical ideas to give away.

Leave behind:

1. Your unholy thoughts.
2. Your worldly cares.
3. Your disposition to criticize.
4. Your long-winded speeches.
5. Your worldly ambition.
6. Your stiffness and formality.

Wear your C. E. pin.

Be on time at all the services.

A successful reception to new members of the church was given by the Y. P. S. C. E. of the Church of Christ at Wauseon, Ohio, at the close of a recent protracted meeting.—The Lookout.

Tennessee Endeavorers should not forget their membership certificates. If by any chance you do not receive the printed blanks, your secretary can write a certificate which will answer the same purpose. Chattanooga Endeavorers expect and hope for a

large number of delegates, but they naturally want the delegates to be active, working Endeavorers, who will be benefited by the Convention and carry new ideas and new zeal back to their societies.

The Young People's Society of the Christian Church at Anniston, Ala., has sixteen active, no associate, and two honorary members. There is also a Junior Society of eight members. All departments of the work are in good order and progressing.

Alabama Endeavorers have found the good there is in local unions. Anniston has only three Young People's Societies, but they have formed a local union, holding quarterly meetings. They will send a goodly delegation to the State Convention at Talladega, beginning May 6. From all indications this convention will be well attended. We hope to have good reports from the Disciples' Rally. Moreover, we hope that every C. E. Society in the Christian churches of Ala., will send us reports of their work, and the good they gain while at the Convention.

There will be many banners given at the San Francisco Convention, each of which will stand for the accomplishment of much good. Regarding the roll of honor, Secy. Baer says in the Golden Rule: "Upon it will be enrolled the name of every single Christian Endeavor Society that shall give not less than ten dollars, through its own church, to its denominational missionary board for home and foreign missions. Many remember the roll of honor displayed at Washington, which measured 465 feet, upon which were inscribed the names of 5,552 societies. This year we ought to have at least 10,000 societies entitled to places upon the roll of honor. Will yours be among the number?"

There will be a similar roll of honor at the Chattanooga Convention.

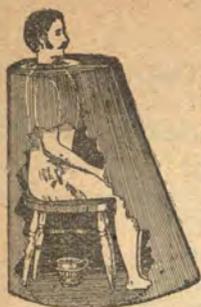
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BECAUSE

- (1) It is thoroughly scientific.
- (2) It builds up the whole system without tearing down any other part.
- (3) It cures cases after drugs and all other treatment has failed.

The Tired and Nervous and Persons of Sedentary Habits

who do not exercise sufficiently to throw off the impurities of the blood and skin by perspiration will find that HOT VAPOR BATHS are not only purifiers and invigorators, equalizing the circulation, cleansing and promoting a healthy action of the skin, but they are also resting and recuperating to the overtaxed brain and nervous system.

Pimples and Eruptions.

The cause is bad blood, and inactive liver, closed pores and a poor circulation. The impurities instead of being thrown off through the pores as they should be, are retained in the system, poisoning and weakening the internal organs.

LADIES in their determination to give the face a more attractive appearance, discard nature's laws, and cover the face with powders, creams, lotions and injurious cosmetics, which in time will destroy the fairest complexion ever seen, for they close the pores deadening the cuticle of the skin.

OUR HOT VAPOR BATH treatment at home causes the impurities in the blood and poisonous matter in the system to be washed out by perspiration through the pores of the entire body in place of the face alone. HOT VAPOR BATHS for their beautifying powers have become famous. They are known to be the only safe, sure remedy to remove wrinkles, eruptions, pimples, etc., and to change an oily or sallow complexion into a healthy, rosy tint.

THE MARVELOUS IMPROVEMENT will surprise and delight you, for the skin will become as nature intended, soft, smooth, clear, white, free from every blotch or blemish.

Bad Colds and Pneumonia.

The alcohol bath has for ages been recognized as the only sure and speedy way of breaking up a cold and preventing pneumonia. It matters not how severe the cold may be, if taken in time, it can be thoroughly driven from the lungs in a few hours.

Constipation

is produced by inactive liver. Use the Vapor Bath to stimulate healthy action.

Rheumatism.

HOT VAPOR BATHS have proved to be the only-reliable remedy. Hundreds of the most aggravated cases have been permanently cured, and we have never as yet heard of a single patient but who has, after taking one or two baths experienced wonderful relief with a permanent cure in time.

Our Vapor Baths produce a copious perspiration, which washes the impurities from the blood and skin, stim-

ulating healthy action of the internal organs, thereby cleansing, toning, strengthening your entire system, and restoring you to perfect health.

Taken regularly once or twice a week they wash the blood of its impurities, thus preventing disease, and you will enjoy perfect health, as you possibly never have before.

Kidney Complaints.

Bright's Disease, Gravel, Etc.—More people go to a premature grave from Bright's disease and kidney complaints than any other disease. However, if people understand better the close relationship of the skin to the kidneys, such would not be the case. The skin and kidneys must work in harmony. Keep the skin in a healthy condition by taking HOT VAPOR BATHS regularly, and the kidneys will not be compelled to overwork; but clog the pores of the skin, and the kidneys have extra work to perform. Instead of the blood being cleansed of its impurities through the skin, it remains in the system, disordering the internal organs, and causing acute kidney disorders, Bright's disease, gravel, etc.

The kidneys are the most important organs, the chief organs of the excretion of nitrogen, and should they break down, the patient is thrown into a very dangerous condition, as they cease to eliminate urea or poison from the blood, but drain off pure albumen instead. HOT VAPOR BATHS create a healthy, normal action, expelling the impurities from the blood through the skin, thus relieving the kidneys of overwork and restoring them to health.

Liver Complaints.

Constipation.—The curse of the American people is caused by torpid liver. In nine-tenths of the American people digestion, and, therefore, nutrition is imperfect. Constipation, piles, and a whole train of evils result, rendering the victim more or less miserable and not half fit for the work, duties and pleasures of life.

A HOT VAPOR BATH purifies the blood, renews the liver and stimulates healthy action. If you take HOT VAPOR BATHS regularly you will feel like a new being.

Nervous Trouble.

The alcohol bath is the greatest known remedy for soothing and strengthening the nerves, and greatly assists in the cure of nervous diseases.

Who Should Have the Hygienic Bath Cabinet.

Every family should have it. The well should take a good hot air bath or vapor bath once a week, in order to keep the skin in a healthy condition. The sick should use it every day

till they get well.

Cover Your Body With Varnish

and you will live but a few hours. Every organ in the human body would become impaired. Allowing the pores of the skin to become clogged is like clogging a sewer, the poisonous gases are repelled back into the room, and will soon deaden the occupants. So with the skin, if it is not kept in a healthy condition it will derange the entire system, and endanger every internal organ, and the result is disease and premature death.

What Do the Doctors Say?

Every physician who has used or examined our process has spoken of it in the very highest terms, and recommend the Cabinet to their patients.

Every doctor knows the value of an alcohol sweat, and the vital importance of keeping the skin in a healthy condition. Doctors would recommend the alcohol bath in hundreds of cases had the patient been provided with a suitable apparatus. The Hygienic Cabinet is so cheap and convenient that no family can afford to be without it; and physicians appreciate the fact that the Cabinet is going to be a great aid in treating disease; therefore it is not strange that they fall into line and recommend its use.

To An Intelligent Public.

Written for the Good of the People and Not as an Advertisement.

Realizing the fact that the world is full of schemes and worthless devices that are without merit, we ask you to carefully investigate the principles involved in our Hygienic Bath Cabinet, as we candidly believe it to be the greatest blessing ever given to the human family. The following is taken from a medical work called "Tokology," A. B. Stockham, M.D., Chicago, Ill., author.

No intelligent person can read this article without feeling the power of the Vapor Bath.

1. It cleanses and promotes the healthy action of the skin as no other bath can do, thus relieving the other excretory organs.

2. It equalizes the circulation of the blood, and removes all local congestions of any and every part, which is one of the most important things to be accomplished in the treatment of disease.

3. It is the quickest, easiest and most effectual means of purifying the blood known to man.

It literally washes the blood of its impurities.

The patient drinks pure water, it is absorbed, passes into and mingles with the blood, by which it is carried to the capillary network of the skin and poured upon the surface in the form of perspiration; not pure as when taken into the stomach, but mingles with the humors and impurities of the blood. If this were its only use, the Vapor Bath would be invaluable.

4. It soothes and tranquilizes the nervous system, sweeps the cobwebs of care from the brain, leaving it clear and refreshed, and equalizes the flow of the nervous fluids throughout the body.

For the above reasons the Vapor Bath is especially useful in the treatment of all diseases arising from impurity of the blood, inactivity of the skin, local congestions or inflammations or unbalanced nervous action, as Humors of every kind, Drug Poisoning, Scrofula, Consumption, Diseases of the Skin, Dropsy, Remittent and Intermittent Fevers, Coughs, Colds, Catarrh, Croup, Gout, Rheumatism, Neuralgia, Diseases of the Liver and Kidneys, Bronchitis, Etc.

Most eruptive diseases are helped by it. A lady told me she had Salt Rheum all over her body; a ten-cent

A FEW TESTIMONIALS

from many we have received from people using

The Hygienic Bath Cabinet.

piece could not be laid on a spot free from eruption. She took these baths daily for three months without any other remedy, and cured herself. She gained in strength, flesh and appetite, and besides found herself freed from many minor ailments.

To Ladies.

Hygienic Baths will give almost instant relief to ladies who never enjoy a single month free from severe pains. All irregularities and congestions are speedily removed, and nature has its sway letting peace and comfort take the place of pain and misery.

Better Than a Bath Room.

Our Cabinet is better than a bath room because you will enjoy the Vapor Bath more, it makes the skin fifty per cent cleaner and the after effects are far better.

Country People

who have no bath room can get for a few dollars one of our Cabinets which will give better service for cleaning the skin than any water bath on earth. Compare the prices of water and vapor baths in large cities. You pay 25 cents for a water bath or \$1 for a vapor bath.

The Hygienic Bath Cabinet gives you a sanitarium and a bath room combined.

Health Insurance

is what this treatment may well be called. You better let your house go without insurance than go without this Cabinet, for it is a remedy for any ailment.

You Are Extravagant

to pay \$1 for a Turkish or VAPOR BATH when you can get a better and safer bath in your own home with the Hygienic Cabinet for from 3 to 5 cents.

Safer

because with our Cabinet you breathe pure cool air that cannot injure the lungs.

Did You Ever Think

while in a hot room taking your Turkish Bath possibly the last person before you might have been thoroughly diseased, and that you were sitting in silent bliss breathing into your system millions of particles of effete matter and DEADLY GERMS that had been eliminated from others? W. M. McCarthy, Mayor of Nashville

and Supt. Elm St. Sunday School.

Hygienic Bath Cabinet Co., City.

Gentlemen: Your Vapor Bath Cabinet having been used in my family and proving beneficial and satisfactory, I would recommend it to others—it is splendid.

W. H. McCARTHY.

Same Principle as Hot Springs.

Nashville, Tenn.

We heartily recommend the Hygienic Vapor Bath. It is on the same principle as the hot vapor baths of Hot Springs, Ark. I have used it for La Grippe, and was cured with one bath. It made me feel like a new man. Our editor has one; his wife has used it quite a number of times, and thinks a great deal of it. We feel sure it will cure Rheumatism.

W. C. HANDLEY.

Business Manager "Baptist and Reflector."

Saved a Surgical Operation.

Nashville, Tenn., Feb. 10, 1897.

Gentlemen: Your Bath Cabinet is the best thing of its kind in the United States. It has done wonders in our family and among our neighbors. One young lady was in a fearful condition, and doctors said she could have no relief except by performing a surgical operation, which she would not do, but commenced using your Bath Cabinet. It relieved her at once, and now she thinks it is the greatest thing in the world. I heartily recommend it to everybody, and especially ladies, for their troubles.

MRS. E. D. WHITE.

Best and Cheapest Remedy Ever Seen.

Bellbuckle, Tenn., Dec. 15, 1896.
Hygienic Bath Cabinet Co., Nashville, Tenn.

Sirs: I have had one of your Bath Cabinets for three or four weeks, and find it to be one of the finest things I ever used to break up Colds, La Grippe, Stiffness of Joints and Cleaning up old Torpid Livers—the ground sill of all. It is splendid for headaches and a wornout feeling. Wish I had one to treat some of these grunting people around here; my wife thinks so much of mine she will not let anyone go in it except one of the family. I can safely say it is the best and cheapest remedy for everything I ever saw. Yours respectfully,

T. F. GARNER.

Money Could Not Buy.

Nashville, Tenn., Feb. 1, 1897.

Money could not buy mine, if I could not get another. We have used it in our family for different things with most gratifying results, and are delighted with it. Spent \$100 on doctors, and it has done more good.

LAWRENCE FELTS.

Heart Trouble.

Have suffered from heart trouble for years, and after using your Bath Cabinet for only a few times, have been wonderfully helped. It has done me so much good that I talk it everywhere I go. DAN MARTIN.
Sexton City Cemetery, Nashville.

3 Baths Cured Rheumatism.

After trying everything else, three baths with your Cabinet cured me of Rheumatism, and I have had no return whatever.

DR. WILL OWEN.

Van Valkenberg's Drug Store, Nashville.

Nashville, Tenn.

Did not get the Bath Cabinet for any special sickness, but I am delighted with it. It makes you feel like a new being. W. T. HENDERSON.

Gentlemen: Have used Bath only a few times, but like it; cured case of La Grippe already, and I want to buy another one to present to my partner. J. D. KELLEY.

University Press, Nashville.
Sciatica Rheumatism.

Nashville, Tenn.

Hygienic Bath Cabinet Co., City.
Gentlemen: I have been a great sufferer from Sciatica Rheumatism, and when I commenced using the Hygienic Vapor Bath Cabinet I could not tie my shoes or get my feet to the

ground, but after taking three baths, could walk. I continue to improve wonderfully, and would not be without the Cabinet for anything.

MRS. N. S. JOUTE.

Best in Existence.

Colliersville, Tenn.

I am using Hygienic Vapor Bath Cabinet, and regard it as one of the best in the world.

REV. A. J. MEADERS.

Secretary Memphis Conference.

Thoroughly Cured.

Nashville, Feb. 9, 1897.

Hygienic Bath Cabinet Co., City.

Dear Sirs: I had inflammatory rheumatism and severe stomach trouble for three years, and have been thoroughly cured with your Hygienic Vapor Bath Cabinet after using it four or five times.

MRS. JNO. B. HOHEN.

From Editor Tennessee School Journal.

Nashville, Feb. 5, 1897.

Hygienic Bath Cabinet Co., City.

Dear Sirs: I have been using one of your Hygienic Bath Cabinets for about seven months, and can heartily commend it for colds, and always experience complete relief from fatigue by using it. The principle on which it works is as old as the doctrine of the Greek philosophers, and as logical as any simple cause and effect.

Very truly,

ARTHUR C. MINTER,
Editor and Manager.

Exhilarating Pleasure.

Nashville, Feb. 4, 1897.

I am more than pleased with your Hygienic Vapor Bath. It is a source of exhilarating pleasure to the well, and must prove of invaluable aid to the dyspeptic, nervous or those otherwise depressed,

CECIL HICKS, M.D., Ph.G.

Rev. W. R. McKennon, Register Maury Co.

Columbia, Tenn., April 20, 1897.

I have been using your Vapor Baths for about three weeks for Rheumatism and I can say that it has acted like a charm upon me, and I can recommend to all persons as I believe a curative for Rheumatism. I cannot do without it.

Yours truly,

W. R. McKENNON.

Almost Crazy--Miracle.

Columbia, Tenn.

When I began using the Hygienic Vapor Bath I suffered excruciating pains in my head and down the spinal column. It of course racked my entire nervous system, until I was almost insane at times. I knew nothing of a nights sleep, also void of an appetite entirely. Now I sleep like a baby all night, and eat anything I want; it has performed miracles for me indeed. Respectfully,

MRS. D. A. V.

Tehuacana, Texas, April 23, 1897.

I am improving fast since I commenced using your Hygienic Bath. Send terms to agents. Think I can sell some.

W. B. NEEDHAM.

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Wileox Bldg. NASHVILLE, TENN

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—AT THE—

MINIMUM of expense, anxiety, bother, fatigue.

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