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Gospel Messenger.

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

Volume VIII.

Nashville, Tennessee, May 14, 1897.

Number 19.

Movements of the World.

J. W. LIGON, TRENTON, KY.

Prof. Henry Drummond, who died at Tunbridge Wells, England, March 11, was in some respects the greatest man of his generation. His application of scientific principles to the interpretation of scriptural teaching has opened up a new field of thought for painstaking students. While some of his ideas cannot be accepted without question, we feel sure that no one can read "The Natural Law in the Spiritual World," without being greatly benefited. He was never an ordained minister, but did much evangelical work. In 1887 he made a tour of the world, spending some time in America. While in this country, he lectured at Moody's Summer School, at Northfield Mass., on the "Greatest Thing in the World—Love." This lecture is perhaps his most popular contribution to religious literature. Prof. Drummond was born in Stirling, Scotland, in 1851, and at the time of his death was still a young man. He had a beautiful home in Glasgow and was often thronged with visitors. He was never married.

On March 22, Germany celebrated the hundredth anniversary of the birth of Emperor William I. It would seem that the German nation has forgotten the two men through whose work Germany became a united nation and William an Emperor. Bismark planned the empire, and Van Moltke carried out the plans on the battlefield. United Germany is the result of the work of these three men, and all three should be equally honored by the people.

That was a glowing tribute that General Longstreet paid to the memory of General Grant a few days ago. We believe that he spoke the sentiments of a majority of Southern people. The occasion was the ceremony at the new tomb of Grant. Longstreet was a student with Grant at West Point, served in the same regiment with him before the war, and introduced him to the woman whom he afterwards married. When the

Civil War broke out, fate placed these men on opposite side; but, like Napoleon and Alexander, Czar of Russia, they were personal friends, though fighting against each other. Longstreet wrote a short article for the Associated Press, in which he expressed sentiments that should have good effect upon the whole nation, coming as they do from the greatest living leader of those who wore the gray. We clip a part of what the aged Southern General has to say of his great opponent in battle, his friend in time of peace:

"It was my good fortune to know, as few others could, that Grant's heart went out in sympathy for the brave men and women of the South during the distressing times of reconstruction, and to my old comrades, who followed the stars and bars of the South to the gloom and glory of Appomattox, I want to say General Grant's heart went to us in all of our woes. He appreciated the principle that all governments derive their power from the confidence and respect of the people, and his great mind and patriotic heart were bent toward the re-establishing of cordial feelings between the sections of the land. If every old Confederate soldier, or widow of a Confederate, to whom he gave a helping hand, could leave a tear about his tomb, it would be baptized in love's best offering. On this inspiring occasion we love to tell you that for all the grandeur and majesty of Grant's character, for all the splendor of his generosity to our brave men and broken people, his name shall be embalmed in the hearts of our children and of our children's children with devotion as warm as our Southern sun."

On April 28, the French Foreign Minister had a long interview with the Turkish Ambassador in regard to the war between Turkey and Greece. The Ambassador was told to advise the Sultan to make offers of peace, to Greece, or the French government would be compelled to interfere as the defender of the Christian religion. Good for France! The painful silence of the powers has at last been broken. France has always stood for the Christian religion,

and against its enemies. Once during a nightmare of political excitement and terror, her corrupted law makers dethroned God and enthroned Reason, but that system soon fell of its own weight, and the religion of Christ was re-established. The abolition of Christianity was never willingly endorsed by the French people as a whole. It was in France that Islamism, in its attempted march across Europe, was checked and turned back—Charles Martel defeated the invading host of murderous Mohammedans at the great battle of Tours, in the eighth century. That victory saved Western Europe from the dark cloud that settled over the Eastern portion. The face of Mohammedanism was there turned toward the East. Spain has long been free from this blighting curse. The victory of Charles Martel was the morning star of her liberty. Much of Eastern Europe has been redeemed from this scourge. For this give John Sobieski the honor. Only a small portion of the continent is now under the dominion of the Sultan, and that portion is rapidly growing smaller. The end is certain, and cannot be postponed much longer. This stand that France has taken may be the beginning of the end. It is fitting that France, the country that gave Islam the blow that made it stagger backward and go reeling and bleeding out of Western Europe, should once more rise as the champion of Christianity.

The hearty co-operation which the European nations gave in making the Columbian Exposition in 1893 a success, makes it incumbent upon the United States to be not less generous in assisting the Paris Exposition in 1900. President McKinley a few days ago sent to Congress a report and a recommendation urging prompt action in this matter. It is estimated three-quarters of a million is the least sum for which we can be at all adequately represented at Paris in 1900, and an appropriation of twice that amount will be less than some of the great nations propose to expend on that event.—Christian-Evangelist.

Correspondence = =

The Word.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men.”

In reading the first chapter of Genesis, we see that the Word was in the beginning, and that it was with God. And by the Word were all things made, for God spoke the Word, and things came into existence. “The Word was God.” As the Word was in the beginning, and existed with God, it is plain to my mind that God thinks in words, just as man thinks in words. And in this resemblance of man to God we see how minutely God’s word was carried out when he said: “Let us make man in our image after our likeness.” Man’s thoughts constitute the man himself—not the physical man, but the true, the inner man. And as thoughts are only an arrangement of words (for there cannot be thought without words) man and his word are truly one. And those men who have consigned their thoughts to books, may truly be said to be present with us in their word. In the same sense that man and his word are one, God and the Word are one. Hence, in quoting from the sacred scriptures, we truly say, God says, or the Word says: as the one stands for or represents the other. In the word was life. “And God said let the earth bring forth the living creature after his kind, and It was so.” The word was said, and the earth with life was filled. God is life, and from him springs all life. And as the Word is God, it necessarily follows that life is in the Word.

We read in John 6:63: “The words that I speak to you are Spirit and life.” And again we read, “The Word was made flesh, and dwelt among us.” Just as man’s words are embodied in books, God’s word was clothed in flesh, or embodied in Jesus Christ, and was and is a living Word.

If the Word was in the beginning with God, how then God’s Son? Just as man’s thought or Word is the offspring of his mind, God’s thought or Word is his offspring. And as man is father of his thought, God is father of his thought or Word, which was co-existent with him in the beginning. We cannot conceive of God as existing without thought; and if not without thought, then not without words, for thought without words cannot exist.

Since life is in the Word, and is the light of men, we must search the Word in order to obtain that light that in it is, and that if followed out will lead us on to life. As man by disobeying the Word reaped death, we by obeying the Word may reap

eternal life. If in the light of the divine Word, we compare the steps in the downward course of man with the steps necessary to restore him to his lost position, we will find that every step taken by man in his downfall must be retraced by him, who would to eternal life attain. Man’s first downward step is disbelief in the word of God. Belief, then, is the first step to be taken in his return. And in John 12:3 we read, “As many as received him, to them gave he power to become Sons of God, even to them that believed on his name.” Disobedience, the second downward step, resulted from disbelief. Hence man, to retrace this step, must repent and obey, as we read in Acts when we believed what Peter was saying. “They said, Men and brethren, what shall we do? And Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins.” When man disobeyed, his courage failed, and in fear he hid himself from the presence of the Lord. So man must have courage to do that which is commanded, even though ridiculed and reviled. So we read of those whom Peter addressed: “Then they that gladly received his word were baptized.” Man in his downfall gained a knowledge of evil, and in that knowledge continued to grow. Therefore man in his upward course must in the knowledge of the truth continue to grow, that he may be able to advance to a better life. And a caution and an admonition to such we read in 2 Peter 3:17, 18: “Beware, lest you also being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ.” Now anger siezes man in his downward course, but this he must now resist, and self-control should all his passions rule. And Solomon has most truly said: “He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city.” Now impatient the wicked man with his brother doth become, when naught his brother wrong has done. But God would have us bear patiently one with another, as is expressed in 1 Thes. 5:14: “Be patient towards all men.” Now man still downward goes, losing his godlikeness in that he fails to forgive his brother an imaginary wrong. But instead of this a godlike, forgiving spirit should within him dwell, that he from his heart say of those who wrong him, “Father, forgive them, for they know not what they do. But man so fallen has become that brotherly kindness to violent thought gives place. But this should never be, for “He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.” But still downward goes the man, and love to fierce hatred turns, and death to brother from brother’s hand doth come. The last and strongest tie of all asunder now is torn, and man an outcast and a murderer roams the land. This ought not to be, for if man has all his downward steps retraced, love within his heart will reign,

and he will dwell in Christ, and Christ will dwell in him.

Thus you see man in retracing his downward course has to carry out the scriptural teaching: "Add to your faith courage, to courage knowledge, to knowledge self-control, to selfcontrol patience, to patience godlikeness, to godlikeness brotherly kindness, to brotherly kindness love, and if these things be in you and abound they make you that you shall be neither idle nor unfruitful in the knowledge of our Lord and Savior Jesus Christ." Then all this upward course pursue, thus making your calling and election sure, for God his part in the plan of of salvation will perform, if we our duty do.

D. L. PHARES, Jr.

Drawing the Line.

MY DEAR G. G.: Yours in the GOSPEL MESSENGER of April the 30th came duly, and truly I am more interested than I expected, this is saying much, for I assure you I was looking for some forward movement by these earnest souls. As they adjourned for want of time, they'll no doubt determine several things at their next meeting. Therefore, I am not alone in this feeling of deep interest in the next meeting. I hope you'll continue these reports till the Scotchmen complete their work of dissection. It takes the world a long time to get free from the opinions and speculations of men, and be governed alone by the truth from Heaven. More and more it is downing upon me that we have much to unlearn as well as much to learn in religious matters. May the good Lord help these earnest Scotchmen and all of us to see things as God would have us see them. Yours Truly, B. B. B.

MY DEAR B. B. B.: That special meeting was adjourned for one week and on assembling on that evening, the interest was simply intense. But every vestige of sectarianism seemed to be absent. These were devout souls, they were moved with earnest prayers and in love for the truth; they eagerly looked and listened to all that was said with hope for more "light"—the light from God. It is a blessed feast to be with men of God who are filled with the desire and determination to get only the truth and then to hold to that with the whole heart. The communion amongst such spirits is so elevating, because all were so filled with the spirit of Christ. How my soul loathes these bitter carping spirits, that are filled with such ugly and unseemly feelings. I love those sweet spirited mortals that lovingly pray over and look into the Bible to know the mind of God concerning us. Let us all pray to be delivered from party feeling now and evermore. These dear souls thus met and mingled and studied together. The last point before the meeting adjourned was when shall we respect the silence of the Bible and be silent and when shall we take this silence as a duty to act and that in the most effective way within our reach. But before this is specially taken up they endeavored to unanimously

agree about the former questions. Therefore, speaker after speaker presented his idea of the silence of the Bible. Questions were freely and lovingly discussed. The Deacon was urged to go on as formerly using his song books, and note books and also his tuning fork. Why? Because of the fact that the Bible was silent on these points. This was, by one speaker, objected to again and again. Still he said he could not sing without a song book. He finally made a suggestion that we all commit to memory the songs and then sing them in the worship, leaving our hymn books at home. So it was agreed to appoint this young man to lead the singing next Sunday. But he objected because he said he could not pitch the tunes without the tuning fork. And, as there was no scripture for the fork, he would not use it, and hence would not agree to lead the singing.

This young Scotchman is a fine noble fellow in many things, if not in all things. He was asked if he refused to sing, or lead the singing, a thing commanded of God, and because God had left him to obey the command as best he could, he refused to act in the best way now known to us. To this he made no response, but looked puzzled and deeply dejected. With this one silent, it was unanimously requested that the singing next Sunday he conducted as in former times. Deacon M. C. Fisher was upon his feet in a moment with many questions to be noted before that meeting adjourned that night. Man of these were looked into carefully and all of them as for as was deemed needful. Therefore, the following points were concluded as about settled amongst them.

1. That we did not need a command as to song books and note books, &c. in singing. And this was the reason the Bible was silent on this question as to the books.

2. That we could sit, or stand, or kneel when taking the Lord's Supper. Simply for the reason that the Bible was silent as to the posture.

3. That as the Bible was silent, as to whether the deacons should take the emblems to the members, or whether they should go forward and take the supper, they requested that the deacons should wait upon the congregations as formerly. All agreed this was good common sense. This would save time and would be orderly and would leave all to quietly ponder this wonderful thing they were doing. All were deeply impressed with the thought that if God had desired us to have attended to the supper in a certain way, he surely would have pointed out that way—but the Bible was silent on that point and therefore we must determine as to the how of partaking of the supper. These dear souls were so happy in the advance and beauty of the way God was leading them. They all arose and sang, "Praise God from whom all blessings flow." After they adjourned many lingered a long time rejoicing together because they had learned so many lessons that would be of incalculable good to them as a church. The deacon was nearly beside himself, his wife came over to see how things were shaping. She too rejoiced much as she heard how they could be true to the Bible and continue as they had formerly done in the worship, as to singing and the supper. There were prayers, many prayers, offered up that night by these brethren because of the beauty and simplicity of Bible worship. The silence of the book was no longer a creed. Praise God. Yours, G. G.

Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

The past few days have been spent among several churches. I have been doing mostly pioneer work this year and have not enjoyed many associations with our older and stronger churches. Consequently we have not secured a long list of pledges to state missions. But, brethren, you know this work is moving on successfully and your help is needed. Whether, therefore, you have been asked to give or not it should be a pleasure to you to have a part and lot with us. When we are so weak and so few to give we cannot support a man to go among the churches and beg for this work. So please do not wait for me to come on a canvassing tour, for I may not be able to reach you at all, but remember this work with your prayers and your contributions. I am working seven days and nights in the week and while it seems harder this year than usual to make converts to Christianity, yet we all realize that the church is taking on new life throughout Alabama and the South.

If my note on "Hardshells" sounded a little severe I wish you to realize that I had in my mind the very class I wrote about. I have great respect for one's honest convictions and preferences if the spirit of Christ is manifested. I did not refer to disciples who differ from us in methods of work, but to so called disciples who have no methods of *work* themselves, and who will not let others work according to any methods. We have some of this class here in Alabama, I am sorry to say. This dead weight, the church must throw off.

Brethren, look out for them in your congregation and avoid them.

One night I spent in Montgomery where Prof. Patton is teaching a class in music.

Lord's day I spent in Selma. Their preacher, Brother Spicer, was at Athens, Ga. assisting Bro. Chastain in a meeting. As soon as they are through there, Chastain will assist Spicer in a meeting at Selma. Bro. Spicer has his work well in hand. We pray for a great meeting there.

Three nights were spent in Eutaw, one at Clinton, one at Mt. Hebron, one night and Lord's day at Union, with Bros. Brazelton and Piper. These four churches are in Greene Co. These churches and preachers are enlisted in every good work. Greene Co. disciples appreciate the work of Bros. Brazelton and Piper, and well they may, for they have two of the best and most consecrated young men in the brotherhood. By their co-operation they are doing a wonderful work. It was a benediction to meet all these old friends again.

We can get a splendid new tent of 12 oz. duck-in that will seat 1200 people, for \$260.00. They

offer us 50 per cent. off, and 5 per cent. off for cash, making it cost us \$117.00 and the freight of say \$8.00, or \$125.00 delivered in Alabama. We need such a tent and must have it. I have picked out 125 disciples who I believe can and will give each course from \$1.00 to \$5.00 into the tent fund. Of some may not give one dollar, some will give five. If all will give something it will be light on us all. I shall not collect a cent until all is pledged and the tent is a certainty. Please write me a card and tell me how much you will give when all has been pledged. "The King's business requires haste."

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

The fourth Lord's day in last month was spent with D. L. Nelson at Almo, Calloway Co. Bro. Nelson preaches monthly for this little congregation. Bro. Nelson preached a good practical sermon Saturday night, and I preached Lord's day morning, and was rained out Sunday evening. The congregation called Bro. N. for another year. Our home was with Dr. Manning which is a home for all the preachers visiting Almo.

Bro. Nelson and I went to Murray Monday morning. On reaching Murray I found myself too sick to do any work, and at the request of Bro. C. E. Moore, the pastor, I went to his house and went to bed where I remained two days. Bro. Moore called in Dr. Hart, a prominent physician, and an elder of the congregation who gave me some medicine which greatly relieved me. Am placed under many obligations to Brother and Sister Moore for their great kindness to me during my stay at their house. Bro. and Sister M. are deservedly very popular with the Murray people.

Was pleased to meet a Brother and Sister Woodruff, formerly of Christian county with whom I spent a night.

The rest of my stay in Murray was at the home of my old friend Bro. J. R. Hill than whom it would be hard to find a bigger hearted man, and one of more native ability anywhere. Was also, pleased to meet Bro. T. M. Matthews who is an excellent evangelist, and strong debater.

While at Murray (on Wednesday night) I tried to make a talk on our work, but was too poorly to make any fair presentation of it. Bro. Nelson and I made a partial canvass of the congregation. Bro. Moore said he would finish up the canvass which I believe he can do much more successfully than any one else.

Bro. Hill and I spent last Lord's day at Calvert City where with the aid of the South Kentucky Association he preaches one Lord's day in each month. Bro. H. stands very high in the estimation

of the Calvert City people. Bro. H. was called last Lord's day by the congregation for another year. I made an appeal for means to support him in his work there, which considering the hard times, and the poverty of the congregation, met with a liberal response.

The wisdom of our co-operative work with fair minded people is no longer a debatable question in South Kentucky. Without organization we cannot have co-operation, and without co-operation we cannot succeed in doing half the work we can do with it.

Am succeeding well in getting subscribers for the MESSENGER. If all our preachers would push the claims of this paper, its circulation would be greatly increased. Brethren, the paper helps us in our work, and it is certainly our duty to push it to the front. The more readers it has in South Kentucky, the better for the South Kentucky work.

Left home this morning (May 8) and while waiting at Gestline for a train to take me to Hanson, I scribbled the above notes. Brethren, we are entitled to three pages in the MESSENGER, and if we don't use it, it is our fault. It is very funny to hear brethren say "there is not enough in the paper from South Kentucky when these same brethren never write a line for the paper."

Don't forget that our treasury is empty, and that a number of poor preachers need what has been promised them. Send money to J. H. Kerr, Henderson, Ky.

Steps on High Places. Concluded.

Are you still walking in those low, marshy places? This is very hard on your "needle toes;" and you know it distresses you to see your "golden slippers" soiled. So, get out of the ruts, we entreat you, and step on the high places—don't step on the "blues." Quit promenading through the marshes of life, lest you drift away in Bunyan's "slough of despond."

Life is too short to spend much time pining, though this seems to be the chief delight of some. My friend, thoroughly diagnose your case of "blues." I fear it has become chronic—(your voice and complexion indicate it.) If so, much patience will be required, and there may be many a "break-down" in body and mind before victory is achieved, but the reward will be so satisfactory you will forget the annoyance and unpleasantness of the treatment, and feel paid a thousand fold by the absence of that unbearable burden from your heart. The treatment we recommended to you last week will certainly cure you, if you will follow the directions for a certain kind of patent medicine:—"Apply externally, internally, and eternally." Work is a noted medicine, "patent outside"—"patent in-

side"—patented and guaranteed by the most reliable Firm in the universe. Try it thoroughly—you will be surprised at the result. It brought our grand-mothers to a good old age—it will prolong your days. Take the medicine, then don't spend this life "grumbling," or we fear it will be hard for you to keep from it in the next.

Do not keep your mind in a strain, as if all the work in the universe rested on your shoulders. (You and I would scarcely be missed if we should suddenly drop out of existence. Our places would soon be filled.) Do not, like Elijah, conclude you are the only faithful one—the only one to do the required work. Do what you can—no more is required of you. Do not worry over what you cannot do. That has a bad effect on the nerves. Do not conclude you are the "onluckiest" man or woman on earth—you have plenty company. Some even envy you—don't retaliate! Don't worry so much about the weather. God will manage that. How much do you change it by your frets?

Don't imagine you are dressed more shabbily than others. This is sure to cause you to be looking at your own attire, which will attract attention thereto. Perhaps your neighbor would never have noticed that little hole in your shoe, or that your sleeves were not of the "latest cut," your shoes not of the newest shaped toe, your neck-tie not the "latest thing out," had you not taken so much pains calling them to her notice. I fear she will at last conclude you are very much out of style. Are you acquainted with that young lady who will not attend Sunday-school because she cannot dress like her neighbor? Have you met that young man who staid away last Sunday because his neck-tie was out of date? If not, come around and let us give you an introduction. They are both "pretty"—some one has told them so. (I never observe the "cut" of sleeves or the shape of tie worn by the young gentlemen and young ladies in my class who always know their lessons well. Something better attracts my attention. But, if they should fail to prepare the lesson, let them be very sure to show great taste in dress, for this is the best they can do to entertain us. Please let us hear from some other teacher on the subject.) By the way, I forgot to tell you one thing that kept the young gentleman and young lady from Sunday-school: they were too lazy to prepare the lesson, and ashamed to go without knowing it. This is the truth, for they told me so; and if they are that lazy, they are too lazy to tell a story about it. Now, don't tell them I said it. They told me to keep it a secret, and I am trying to do so.

Don't moan over and distress every one with your personal misfortunes. Sympathy cannot fully overcome them. Above all, don't talk so much about how much you used to own; in what excellent style and circumstances you were brought up; of the "good blood" that courses through your veins;

and of how well you were raised. Your neighbor is likely to think you have "departed from your raising!" Surely those "noble" parents did not forget to tell you not to boast of your good raising, but to manifest it in your actions. People will have more confidence in it thus. Have you degenerated? With all your advantages, you should have made a better show in life. What a fall! Some with very limited advantages have climbed higher on the ladder of usefulness than yourself. I fear your life companion will think you regret your choice; but, if you have made a bad bargain, "stick the closer to it." Again, you are an "exception to the rule." Those raised in affluence are not often the ones who do the loudest boasting. Did you ever hear of the noisy wagon? Was it the one most heavily loaded? True, Dante, says there is "no greater grief than to remember days of joy when misery is at hand." Tennyson says, "Sorrow's crown of sorrows is remembering happier things." But, if you have been transferred from the smile of fortune to the midnight of gloom, carry the lamp of life in your hand; "pick your way;" keep out of the valleys—walk on the ridges. Don't live all the time in the past, letting your mind dwell perpetually on the "better days" you have seen; but try to make the present bearable to yourself and others, and prepare for a brighter future.

Some moan over one kind of imaginary ills, some over another. With some their neighbors are too distant or too near. With others the church is always wrong—the members are negligent—"doing no good!" How do you know, my brother, my sister? You have not been there for six weeks to see. All seem to be getting along very well except you. Are you "boss" of the church? If so, why are you not there to manage it? The medicine we have been trying to advertise is one of the very finest remedies for this trouble. Try it.

We show but little Heavenly gratitude when we spend so much time moping through life as if the God of the universe had fallen dead from his throne, leaving the world an orphan. It seems we have forgotten all we ever received from the Giver of good, and are provoked because he does not order us a new supply without our even asking him.

Association of friends will often prove of much avail; music drives away many a cloud that hides the sunlight from the soul; while for the overworked body or mind nothing is better than absolute rest, which is cheerfully supplied by "Nature's sweet restorer, balmy sleep." However, it is scarcely necessary to call attention to this prescription—most of us have thoroughly tested its merits, and will gladly give it our testimonials.

Work is a regular panacea—a kind of "king-cure-all" for all kinds of mental depression. Duty renders life sublime. I am no special agent for this treatment, though I always keep on hands an abundant supply for family use, and can divide with

friends. Experience has given us such great confidence in its virtues, we are almost willing to guarantee it to our neighbors; though we, ourselves, many times neglect it a little too long, and begin to see the sad effects—see the "blues" stealthily peeping at us through the gloom. Then, we take such small doses and so "far between" we lose much of its soothing effect.

One beauty of the remedy, and one charm that greatly increases its popularity, is its cheapness. Will cost you nothing. You are not required to even send a postal or a two-cent stamp, then risk the firm being reliable (and, as in many instances, find it to be a fraud—a "swindling machine.") This medicine is always in your house or grows around your door. (Some of our yards are now overloaded with it.) You can test it at pleasure. Abundant samples—free. It is labelled thus: "Go to work—stick to it—change frequently."

MOLLIE L. MEEKS.

Henderson, Tennessee.

Children's Day at Hand.

The first Sunday in June is Children's day for Heathen Missions. Every Sunday school should begin active preparation at once for the observance of the day.

We will furnish the following, free of charge, to aid in the preparation:

1. **Missionary Pockets.** This is an ingenious device for gathering the offerings. They should be in the hands of the children at once.

2. **Children's Day Exercise.** Is the best we have yet furnished. It is prepared by Prof. P. H. Duncan, a practical Sunday school man, who is deeply interested in world-wide missions. The songs are appropriate and beautiful, and the whole exercise is instructive and attractive. It embraces sixteen pages. One number for each family represented in the school will be sufficient.

3. **Children's Day number of the Missionary Voice.** It is our purpose to make this the most useful number yet issued in giving missionary information and in awakening missionary interest. Place a copy of this, also, in each family represented in the school.

Special Notice. The Missionary Pockets will be mailed at once, the Children's day exercise April 1, and the missionary Voice May 1.

It is important that you order now. It will aid us in the plans for printing, etc.

A. McLEAN,
F. M. RAINS.

Box 750, Cincinnati, O.

There are people who would do great acts; but, because they wait for great opportunities, life passes, and the acts of love are not done at all.—Selected.

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall.

If there is anything that can render the soul calm, dissipate its scruples, and dispel its fears, sweeten its sufferings by the anointing of love, impart strength to it in all its actions, and spread abroad the joy of the Holy Spirit in its continuance and words, it is a simple, free, and childlike repose in the arms of God.—Fenelon.

Visitors to the Tennessee

Centennial

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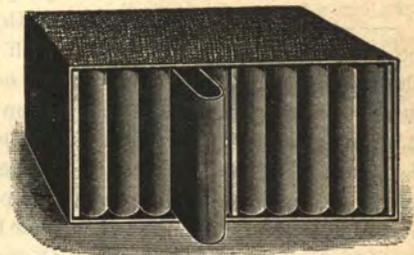
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THE GOSPEL MESSENGER.

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

Subscription, \$1.00 a year.

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

NASHVILLE, TENN., MAY 14, 1897.

The editor this week is in Anniston, Ala., with S. P. Spiegel as singing evangelist, holding a meeting for J. E. Spiegel, preacher for the Anniston church.

The friends of this paper, who contemplate attending the great Tennessee Centennial, and we hope all are thus contemplating, will find the most delightful time to be during the month of June. Don't fail to pay our office a call while in the city.

Bro. O. P. Spiegel, Alabama's efficient State Evangelist, was elected Vice President of the Alabama Christian Endeavor Union for the coming year. The Seventh Annual Convention of the Endeavorers has just closed a four-days' session at Talladega. There were 157 delegates present.

We are glad to announce that the Birmingham sisters by their energy and push made a great success of the Easter Edition of the GOSPEL MESSENGER. The name of Mrs. O. P. Spiegel, the business manager, was unintentionally left out of the editorial staff. She managed her department to the entire satisfaction of all.

We have received a copy of the Augusta (Ga.) Daily Chronicle, containing an account of the dedication of the beautiful new church at Grovetown, Ga., recently erected through the untiring efforts of Brother J. S. Lamar. Brother Lamar read a paper on dedication, telling how the house was built—completed and out of debt—and Wallace Thorp, of Augusta, preached the dedicatory sermon. We would like to give these addresses in full if space would permit.

Last week's paper was put in the Nashville post office on Thursday evening. It should have gotten as far South as Montgomery, Ala., and all intermediate points, on Friday evening. It should have been in Memphis, Louisville, Paducah, Chattanooga, and all intermediate points on the railroad on Friday morning. It should have been as far South as Jackson and Meridian, Miss., and all interme-

mediate points on railroad by Saturday morning. Those living at other places can tell by this schedule when they should have gotten their papers. When did you get yours, brother? We are determined to get the MESSENGER to our readers not later than Saturday morning.

The *Christian Standard*, that enterprising "organ of the church militant," has this to say about our Easter Edition: "The Easter Edition of the GOSPEL MESSENGER, Nashville, Tenn., was gotten out in the interest of the First Christian Church, Birmingham, and was edited throughout by ladies. we are bound to say it was a first-class paper, and the every-week editor will need to work to keep up to the high standard which the sisters have set. The ladies and Brother Harmon are to be congratulated on the success of the venture." And we want to add, one department, Horticulture, by Sister P. Sid Jones, of Birmingham, had to be left out for lack of room, as well as some articles in other departments.

Any one looking at the array of names in the last few issues of the *Christian Standard* of Disciples of Christ in the United States holding office would almost conclude that our people hold the reins of government. With our past and present growth, with all our hindrances, what may we not expect, with proper co-operation of all our great forces, backed up by the everlasting gospel we preach? When a large per cent. of our people learn that there is a difference between the gospel of Christ and the railroad train that carries the gospel from one point to another—that the *gospel*, and not the *go cart* is the power of God unto salvation, then, everything else being equal, we can take not only this country for Christ and primitive Christianity, but the whole world.

We hope all our Sunday schools will observe "Children's Day" the first Sunday in June. Last year 5,600 children became members of the *one dollar* League. Ten thousand are expected to become members this year by giving one dollar to missions. Read what Brother Rains says about

WHAT ONE DOLLAR WILL DO:

1. Give the heathen 200 copies of a gospel.
2. Furnish Christian books for a day-school of ten pupils.
3. Sustain a native evangelist for two weeks.
4. Pay the rent of a chapel for two weeks.
5. Give the heathen 2,000 leaf tracts.

6. Support a boy in school for a month.

7. Save the life of a child in the famine district in India.

We have received a letter from a brother, asking our opinion on Christians, church officers and preachers playing cards in the home with friends in a social way. Our opinion is that with the ordinary everyday plain unassuming Christian, card playing in any form is bad, with the church officer it is worse, and with the preacher, in the darky vernacular "it is still worsen." When the brother speaks of cards, I understand him to mean the old fashioned "seven up" style, that have been used by gamblers and thugs for generations past, and that have been the source of so much misery and the ruin of so many lives that otherwise might have been useful and happy. So far as we have heard, no card has ever been used for gambling purposes except the kind above mentioned. That Christian, including church officers and even the preacher also might sometimes in some places play a game of cards (the seven up kind) without sinning, I will not call in question. But that the most useful and consecrated Christians won't do such things, is also beyond question. Such things as dancing, card playing and the like we are totally opposed to from both a scriptural and common sense standpoint, but we will not as a rule dignify and advertise them by giving them a place in this paper. This paper's mission is that of bearing light, in showing people rather what to do for Christ and his holy cause, than in sending out quarantine proclamations against frivolous, and silly practices. We go on the principle that if we can put the light in, the dark will be forced out, and that if we fail to get the light in by persuasive teaching, it will be impossible to expel it by denouncing it. Then we have another reason for not writing along this line. Some years ago, I had a few silly girls in my congregation, that danced, who would have been just as serviceable as they were silly, had my "official board" not been more "sound" than sensible, and had provided them with good wholesome Christian food, adapted to their young natures. Well I took it in hand to "co-operate," (though we didn't believe in co-operation) with my "official board," (though we were agin boards) in breaking the dancing. I preached a sermon on it. I thought I tore dancing up root and branch. After the sermon was over, and the audience dismissed a young man who heard me, who was not a Christian, came to me and said: Parson, you are not half hard enough on them, you didn't do the subject justice." I won't write on card playing, for I can't do the subject justice.

The Alabama Tent.

Have it? Of course we are going to have it. Here are a few of the responses: "Dear Brother Spiegel: Put me down three dollars on the tent. If that is not enough, then five or ten. We must have the tent by all means at once.—Cox."

Brother Cox is a little man physically, but he has a great big heart and will do everything he promises. Here is another:

"Brother Spiegel: Your card to me in behalf of State Tent came duly to hand and was highly approved by our little church here. Twenty of our number responded at once with a pledge of 25 cents each. So you can count on \$5.00 from our struggling band.—Sister Gaston."

Think of that, twenty with 25 cents each will hurt no one and yet it is \$5.00 when put together. These dear disciples I have never met, most of them are from Iowa and the North. I venture they are "progressive." I can tell from the way they respond. It just takes progressives to respond. Here is another:

"I want to give \$5.00 to that tent fund.—C. L. Wilson."

Here is one of the most progressive men in the State when it comes to business in the home and in the church, and the propagation of Christianity generally. Another:

"All right I stand for our Sunday school \$2.50 on the tent. We must have it.—W. W. Neely."

Brother Neely's Sunday school is very small, but their \$2.50 will be felt throughout Alabama. Here is a good one:

"Put me down \$1.00 to begin with. If that is not enough put me down for what I ought to give and send me the bill.—J. L. Weathers."

That is the way to talk it. Only a few years ago I was called to preach for an Alabama church. This good man, well posted as he was, had been willfully staying away from the Lord's house because the brethren were using a little organ made by the hand of man. Some of his children were saved during my ministry there, and the church prayed for this family. He got a great heap of good old heart-felt religion in his soul and it had to work out into the lives of others, for religion is a godly system of holy living. Thank God it will take something bigger than a little insignificant organ to kill his stock of spirituality and drive him from the house of God again. The Lord pity the man or woman who will let even the devil himself drive them from His house and cause them to thus disobey Him. Brother Weathers now wants to do something. But one more:

"I will give \$5.00 if you will let me pay it in September.—J. D. Patton."

All right, brother Patton, we want to buy our tent right away, but we can use somebody's money now and replace it with yours in September. Cer-

tainly we accept Brother Patton's liberal proposition. I hope thousands of our brethren may have the privilege of hearing this sweet singer in Israel under this great tent even this summer. Besides the above I have received many other responses. These are now on my mind. Wish I could give you all their names. I will later, when a complete list is published.

Now, brethren and sisters, this is a noble undertaking and it has met with noble responses. A portable church house (a tent) is what we badly need. We are going to have it by His grace. Do you not want some part or lot in this matter? Say one dollar, five dollars, or 25 cents. You know I do not beg you much for money, and certainly now you will buy the tent if I am willing to operate it. Hear me! You have no idea what \$1.00 invested in this tent may do. It may save a soul. It may be the means of the salvation of a multitude of souls. Will you not invest something, send your pledge to me at Birmingham, Ala. We do not want to collect anything till a sufficient amount has been pledged, for I might spend it and have to replace it out of my own pocket, and then if it were not in my pocket I would be in deep water. However, do not pledge unless you intend to pay. The Lord direct you to make a donation to our tent fund.

O. P. SPIEGEL.

Stevens at Iuka, Miss.

ANOTHER GREAT MEETING.

John A. Stevens is now at Iuka in a meeting. I stayed with him for a week. I saw him start in with less than a dozen sisters and one old brother not able to do anything for the meeting. The congregation the first day was small and seemed unconcerned. Ten days have passed away and I find that from the third day this man has been preaching to a surging crowd of people clambering for every inch of available space in the church house. The prejudice of the town was of the let-alone kind. But no town on this earth where the English language is spoken will let Brother Stevens alone. He neither advertises, visits or announces sensational subjects. He uses no clap-trap methods at all. He seems to have no method that you can discover. Nor is he a "peculiar" man. He despises "oddities." But all the prejudice in the world cannot keep the people away from him. Nor is he especially social. He will preach for days and speak to but few. He says "I want to talk to people privately only when they want to talk about their souls. I don't care to meet them till they get in earnest."

However, when a man comes to hear him once he goes away thrilled to the heart and can't keep from talking the meeting. Stevens says: "My auditors are the 'dodgers' that I send out. I

would rather have one 'dodger' with a soul and spirit in it than ten thousand made of paper." There seems to be no egotism whatever, in the man, but he has a confidence in the word of God that is truly startling. He believes that the word of God is "medicine" and will cure any man of sin that gets full of it. He will sometimes say, "Just let him come again, and I will fill him so full of Christ and the word of God that he won't sleep a wink tonight." He has nothing "uncommon" with which he reaches men. It is simply by the best and latest oratory. He says he could speak eight solid hours without getting hoarse. His everlasting earnestness coupled on to keen logic drives every sermon clear through a man. I heard from Iuka last night (Thursday the 15th) and he had had 24 additions, 8 of whom came Thursday night. He is reaching the best families in Iuka. Several of his converts were Methodists, Baptists and Old School Presbyterians. This meeting means that Iuka will "not lose its house, as was feared, but that the church extension" debt will be paid. In the last forty days preaching that Brother Stevens has done he has had 88 additions to the church. Sister M. E. Ivy, the great singer, has stood by Brother Stevens throughout this meeting in conducting his music and playing the organ. She is a wonderful woman in music.

Mississippi has what she needs in a State evangelist. How well he is being supported is the question. Every brother in the State should give something to this work for he is staying in this State at a sacrifice, calls are coming to him from other and stronger States continually.

A revivalist of his kind should never have to think of finance. The writer will preach for the Iuka Church at least temporarily if not permanently.

M. KENDRICK.

Kendrick, Miss.

"Words spoken in haste are often repented at leisure."

"There are some church members who bridle their pocket-books rather than their tongues."

"There is something wrong with the man who goes home from church mad, whenever the preaching is aimed squarely at the face of sin."—Ram's Horn.

"The man who has sunshine in his heart will show it in his countenance."

"There was somebody who never stopped to think who was hurt by the sarcastic word. Was it you?"

Those are the best Christians who are more careful to reform themselves, than to censure others.—Fuller.

Reports from the Churches.

ALABAMA.

ANNISTON: Yestertay was a good day with us—three additions. Brother Harmon and my brother S. P. will join us to-day. We are hoping for a good meeting. J. E. SPIEGEL.

SANDY CREEK: Our congregations are still increasing at Simmon's Cross Roads. Things are more encouraging than ever. Had one addition at River View; two additions at Sand Hill; at Simmon's Cross Roads, a month ago, eight additions; last Sunday at Simmon's Cross Roads, four additions. All of these are heads of families, but three, and the very best of people. I am expecting Dr. Henry to-day. Bro. Spicer has promised me one meeting this summer, and Brother Spiegel one. We are moving on, and by the help of God, we shall move to greater victories. All East Alabama is ripe for the gospel.

J. A. BRANCH.

MISSISSIPP.

STEWART: Owing to the overflow of the Mississippi Valley and interruption of United States mail facilities, I am unable to make any report of "Mississippi Delta News;" but I am able, thanks to our Creator, to report that I came from the Delta (to avoid being in the overflow) to Stewart, Montgomery, Mississippi, 101 miles east of Greenville, on the Southern Railway. I found living here four members of the Christian Church. We have never had an organization or regular preaching here. I at once made arrangements to begin a series of sermons, preaching each night when our Methodist and Baptist Brethren did not preach. Have had good attendance all the time; have now preached 33 discourses, counting confessions, and those who have come to us from other churches (having been scripturally baptized) including disciples of Christ living near around. We now have a total of twenty-four names enrolled on our list of charter members.

Yesterday we organized, electing as clerk Dr. Wooly, and three trustees, to-wit: W. L. Murphy, W. D. Box and Randle. Said trustees were empowered to procure title to suitable real estate whereupon to build, at an early day, a church building, house to be completed in August of present year. R. D. Shults, of Hemingway, Carroll County, Miss., is to preach for them once a month, beginning next Lord's day, this month.

If the house is finished in August, I am to hold them (no preventing providence) a two weeks' meeting, beginning Tuesday night, before first Lord's day in September, 1897. As I

can hardly hope to return to the Delta before June 15, if any other place in Mississippi needs my services, all that is necessary is to write me, and send me enough money to take me to the point and I will come (if not previously called elsewhere, in which the funds will be returned).

Because you are remote from a Christian Church is no reason you cannot have a meeting in your own neighborhood and have enough additions to organize a church and have regular meetings.

This makes my fifth local church organized inside of twelve months in Mississippi. During my absence from the Delta I am a willing laborer in the Master's vineyard, and do not expect to receive during my absence one half as much cash as I will have to expend. More anon.

KILBY FERGUSON.

TENNESSEE.

KNOXVILLE: Preached at the Hall, and had four additions last night. Nine added to date (May 10). Pray for Knoxville, brethren!

J. L. HADDOCK.

CHATTANOOGA: Meeting one week old; four additions to date; interest growing; large audiences yesterday. The preaching? Well, it is such as might be expected from such a man as I. J. Spencer. M. D. CLUBB.

SOUTH KENTUCKY.

SHARON GROVE: During the month of April I have been out twice to preach at a place called Mineral Springs, where we have a few brethren; but no house of worship; therefore I had to preach in one of their houses. On the first Lord's day in May I went again, preaching Saturday night, Sunday morning and night. Saturday night, after the sermon, two young men came forward "from the Baptist Church." They demanded baptism. Sunday morning one of their wives came forward and made the good confession, another lady from the Cumberland Presbyterian Church, all to baptize. And so the good work goes on, and the Lord grant that it may go still faster. I was very glad to have the Messenger come to hand, and to be able to say I like it very much; and I promise to try to spread its circulation as far as I can in the field where I am at work.

G. W. DUNFORD.

We talk sneeringly of the Roman Catholic hierarchy and the Methodist ecclesiasticism. We lament the slavery of the Catholic membership to their priests, and we are ready to weep

over the subserviency of the Methodist laymen to the presiding elder, and of the elder to the bishop. But after all, there is no appeal from the Catholic priest through bishops, arch-bishops and cardinals to the Pope, and even a Methodist bishop is subject to the General Conference, where the voice of the laity is very potential. There are men claiming to be elders of local "churches of Christ" who distance anything in Methodism and anything else this side of the Pope of Rome in their assumption of absolute authority. Appointed to "the eldership" by some self-appointed and self-ordained wandering "evangelist," and adopting to themselves the ecclesiastical maxim "once an elder, always an elder," they proceed to lord it over the flock as no Methodist elder or bishop would dare attempt to do, denying to the congregation any voice as against their dictum, and even denying the right of the congregation to select its own elders, or to remove those who prove unfit for the office. No church that suffers such an outrage has any business to criticize the Methodist or the Catholic system.—Christian Courier.

LESSONS SUGGESTED BY CHRIST'S BAPTISM.

1. Jesus went some distance to be baptized—I presume at least sixty miles. He did not seem to consider the question of convenience in the matter—the very argument many make against being immersed, as sprinkling or pouring is very much more confident. And that being true, men do not usually have an easy way of doing a thing, and take up a more difficult one at pleasure; hence, had sprinkling, or pouring, or both been practiced in the apostolic age, there never would have been any one immersed. Men ought to be utterly ashamed to suggest the question of convenience, or looks, when considering the question of obedience to the Lord.

2. Jesus went to the water instead of having the water carried to him.

3. He went to meet water—not a glass or pitcher, but to the Jordan. It is said that once, when a preacher had some candidates to sprinkle or pour, "Raccoon John Smith" poured some of the water out of the pitcher, and drank the remainder. The preacher, observing there was no water, whispered to some one near by, "There is no water here." Smith, immediately arising, said, "Pardon me for drinking your Jordan dry."

4. He went down into the water; for he came up out of it.

5. Jesus desired to do God's will. If we are as desirous of doing so as he was, there will generally be made a way for the performance of every duty.

6. After his baptism, God confessed him as his Son in whom he was delighted. So when we arise from the watery grave, to walk in newness of

life, he sends the spirit into our hearts "crying, Abba Father."

7. Immediately after Christ was baptized, he lifted his heart in prayer to his father. We should enter the Christian life with a humble, prayerful spirit.

R. P. MEEKS.

Theory and Practice.

This is an age of liberal and independent thought. Men are straining to be original, and it sometimes looks like the less thinking power a man has the more original and independent he tries to be. Investigation is the right thing, and we say, Turn on the light; but one should be sure that the bright light which he thinks he is shedding on the world is not darkness that only serves to deepen the gloom. "If the light that is in thee be darkness, how great is the darkness!" More than once I have heard or read from our preachers expressions like this, "The religion of the Lord Jesus Christ is not a theory; it is a life." As this is only half true I have never considered it as a faithful saying and worthy of all acceptance. I am constrained to place that saying in the catalogue of good words and fair speeches that beguile the hearts of the simple.

If the upright life is all there is in Christianity, what do we more than others? I have known persons who made no pretension to the Christian life to live before the world in a way that would reflect honor upon any Christian congregation. There are many such people in the world. Still they are not Christians. They do not claim to be such; no church would receive them into fellowship as such. Why not receive them as they are if a pious life is all there is in the Christian religion? There is the Universalist denomination, many of whom live in accord with the practical teachings of Christianity; but through their lives be unspotted from the world, are they all that Jesus Christ requires men and women to be in order to be saved? It is clear that they are not. They have fallen far short of their duty, so far, indeed, that they think they have no duty at all to perform in order to be saved. This error in theory, great as it is, does not in any violate their practice of the Christian virtues. To speak plainly, there is no good reason to be given for refusing to admit Universalists, Unitarians, and Pedo-Baptists in general, into our congregations just as they are, if religion is not a theory but a life. They may have the Godly life; we do not question that; we refuse them admission to membership on the ground that they have missed the theory of the Christian religion, blundered in their duty and strayed from the path plainly pointed out in the New Testament. They have never obeyed from the heart the form of doctrine as taught by Christ and his apostles, and in the light of the New Testament, they can-

not be accepted as disciples of Christ until they comply with the requirements and obey the commands of the gospel.

It seems to me that any system, be it social, scriptural or religious, must have both a theory and a practice. A man may be a theoretical astronomer and never look through a telescope. He can read books written by men who have scanned the heavens and searched into the deep things of God, who have described the magnitude and movements of the planets; who have measured the stars with accuracy and given names to the various constellations; but the man who has looked through a large telescope for one hour on a moonless star-lit night, knows more of the sublime science of astronomy than he could ever learn from books and books only. The reading man, the man who has scanned the firmament of heaven through other men's eyes, has the right theory, but the man who observes for himself is practical. There must in all things be a combination of theory and practice. We must first know what to do—this is theory—we must then apply our knowledge and do what he have learned to be our duty—that is practice. Can anything be plainer?

This principle is as true in religion as in anything else. Many books and articles have been written, many sermons preached, and many discussions held about the right theory of religion. All agree in the main as to the practice. These two phases of the Christian religion are brought close together in the great commission that Jesus gave to his apostles just before he left them to return to his glory. "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." Matt. xxviii. 19. That is certainly a succinct statement of the theory of Christianity, but a man may learn that thoroughly, refuse to accept the gospel, and be condemned for his disobedience. In the following verse we have the practice of Christianity enjoined, "Teaching them to observe all things whatsoever I have commanded you." Living up to the New Testament teaching is meant by "observe all things."

Let us be careful in our treatment of God's word. There is such a thing as wresting the Scriptures to one's own destruction. Have a care.

J. W. LIGON.

Trenton, Ky., March 2, 1897.

OBITUARY.

On March 13, 1897, Brother H. R. Raper departed this life, at the good old age of 75 years. He was born Jan. 6, 1822, and was born again about 20 years ago, being baptized by Brother M. Kendrick. He was a true and faithful Christian, and trusted in the promises of God. As a father and husband he was kind and affectionate. He was loved by all who knew him and all are

satisfied that he is now enjoying the blessings of Heaven. He was married to Miss Sarah Wingo Jan. 2, 1853; the result of this union was eight children, five boys and three girls, two of whom are in the "Spirit Land," the other six and a devoted mother are left to mourn their loss. Brother Raper was sick only a few days and was given all the medical aid possible. He died of that dreaded disease "lagrippe," on March 15. His last remains were taken to the Christian Church where his last work was done, and which he very much desired to see it completed, but did not live to see it done. After the services he was laid to rest in Jacinto, Miss., Cemetery, to await the resurrection morn.

W. H. SANDY.

MARRIED.

At the residence of the bride, Clinton, Ala., Mrs. Effie Strickland and Mr. W. H. Neal were united in marriage by Howard J. Brazelton. Mrs. Strickland is an estimable lady, and a member of the Christian Church. She possesses many friends who unite in wishing her Godspeed in her new relation. Mr. Neal is a popular young merchant in Eutaw and has won for himself the high esteem of everybody by his industry and uprightness. He is one of our best workers in the church at Eutaw.

PROGRAM

West Tennessee Christian Convention
is to be held at Dyersburg,
May 24-27, 1897.

TUESDAY EVENING SESSION.

- 8 00. Devotions, Bro. Black.
- 8 30. Sermon, "The Guide and the Goal," W. H. Sheffer.

WEDNESDAY MORNING SESSION.

- 10 00. Devotions, J. L. Haddock.
- 10 30. Short Talks, By everybody.
- 11 00. Sermon, C. C. Brown.

Appointments of Committees.

WEDNESDAY AFTERNOON SESSION.

- 2 00. Devotions, Bro. Zimmerman.
- 2 30. Conference, "Church Auxiliaries," E. C. Wilson.
- 3 30. Address, R. P. Meeks.

WEDNESDAY EVENING SESSION.

- 8 00. Devotions, Gentry Reynolds.
- 8 30. Sermon, R. W. Dunlap.

THURSDAY MORNING SESSION.

- 9 30. Devotions, M. F. Harmon.
- 10 00. Address, "The Lord's Plan," J. H. Roulhac.

Report of Committees.

THURSDAY AFTERNOON SESSION.

- 2 00. Devotions, Bro. Williams.
- 2 30. Conference, "Missions and the Church," J. A. Minton.
- 2 30. Conference, "Our Plea," Jos. Severance.

THURSDAY EVENING SESSION.

- 8 00. Devotions, S. G. Parker.
- 8 30. Address, A. I. Myhr.

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Miss Ethel Sireator, Editor, Clarksville, Tenn.

PEACE.

- May 17. The Goming Peace. Isa. 11: 1-10
 May 18. The Prince of Peace. Isa. 9: 1-7.
 May 19. Peace; a Sword. Matt. 10 34-39.
 May 20. No Peace Possible. 2 Kings 9: 14-24.
 May 21. A Judicious Peace. Luke 14: 25-33.
 May 22. A False Peace. Jer. 8: 4-11.
 May 23. TOPIC. PEACE—WHEN TO SEEK IT, AND HOW. Gen. 13: 5-18.

Peace: tranquillity, repose, freedom from disturbance. Who would not like to possess these? Yet there are times when peace is not the best for us. Character is developed by trials, bravely endured; temptations resisted, difficulties overcome. These bring strength that can be gained in no other way. No doubt Greece would prefer honorable peace to the fierce war now raging in her borders; but, since that is not to be had, she fights. There are people who will overlook wrong-doing, rather than arouse enmity by opposing it. Such peace for the present speaks poorly for the peace to come. The Christian who has no enemies at all is generally he who is afraid to show his colors. Jesus spoke much of peace, yet, almost in the same breath warned the apostles of the trials in store for them. Truly this peace is so much above what the world gives that it passes the understanding of those who have it not. Peace, as the world goes, means little more than stagnation: peace, such as Christ gives, may be had in the midst of difficulties.

We are to live peaceably with all men, "if it is possible;" but the man who buys peace with other men, at the price of peace with God, makes a terrible mistake. On the other hand, much of the jealousy and disputing that exists might be done away with entirely—most quarrels arise over matters of opinion. Wounded vanity is responsible for many a heart-ache; sometimes for broken friendship.

Christian people are gradually coming closer together, as they get closer to Christ. The time is coming when his prayer that they may be one will be answered. In the meantime let us remember that unity does not mean uniformity. We worship the same Father, we love the same Christ, but

we cannot all work in just the same way. Don't worry because every one does not follow your plans: do your best: be sure that God will take care of the results: and "Let not your heart be troubled."

Tennessee's 8th Christian Endeavor convention was a success. There was the inspiration that comes from numbers, the spirit of earnest service, and the hearty fellowship which makes an Endeavor convention both profitable and pleasant. It is a thing of the past now; but, for those who took part in it, and made it what it was, it must live in memory. What it really accomplished remains to be seen. It will prove a success or a failure for each society, just as that society's delegates make use of what they learned.

Greetings were received from a number of State Unions: among them the Carolinas, Kentucky, Texas, Alabama, and best of all a message from Pres. Clark, who is still across the sea. These were read before the convention at the close of the Missionary Rally, and made all feel that no matter where we are, we are all working with the same end in view: "The world for Christ!"

From a stirring address by Treasurer Shaw, on the "Kind of Christians the Times Demand," we give these thoughts: How do I stand in the sight of God? Am I doing all I can and the best I can for him? The weakness of the church to-day is not the power of the enemy, but the unfaithfulness of Christians.

Wanted—Christians who will be sweet all the time. Religion is not so much what we believe in the head, as what we practice. We need more of the sweetness of Christ's teaching in daily life. The time will come when we would give all we possess to unsay the unkind words we have spoken, or to say the kind ones we omitted. Give out all the love in your hearts, and let your lives speak for Christ.

Wanted.—old Christians who will encourage young Christians more, and criticise less. The world is trying hard to get hold of our young people, and they ought to be encouraged in every bit of good they attempt. They do not know everything. They are willing to learn, and will make mistakes if not directed: but they must

work, and if not led they will lead.

Wanted.—Christians who are not trying to see how little they can do to be saved, but how much they can do to save others.

Wanted.—Christian men who will put into religion the same executive ability they use in their business. The world needs Christian business men as much as preachers.

Wanted: social Christians: Greet strangers in the church as you would in your own home: make them feel that they are welcome: don't chill them with indifference. Have cheerful, social prayer meetings.

Wanted.—Christians who believe that God is entitled to more than one-thirty-second of one per cent of their money. That is the average offering among Christians. It is mockery to pray "Thy Kingdom come," when we do not give to help those who have not the Bread of life.

Wanted.—men who will give their wives an allowance: if women held the purse strings, missions would not suffer.

Wanted.—Christians who will take their pocket books to church, and so be always ready to respond when money is needed.

Wanted: Christians who will stand for Christ at the ballot box. Christian men ought to stay in politics till the primary is as pure as the church. Whatever a man's party, he has no right to vote its ticket unless it is clean. Politics will never be clean till Christians make them so.

Wanted.—Christians who will consider how they can serve God, even in such details as food, drink, and exercise.

Christian Endeavor is only eight years old in Tennessee. We have a well organized Union, a state paper, and have won the Intermediate Convention for 1898. We have accomplished much; consequently much will be expected of us. The experience of the past should make us able to do more in the future.

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Christianity Contrasted, or Applied Christianity.

Luke viii. 21.

"My brethren are these which hear the word of God and do it."

We have two kinds of Christians, as a rule, all over our fair land. One kind are Christians by practice, as well as by profession. The other are Christians by profession, and not by practice. Both yield fruit, and great in quantity. The fruit of the former is always, as a rule, good; that of the latter, the Christian by profession, is also large in the aggregate, but it is not good. Both kinds of Christians are known by their fruits, always have been, and will so continue to be known.

The Christian, by practice, is a person to be desired in all communities. His household is well ordered, his children are desirable associates, because their language is grammatically correct, their thoughts are shown to be of the best, because their actions are such as command approval.

Every true follower of Christ honors God at his table, in that Paul's injunction in 1 Cor. xiv. 40: "Let all things be done decently and in order," is scrupulously obeyed. Every Christian composing the household, is taught to know his, or her, time will come to offer thanks, at the table, to God in the name of Christ, in an audible voice. They all understand the meaning of Paul's language in Col. iii. 17: "Whatsoever ye do in word, or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him."

Family prayer is also inaugurated on the same generous basis. A little thought will convince any one that family prayer means much more than a daily habit in which the husband reads a portion of Scripture and offers prayer. Such a life of action, however well intended, approaches very nearly to sinfulness, in this, the husband, as head of the family, is to be a teacher, and an example in his own home. Read Prov. xxii. 6: "Train up a child in the way he should go, and when he gets old, he will not depart from it." If the husband does all the offering of thanks at his table, or does all the praying in the presence of his family, is that training the wife and children up as is his duty to do? Clearly not; he is violating the teaching of the Holy Spirit as read, Eph. vi. 4: "Bring up your children in the nurture and admonition of the Lord." In not training every Christian in the household to offer prayer in the presence of the family, he is violating God's word as taught in Prov. iii. 27: "Withhold not good from them to whom it is due, when in the power of thine hand to do it."

Here let me admonish you, kind reader, family prayer should always be very brief. Whatever is read in the Scripture, before prayer, should have

been previously selected and should have the merit of brevity, and should be calculated to attract the attention of the children. Everything to be brief.

Can a Christian let his light shine abroad when he does not let it shine at home? Of course not. If all the members at home can pray in family prayer, will they, thereby be able to take part in a public prayer meeting than the members of households who do not pray at home? Yes; of course. Family prayer is to the public prayer meeting almost as essential as spelling is to reading.

Now let us look at the man who is a Christian by profession, and not by practice. His name is on the church book. He attends church with fair regularity, except when he has company come to visit him, or something that is of more importance, as he thinks.

He remembers that as a believer repentant he was baptized; and that Christ said, Mark xvi. 16: "He that believeth and is baptized shall be saved;" therefore he is accepted of God and cannot be lost.

I find just such people every little while, and it is hard to make them understand that in the act of baptism our past sins are blotted out by the blood of Christ, and not our future sins (as well as past sins); as it is to convince a missionary Baptist that Christ did not promise everlasting life, under John iii. 36, unqualifying to everyone who believes on Christ.

The Christian by profession only, pays a little now and then to his preacher, rarely attends prayer meeting, seldom goes or sends to Sunday school, takes little if any interest in home or foreign missions. He is very careful not to influence his children concerning religious or social duties, saying Paul said in Rom. xiv. 5, "Let every man be fully persuaded in his own mind." Therefore, I will not persuade my children, for in youth is the time to sow wild oats." In his household he is a source of darkness and not of light. If he ever prays no one knows it, unless he is away from home and some one calls on him.

Thanks are never offered at his table, unless some church member from abroad is present. Family prayer is unheard of in his home. His children play cards, gamble in a small way, go to balls far and near. The boys are known as fast young men, sowing their wild oats. The children are uncultured, therefore have not access to the best society, or rather their manner of life has kept them away from everything desirable, as it has kept them away from Sunday schools and the influence which would otherwise, have molded them into Christians. Marrying, his children marry their associates also engaged in sowing wild oats. They are beginning to reap as they have sown. Col. vi. 7: "Whatever a man soweth that shall he reap." Laws of the State have been violated,

his children are some of them brought into the courts of the country to answer charges. The father, in his affliction, turns to his Bible, and opens at Eccl. xii. 1: "Remember now thy Creator in the days of thy youth." He says to himself, "How is this, should my children have served God in their youth? If so, why did not God have them taught in time?" He turns and reads Christ's command in Matt. v. 16: "Let your light so shine that others seeing your good works, may glorify your Father which is in heaven." Again he reads in Deut. vi. 7, concerning the duty of parents to teach the law of God to their children, and without which no parent can expect his children to obey God in their youth. Again he reads Eccl. xii. 13: "Fear God and keep his commandments for this is the whole duty of man." Will men be lost who do their whole duty?

No! No!!

The hitherto Christian, by professing, turns his heart Godward, and now that he and his children are reaping as they have sown, he sees his error, and resolves now, without delay, to be an example of righteousness at home. Never too late to repent and turn to God. Reader, to which class of Christians do you belong? Be a doer.

KILBY FERGUSON.

Lyons, Miss.

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The Rule of Wicked Men.

In reading the Old Testament one is led to wonder why it was that very wicked kings were permitted by God to rule over their people so long as many of them did. Some of the kings of Judah and Israel, who were exceedingly wicked, remained in power a long time. The notorious Ahab reigned over Israel twenty-two years. He was very wicked and did a vast deal of harm. And Baasha, king of Judah, reigned twenty-four years. His rule was characterized by great wickedness. And yet God exalted him to the throne. Thus God said to him, "I exalted thee out of the dust and made thee prince over my people Israel." But God was not at all responsible for this man's wicked rule. He pronounced judgment against him, in these words: "I will utterly sweep away Baasha and his house." Now, why were these and other wicked kings allowed to bear rule so long as they did? I find it difficult to answer the question satisfactorily. It may be that it was because the Israelites, on account of their proneness to idolatry and other sins, needed great chastisement. It could not have been because God could not have raised up good men for the kingship, for he did give the people some excellent kings, such as Josiah and Asa. Perhaps it was because the people did not appreciate and treat well the good kings which they had.

I have known some churches that misused a good and efficient pastor, despising him and using evil means to get rid of him; then the next one was so bad as to be an affliction to them. It was plainly the judgment of God upon them for their bad treatment of the former good pastor. Perhaps it was similarly so with the Israelites.

In these days we lament a good deal over the rule of bad politicians. We often say that political corruption is terrible, but is it nearly as bad and insufferable as it was when those wicked kings ruled many years over Israel and Judah? Who of us would endure such rulership?

C. H. WETHERBE.

The Newspaper as an Educator.

The impartial mixture of the good and the bad in the newspaper, though in many respects unfortunate, is not altogether to be regretted. As the pessimist says, "In a world where everything is bad it is well to know the worst." If the tiger and the Nero are in us still, if criminals commit crime and take their punishment all around us, if we are a long-befuddled people, and really are capable of believing that a general remedy can cure an undefined ailment, why, it is not altogether undesirable that we should know just how much brutality and cruelty and credulity we have to contend with.

The better sort of people do not read the details of crime, and certainly the wiser sort do not take the doses offered for their dollars. Still, familiarity with crime stimulates criminal tendencies in the young, and descriptions of diseased symptoms tend to induce first the belief in and then the actuality of the disease delineated, according to the well known psychological law that every idea entertained in the mind tends to express itself in latent or visible motor effects and physiological conditions. In selecting a secular paper, the degree to which criminal and brutal matters are excluded or thrown into the background or condemned should be one of the first considerations. And in like manner the scarcity of advertisements of quack medicines is a pretty sure test of the vitality of the piety of a religious paper. Some years ago, when denominational rivalry ran higher and moral perception ran lower in the religious press than at present, the Christian Register remarked that while its exchanges were all at variance as to the cures for the ills of the soul, they manifested a remarkable unanimity concerning the cures for the ills of the body. The chief offenders at the present time are the country papers, which help unscrupulous quacks to draw many a hard-earned dollar from farmers and workingmen in return for their worse than worthless nostrums.

The opportunity of the newspaper as an educator is unique; its responsibility is great. It comes with the authority of the teacher, the persuasiveness of the preacher, the intimacy of a friend, into the homes and hearts of its readers. The religious paper has an especial function in the spiritual education of its readers. Its province is the interpretation of secular facts in the light of spiritual principles, the uniting in bonds of sympathy and mutual service hearts and hands which, though sharing common ideals and doing a common work, are yet widely separated by barriers of distance, and in general the lifting of the simple details of social and domestic life up into the largeness of their spiritual significance as elements in the one great kingdom through which the love of God is going forth to uplift and redeem the life of man.

Bowdoin College, Brunswick, Me.

Only intellectual chaos and moral bankruptcy can say what God may or may not do or be. He is omniscient, omnipotent, omnipresent, self-existent, amenable to no one. Who can set Him standards of morals and lay out for him spheres of activity? W.

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The Christian, like every other soldier, must conquer his peace.—Ex.



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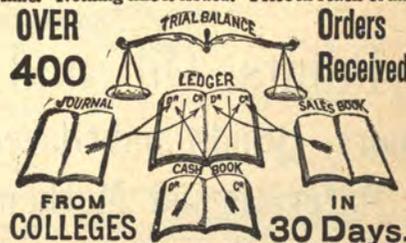
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