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Marion F. Harmon

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Gospel Messenger.

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

Volume VIII.

Nashville, Tennessee, June 3, 1897.

Number 22.

Movements of the World.

J. W. LIGON, TRENTON, KY.

The monetary commission that was appointed by President McKinley soon after his inauguration to visit the principle nations of Europe in order to advance the cause of bimetalism by international agreement has reached Paris. The three noted men who compose this commission will wait in the gay city until the newly-appointed American Ambassador shall have been received and recognized by the French government. He will then introduce them to President Faure and they will confer with him in regard to the object of their visit. They will go from there to England, and thence to Germany.

A very interesting correspondence that took place some time ago between Secretary Olney and the Spanish Minister, De Lome, in regard to the troubles in Cuba, has just recently been made public. Mr. Olney, speaking for the United States, tendered the good offices of his government to aid in bringing about a state of peace and amity between Spain and Cuba. De Lome, on the part of Spain, refused mediation, and declared that the submission of Cuba is the only way by which peace can be realized. In this point he may be mistaken. A bill recognizing the belligerency of the Cubans has already passed through the Senate, and will quite likely pass the Lower House. This may put a new phase upon the Cuban question.

We made reference in these notes two weeks ago to the termination of the Whitsett controversy at the recent meeting of the Southern Baptist Convention. Our statements were based upon press reports of the meeting, but since the appearance of our note, we have been favored with a copy of the Western Recorder, which gives a different account of the proceedings. We consider the Recorder better authority than the secular press in matters pertaining to the Baptist denomination. The facts are that he was neither acquitted nor condemned.

He read a statement before the convention, retracting all but one of his objectionable utterances, and expressing regret that he wrote the cyclopaedia article, and said that he would do what he could, even yet, to eliminate the objectionable points in it, but feared that it had passed beyond his control. He still held to his historic position that Baptists practiced sprinkling in the seventeenth century. At the conclusion of his statement, some one started a song, and many from the audience came forward and shook his hand. Thus the matter ended. There was no action taken by the body, either for him, or against him.

God has made all things for some wise purpose, and if we could always see the good that is in even the most pestiferous insects, we would be wiser. When the writer was a boy, and plowing the fields, his plow would sometimes tear up a bumblebee's nest; the mules would kick and run, the boy would fight the bees and wonder what God made such things for, and to this day he cannot tell why they have stings. He has learned, however, that the bumblebee is the principal agent in carrying the stamin of one flower to the pistil of another, and thus making our gardens and our fields beautiful. One other insect has puzzled us often—the mosquito. We have often heard the buzz of his "filmy wing," and felt the sharp end of his "blood-extracting" bill, and have wondered what good he could be to the world. We had about despaired of ever learning any good reason for his existence, but we picked up a copy of the Louisville Dispatch on the train yesterday in which we found the following scientific dissertation on his usefulness to the human family. "There are four truths respecting the mosquito which modern science has established. A mosquito cannot live in air free from malarial poison. Untainted air has the same effect on him as a healthy community on a doctor. It deprives him of patients, and he must go to less favored localities to practice.

"The lymph, which flows through an automatic valve when it inserts its

proboscis, contains a modified germ of the malarial fever, and, according to the well-settled law of inoculation, the introduction of the weak germ renders harmless an attack by the strong germ.

"A mosquito will never insert its lancet in a person not susceptible to an attack of malaria. In this respect, its sense is more accurate than the most skilled and experienced pathologist. This also proves not only its unerring instinct, but that it never wounds unnecessarily. Its thrusts are those of a skilled and human surgeon, and even more unselfish, for the hope of a fee never quickens him, nor does the malediction of his patient deter him in the fulfillment of his duty."

United States Senator, Joseph H. Earl, of South Carolina, died at Greenville in that state, May 20. He was born April 30, 1848, and was elected to the Senate on the 27th of last January to succeed Senator Irby.

The first page man had a peculiar experience a few days ago. He married a couple at 3 o'clock one day and preached a funeral sermon in the same room at 3 o'clock the next day. The one whose funeral we conducted was Sister Stokes, an esteemed member of the Trenton church. She had consumption. She was leaving a grown daughter, who is also a member of our congregation. This daughter, Miss Myrtie, was engaged to be married, and her mother knew it, and requested that the marriage be performed before her death. In compliance with this request, they were married, and the bride's mother passed away about two hours afterwards. She was a good Christian woman, and, no doubt, she has entered into rest. Brother G. P. Tucker, the groom, is a nice young man and an earnest Christian. Our best wishes go with them.

The writer of this page is now at Arthur, Ind., where he expects to begin a meeting to-night (May 25). We hope and pray for a good meeting.

Correspondence = =

Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

I am now at Citronelle, thirty-three miles north of Mobile. Bro. O. C. Bartley is here for his health, and the good water, good treatment and rest have greatly benefited him.

In Mobile yesterday I found Sister Graham. Ten or fifteen days will be spent in and around Mobile at Citronelle, Deer Park and Fair Hope. As I have just arrived can tell but little of the outlook for the cause. Will post the brethren on this field later.

The month of May was almost a failure toward collections for state missions. Remember, brethren, we are in this work seven days and nights in each week, and, as you have asked us to cut loose from the cares of the world and trust you and God for our support in this week, we are relying upon you. I can make a fine living at secular work, and be at home all the time. Do you intend to drive me to it, and turn loose our hold upon this work when the whole wicked world with denominationalism is ready to fall? The main way for you to do it is to withdraw your support, or rather fail to send in a contribution at many are doing. But I am persuaded better things of you.

The tent. How badly we need it. Will not the brethren and friends everywhere send us a pledge for it? So many have written, "We intend to help buy it." Well, tell us how much you will help, and then we will know when we get enough promised, collect it in, order the tent, and preach the Gospel under it.

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Preached last Lord's day morning, and evening at Crofton. I always enjoy my visits to that place. Saturday and Sunday nights were spent at the home of Bro. A. B. Croft. The first time I ever visited Crofton which was about 15 years ago, I stopped with Bro. Croft, and from that time till now, I have made his house headquarters when in that town. I dined Sunday with Sister Clark. Also, took two meals with Prof. Rhodes at the Crofton hotel a house greatly appreciated by the travelling fraternity.

Miss Lula Clark has written some beautiful poems which she will ere long publish in book form. She has kindly agreed to send some of them to the MESSENGER which I know will be appreciated by its readers.

Monday night was spent in Hopkinsville at the Hill House which is one of the best dollar houses in the state. It is run by Mrs. J. D. Hill who is an earnest disciple of Christ.

Tuesday noon found me in Elkton at the Gant House which is run by Mrs. Gant, where I make general headquarters, when on a visit to that town.

We expect Bro. J. T. Hawkins to be here (Elkton) to continue a meeting which began at our prayer-meeting last night. There will be prayer-meeting the rest of the week, and preaching by Bro. Mobley next Lord's day. We hope for a good meeting.

Our South Kentucky work is in excellent condition with only one trouble, but that happens to be a big trouble—the want of means to pay our faithful preachers for the work they are doing at mission points. Will brethren who have pledged to our work, remit to Jas. H. Kerr, Henderson, Ky. at an early date. Will brethren who made no pledge to the work, remember their obligation to support the gospel, and send in a liberal contribution to aid in this good work.

I am in possession of several letters from brethren telling about the work at different places. Will these brethren please write these items of news to the MESSENGER. Of course I am always glad to hear from them, and hope they will continue to favor me with these good letters from time to time. Will you also please write newsy letters to the paper.

An arrangement has been made with Bro. W. A. Gibson to hold some meetings for our work. Any brethren desiring to secure the services of a good evangelist will do well to write W. A. Gibson, Morganfield, Ky.

I call attention to Bro. Crossfield's article on "Why the Church." It is excellent.

[Brother Crossfield's interesting article reached us too late for publication this week, but will appear in next issue. —Ed.]

MISSISSIPPI.

J. A. STEVENS.

JACKSON CHURCH.

The writer recently preached a week for Bro. W. A. Neal at the Jackson church. The result of the preaching was five additions to the church. The work at Jackson is gradually, but surely growing. The Jackson people are now beginning to recognize in us, a factor in the social and religious make up of the city. It goes without saying that Jackson is now, and ever will be the leading city of the great state of Mississippi.

True she has always been a conservative city and regarded as rich, but very slow. It now de-

velops that during all these years she has been slowly cutting the ditches, and laying the pipes, and getting ready for the cloud burst of progress and improvement that that is now upon her. A \$750,000 capitol is only the "wave offering" of the harvest of progress to immediately follow.

Fortunately for our little congregation at Jackson, through the energetic labors of Bro. M. F. Harmon, their former pastor for five years, they have a brand new brick church building, which with the grounds is worth about \$800. The exterior of this building is all right. The interior is complete with the exception of seats and carpets, both of which are absolutely necessary to success in the city of Jackson. But this is not all. The Jackson church owes \$1000 on this building that is literally pressing the life out of them. We have but 40 or 50 members at Jackson and most of them are poor—all poor compared with many of our brethren throughout the state. It will take \$500 to finish the interior of the building and \$1000 to pay the debt on the house.

Now, this does not look large till we remember that this 40 or 50 members have every ounce they can carry in supporting their preacher. There is not a more liberal congregation in the brotherhood than the one at Jackson, and yet there is a limit to their ability. They must have help. They will get help. God almightly has never forsaken such sacrifice as has been, and is being made by that little church.

The church is just now in such a shape, that the man or woman, or the men and women, who pay this debt establish forever the cause in the capital of Mississippi. There are at least two individuals in Mississippi, soon to "pass over the river," who mean to leave their savings to the church of Christ in Mississippi. To what feature of the work they mean to make their bequests I know not, but I do know that the Jackson church is ten fold more promising, and just as worthy an object of such a blessing as can be found in the state. There is not a more worthy object in the world, for that matter.

But we should not wait for bequests. I am a poor preacher with a family on my hands, and a wife who is practically a permanent invalid for life, but I will be one of 50 men to come forward at once and pay off the \$1000 debt against the Jackson church. Let every man who wants to join me in this enterprise drop me a postal card, the money to be paid when the full amount is promised. If any one feels like dropping a ray of light by promising a bequest, drop me a note and it will be held in confidence if desired.

Bro. W. A. Neal, the minister of the Jackson church is pre-eminently the man for the place. He is fully and thoroughly consecrated to the work. I think he is accomplishing as much as any living man could accomplish under the circumstances. Let us make his heart, and that of the church glad by

stretching out our strong arms and helping a church that has done all in its power, to succeed, and by encouraging a pastor who is willing to "spend and be spent" for the cause in Jackson.

Brother Branch's Work.

I am now in the field of the irreprehensible, irrepressible, irresistible J. A. Branch. He is certainly the man for the place he is in. He never forgets to preach the gospel to "every creature" along the road. If he meets a man, if he travels with him, if he asks the way, if he enquires after the health of the people—no matter what gives him a chance to speak, he mixes in the word of the Lord. To illustrate, we were going from River View to West Point in a buggy together, and met a man in a road cart, driving in a fast trot out into the country. The man bowed and spoke very nicely and gentlemanly. Branch at once turned to me and said: "If I ever meet that man again, I intend to stop him and find out where he lives. That man is a gentleman, he has no religious prejudices, he can be taught the truth." Well, on our return that afternoon, I saw the same man meeting us on his return to the city, and called the attention of Brother Branch. According to his promise in the morning, he stopped his horse as the man drew near and said: "Brother, [every man is Branch's brother] I want to know your name and where you live, When we met you this morning, you spoke like a gentleman, and like you were glad to see other folks living, and it does me so much good to see a true man and a gentleman, I told Brother Henry I intended to stop you and become acquainted with you." Here the man told him his name and where he lived, and that the door was open, or the latch string on the outside, and invited us to call and spend as much time as we could spare. Branch, in return, introduced me, told my business, and where I lived, and then his name, his business, where he lived, and that he was the only branch in that country that ran uphill, and to come, "I want to talk to you of the love of the Lord and the gospel of his Son."

This is a fair specimen of the way Branch is getting acquainted with the people and pressing his mission upon them. There is no man among us held in higher esteem in this field than J. A. Branch. He is out now in the country, working up some new places to preach. We expect to get together about next Monday, and take a tour among his churches, schoolhouses, and mission points of a week or two. If any preacher is out of work, and it is work he wants, not a sinecure, he can get it by calling on Brother Branch. He has it—plenty of it—and to spare, only because he cannot possibly do it all.

There ought to be a good worker at West Point,

(Continued on page 6.)

Preachers and Churches. No. 3.

Having spoken of that necessary element of Christianity which was supplied in New Testament times through the medium of the eldership, and which today must often be supplied by means of calling in a duly qualified preacher, reminds me of the necessity of stating that it is often found existing in congregations independent of the work of any regular preacher. There are different or diverse phases of the work of the eldership as set forth in the Scriptures. I have sometimes thought that probably the divine reason for a plurality of those elders in every congregation was in order to supply in the person of one man what was lacking in another. The essential qualities found in one man standing as a necessary complement to those essential qualities found in the person of another. If all necessary qualities could have been found combined in a single individual it is probable that a plurality would have been unnecessary. This, as will be understood, is only offered as suggestive and not to be accepted as a clearly revealed Bible truth. It is at least worthy of thought and investigation. One explanation I here desire to make before I proceed farther; viz: that I do not understand the New Testament to teach that the Lord ever designed the existence of an eldership in the sense of exercising official authority. Those, then, who read what I here say in regard to the eldership must not understand me as intimating that there is a necessity for the existence of elders as persons in official authority, for such I do not believe was ever intended by our Lord, and I would not, for any consideration, advance an idea that would tend to confirm the already much prevalent notion that there exists a necessity for official rule in the church.

One phase of the work of those commonly denominated the eldership is to look after the business interest of the congregation: this, of course, is to be done in conjunction with the work of those who serve as deacons. Frequently this necessary business element is all that it is required to be in order to the successful business operations of the congregation; being distributed in different forms, and in greater or less degrees, among different individual members. Such members in a congregation, co-operating harmoniously, will manipulate its business affairs to as much advantage as is probably possible under existing environments. In such a congregation a preacher is not needed for his business capacity. He may be needed to supplement what is lacking in the way of spiritual training and in the edification of the membership—*i. e.*, feeding the flock—, but he can, under such conditions, be void of any business capacity and all will work smoothly, provided he has ability to supply what is wanting in other respects. If among the membership of a congregation there exists not only the necessary business element, but also the essential element for

spiritual edification, such congregation does not need a preacher at all in the capacity of pastor. One is needed that he may be used as an evangelist, to reach those who are without, but he is not needed as a pastor. He may be void of pastoral ability and yet succeed well while engaged with such congregation, simply because he is efficient as an evangelist. But it is not right to call such a preacher the pastor of the congregation, for scripturally he is not a pastor, lacking, as he does, the essential qualifications of a pastor.

It may be well here to remark that congregations thus provided for in the scriptural qualifications of their membership may be exceedingly rare, yet some such do exist. This writer now has one such congregation in his mind, and a young preacher, whom they can use as an evangelist, suits them fully as well as an older man would, for they do not need him as a pastor. The principal part of their preacher's work is to preach to the unconverted who attend the Lord's day worship. In this he is doing a good work, but we must not confound the work that he is thus doing with the legitimate work that because he is successful with a church he would be successful with a church where all the pastoral elements were lacking in the membership. In such a congregation he might prove to be a failure, simply because of his inability to supply in his own personal work the qualities which were lacking.

One of the greatest obstacles with which a preacher has to contend in his efforts to inaugurate a successful work in congregations where he is most needed is the ignorance and presumption of those who imagine themselves efficient elders. Ignorance and presumption go hand in hand, and some people are made up of only two ingredients; one-half ignorance and the other half presumption.

Many of our so-called elders have been placed in the positions which they hold by a class of hair-brained preachers who run around over the country and imagine it their duty to "organize" every thing in sight; making "elders" and "deacons" out of any thing that wears breeches, backed up by egotism. These men, when once put at the head of affairs, are ever afterward a menace to all real spiritual progress in the congregation. And, strange to say, they imagine that the rule of the church according to their egotistical ideas is after the divine order, and any deviation they regard as a departure from the faith. Of course this cannot be said of all inefficient elders, for many of them are unassuming men, who are simply unfit for the position they occupy. As a rule there is one man of the number usually selected who assumes the control of all the others.

Frequently, on investigation, it will be found that this one man has been chosen because he happened to possess a little more property than any one else and because the unwary preacher who "organized" the congregation mistook egotism for in-

telleet, and vanity for spiritual fitness. This man aspires to be regarded as the ruling "elder," and he very soon attains to that position, greatly to the detriment of the cause of Christ. A congregation being "bossed by such men, as above described, needs, above all things else, a preacher to take charge of affairs who is an humble, experienced, God-fearing man; one who will make his life a spiritual example to the flock, and who will not simply put in his time trying to preach sermons which "please" and "entertain" the hearers.

VERITAS VINCIT.

(To be continued.)

The Sinner's Question.

D. A. BRINDLE.

"What must I do to be saved?" Acts 16: 30. This is a question of vast importance.

A more momentous question has never emanated from the heart of man. The subject of salvation from sin—its guilt and condemnation—is truly thrilling. Its value can only be measured by the worth of immortal souls. On the one hand, it looks into the dark future and the rayless night of death, suggesting the final doom of the ungodly, and on the other hand it points to the bright and joyous realm, where the saved of all ages meet. Sinner, this is your question, and the final disposition you make of it will determine your eternal weal or woe. Dear reader, are you saved? If not, why not? You cannot afford to treat this question with indifference. You may let it rest now, but it will not let you rest by and by. If you pass this question by and treat it with indifference, it will confront you at death and will haunt you in eternity. Now is the time to think and to act.

THIS IS A SERIOUS QUESTION.

Hundreds and thousands over this land and country have asked the question, "What must I do to be saved," and have spent weary days tearfully pleading for the answer. Many have been weeks and months seeking salvation, and some, alas! have died with the question burning on their lips and have thus gone into the presence of God without the answer! Why is this? Do you say they are not honest and have not given up all for Christ? You are mistaken. They are honest. They have given up all, and are willing to do anything the Lord requires of them, if they can only learn what that is. They have done all they have been told to do, and yet they are not saved—or have not the assurance of God's word that they are saved. No wonder some become skeptical! Have we not the same word of God the apostles had? Did ever a sinner fail when he asked the apostles what he must do to be saved? Not a single one. Were any turned off seeking in those days? No, they were all told what to do. How sad to fail to declare the

whole counsel of God to men in such a momentous matter! A fearful responsibility rests here on somebody. It is our purpose, in this tract, to help you find the true and full answer to this question. In all the world there is

BUT ONE BOOK THAT CAN ANSWER IT,

and that is the Bible. The millions of volumes in the world's libraries cannot answer it. Geology can explain the structure and physical features of the earth, and astronomy can tell us of the number and magnitude of the stars; but neither these nor all the philosophy of earth combined can answer the question, "What must I do to be saved?" The Bible alone can do this. To be infallibly safe then we must, with Bible in hand, sit down at the foot of the cross and

HEAR WHAT JESUS AND THE APOSTLES SAY.

We should guard against hasty reasoning and immature conclusions respecting this important question. No man is competent to act as a juror in our civil or criminal courts who makes up his mind before the evidence—all the evidence—has been given. Neither is one prepared to intelligently settle the question before us, until he has heard and considered all the Holy Spirit has said on the subject. What is said in one place may be modified by what is said in another. Hence the importance of bringing together into one view all the divine sayings touching this question. We read the following scriptures as embracing every distinct thought contained in the New Testament on the subject before us.

"Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16: 31.

"If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Romans 10: 9.

"He that believeth and is baptized shall be saved." Mark 16: 16.

"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Acts 2: 38.

This induction of passages shows the danger of relying exclusively on a single passage for a full and complete answer to this important question. One passage mentions nothing but faith as a condition of salvation, or pardon, and another repentance, and still another baptism. Now, to take the first passage by itself, and conclude from that, that salvation is conditioned on faith alone, is to reason hastily and conclude rashly. Not only so, but such conclusion would be a violation of the plain teaching of God's word. The Lord says: "By works (or obedience) a man is justified, and not by faith only." See James 2: 24.

If it be objected that the jailer, to whom Paul said: "Believe on the Lord Jesus Christ and thou

shalt be saved," did not have the other conditions before him, and therefore could not have understood their contents to have been implied in what Paul said to him, the answer is at hand. He had Paul present before him to tell the rest; and this the apostle proceeded to do when he "preached to him the word of the Lord."

The Lord Jesus, before ascending to the Father gave the commission to his disciples to go and preach saying: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Matt. 16: 15, 16. This is the commission under which we are preaching to-day; and it is the commission under which Peter was acting when he said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts. 2: 38. See how beautifully this harmonizes with the commission. Convicted sinners propounded the great question that we are now considering, and were answered in the language just quoted. There is no obscurity in this language. It is plain in itself. And when viewed in the light of Mark 16: 16, it is very clear.

Now, if you are bothered by the consideration that

THE SCRIPTURES APPARENTLY GIVE DIFFERENT ANSWERS

to the question before us, the solution of the difficulty is easy. If the answer expresses only faith, as in the case of the jailer, it was because he was an unbeliever and needed first of all to be brought to believe in the Savior. For the Lord says: "Without faith it is impossible to please him," Heb. 11: 6. If the answer expresses only repentance and baptism as in the case at Pentecost; it is because they were already believe.s. That conviction has already reached their heart, is evident from the statement of the text. "When they heard this they were pierced in their heart." Acts 2: 37. If only baptism is expressed, as in the case of Saul. "Arise and be baptized." Acts 22: 16. It is because he was a penitent believer. He had seen the Lord and for three days had been a praying, penitent believer. Acts 9: 9-11. The believer was not told to believe, nor was the penitent believer either told to believe or repent. The answer was suited to the condition of the person addressed. Now by combining all these answers we get the full answer to the question, "What must I do to be saved?" The foregoing scriptures say:

"Believe on the Lord Jesus Christ, repent of your sins, confess the Lord as your savior and be baptized in the name of Jesus Christ, and thou shalt be saved." In the apt language of Albert Barnes "this is the complete divine arrangement in order to the forgiveness of sins," or, in order to salvation from past sins. Thus is one scripturally "translated from the kingdom of darkness into the kingdom of God's dear Son."

Such obedience makes us simply "Christians" or "disciples of Christ" (Acts 11: 26)—members of the one body of which we read in the New Testament.

But you should remember that now the work is just begun. The Godly life is to be lived before we are saved in the "everlasting kingdom." You may have been "purged from your old sins," but you must now "give diligence to make your calling and election sure." You must "add to your faith, virtue; and to your virtue, knowledge, and to knowledge, temperance; and to temperance; patience; and to patience, godliness; to godliness, brotherly kindness; and to brotherly kindness, charity. For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ." Paul teaches that God will give eternal life to "them who, by patient continuance in well doing, seek for glory and honor and immortality."

Now in conclusion, sinner, won't you give your heart to God?—Your whole heart to his service. Make a full surrender of yourself to "the Lord and to the word of his grace."

Look into the perfect law of liberty, and continue therein, being not a forgetful hearer, but a doer of the work, and you shall be blessed in your deeds.

(Continued from page 3.)

Ga., and there and at Longdale and River View he ought to build up good congregations within a year. besides the work that is needed at this place (Opelika), Auburn, and many other points. This is indeed a field that is ripe and needs reapers. We have first-class preaching talent at Anniston, Selma, Eutaw, Birmingham, Culman, Phoenix City, and other places either one-half or six-sevenths of the time, while these people are starving in the midst of plenty for the sincere milk of the word. God will hold somebody responsible and fearfully so. J. A. Branch is clearing his skirts, but who else, north of Selma or Montgomery is?

I am to preach here in the court house to-night. Can get it for only one night, then I go to Shady Grove for Saturday and Lord's day, and then to Auburn to meet Branch and go below—I do not know where—I only know it means work, as Branch is the captain of the expedition. I expect to get home sometime in June, and say through this channel to the churches that I have promised to work for this summer, get ready, I cannot do everything in July and August. Let me begin as early as possible. I have lost two months with La Grippe this year, but am about well of all symptoms of it now, and anxious for the fight; let me to the enemy.

There are a few disciples here, the remnant of a congregation left to perish by A. C. Borden; also a few at Auburn, at both places without houses and poor. Oh, the work and sacrifice needed in Alabama! "Come over into Macedonia and help us."

A. C. HENRY.

But they all Drink.

It is well known that at certain central agencies a record is kept of the name, position, and standing of nearly every business man in the country. Careful men are employed to collect this information; and it not only includes the amount of property which the parties are worth, but also their standing as regards punctuality, promptness, integrity, temperance, morals, etc. A number of years ago, it is stated, a firm of four men in Boston were rated as "A. I." They were rich, prosperous, young and prompt. One of them had the curiosity to see how they were rated, and found these facts on the book, and was satisfied; but at the end it was written, "but they all drink." He thought it was a good joke at the time, but a few years later two of them were dead, another was a drunkard, and the fourth was poor and living partly on charity. That one little note at the end of their rating was the most important and significant of all the facts collected and embodied in their rating.—*Christian.*

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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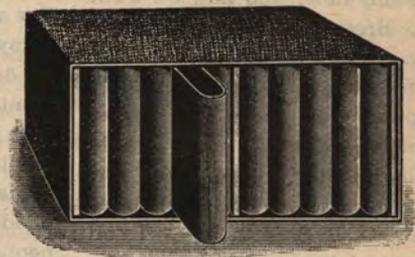
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THE GOSPEL MESSENGER.

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

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NASHVILLE, TENN., JUNE 3, 1897.

Our Signatures.

From this on, all the articles on these two pages will have the name or the initials of those who wrote them attached, except those written by the first editor of this paper. For some months we have been putting on this page the series of articles on the "Great Salvation," with no name to them, which would indicate that they were editorials, written by the editor, but they were not. They were from the pen of that able writer, J. H. Roulhac, of Union City, Tenn. Our business has been so varied, so extensive and intensive, since coming to Nashville, that we did not have time to write just such editorials as we wanted, and got Bro. Roulhac to supply this deficit for us for the time being. Our readers can testify that it has been ably done, and now we want to thank Brother Roulhac for his kindness. What he writes from this on will be over his own signature. What appears on these two pages, with no name attached, you can hold the senior editor responsible for. What Brother Spiegel writes will have his initials, O. P. S., attached. In all events, editorially speaking, our readers and exchanges can hold the editors responsible for the views put forth on these two pages, but not for the views nor expressions of our correspondents. Our correspondents will have to come in the bounds of good grammar good raising and good reading, or woe be unto their communications.

A Great Loss.

Nashville is soon to suffer a great loss in the person of R. Lin Cave, who has preached acceptably for the Vine Street Church for about 15 years. Brother Cave stands as high with all classes of people, both in and out of the church, as any minister here. He is now president of the Preachers' Alliance, an organization of all the Protestant preachers in Nashville. He is an excellent preacher, has been exceptionally successful in his ministry, and has a superior disposition and Christ-like spirit. There is possibly no preacher in the Church of Christ in

all the South who stands as high as R. Lin Cave. He has been called upon to preach more commencement sermons and addresses during the last four months, perhaps, than all the other Christian preachers in Tennessee put together. We have only known Brother Cave personally since last summer, but during this short time, we have learned to appreciate him highly, for his wise counsel, and gentlemanly, Christ-like spirit. We hate to see him leave Nashville. We hope the Vine Street Church will get a man that can fill his place, it will be hard to do. Brother Cave takes charge of the Broadway Church in Louisville sometime soon.

A Late Movement.

The *Commons* is the name of a new paper published in Chicago, in the interest of the "Social settlement" question. There is a move now on foot to help in a practical, common sense way the lower strata in society, or rather non-society. In Chicago there are whole wards filled up almost wholly of laboring people of every stripe, of socialists, anarchists, etc. These are districts where only such classes live, where rent is cheap, and where the unemployed resort. Idleness breeds poverty and wickedness. For a time it has been a question with many good people in Chicago what to do with these socialistic settlements, and a more serious question with others, what the Socialistic element would do with Chicago. Socialism is largely the result of misapplied capital in the hands of Christian people, coupled with a failure of Christian people to do their duty with the great laboring classes that a large city must necessarily have. As a rule the money of this country is in the hands of Christian people. The sharp competition in trade and all kinds of manufacturing, and the greedy desire for wealth, causes the working man to be prized down to a salary scarcely sufficient to live on when employed and drawing the salary, but when a "shutdown" comes, or sickness overtakes the family, or by any means this small supply stops, when the poor man looks upon the wealth and magnificence of his Christian brother's possessions, he feels very much like things are unequal in this world. The poor man can't get the work to do, he has no supplies, he can't live without them, he can't steal, he can't get food and raiment—he is in the midst of a bad fix. This is the condition of multiplied thousands in large cities, and it is this problem that confronts our large cities, and with which consecrated men

are beginning to deal. Theorizing with such questions as these does no good; it requires action—active and interested personal contact with the unfortunate. Realizing this necessity, noble Christian men, with their wives and children, have moved into these neglected city centers, teach night schools and practical living, arrange for work for the unemployed, as far as possible, and put the laboring people in condition to help themselves. Personal contact of the upper with the lower strata of society, for the purpose of uplifting and benefitting the lower is the latest move on the part of church people in the large cities. This is getting back to the original position of the race, where all can realize that God is our common father, and we are all brethren. Recognition, personal contact, an outstretched hand, a friendly uplift, is what the disharmonized, dejected denizen needs.

Outside Organizations.

Those who oppose what is sometimes called organized mission work, severely condemn "outside organizations." What do they mean by outside organizations? Outside of what, the local congregation, or the church of God which includes all Christians? Are they looking at the church in part or in whole, as some monster organization or ecclesiasticism which men and women "join" at their pleasure, and get "denits" from when it suits their convenience? Are not, rather, the principles of the kingdom within each disciple? and each individual who has these heavenly principles, is he not a "branch," or a part of the kingdom? And if only one such be in a District, State, or Nation, is he not the kingdom in that locality? Do not the people judge the merits of the kingdom by his manner of life? If he does good, the church of God gets the credit, and is admired. If he does evil, the church is dishonored. So it is if half dozen, or half a thousand, represent the principles of the kingdom in any locality. But we all know that "In union there is strength." Hence those advocating the same principles should co-operate with each other in an intelligent way.

Nor can it in any sense, be called co-operation, for one in China, one in Japan, one in India, one in Africa, and one in America, while all even hold to the same principles, never to have any conferences together, or come in touch with each other in any way. Those who advocate co-operation in this way do not advocate co-operation at all. To co-operate is "To labor jointly for the same end; to

work together." But how can two walk and work together: except they be agreed; and how can they agree unless they confer with each other; and how can they confer with each other unless they either get together or have some correspondence about the work? Christianity is a warfare; but in order to a successful onset the soldiers must get together. In the recent war between Turkey and Greece, the Greeks scattered throughout the world were asked to come back to Greece to help in the struggle. Why not stay at their homes in America and elsewhere, since they all had Greek principles within them? Could not they have been as successful? Ah, my friends, as there must be a co-operation, or "working together" in order to success, there must first be a getting together. People generally act very sensibly about temporal affairs, but very foolish about spiritual.

In substance, then, they lay down the following proportion, which none of them will affirm: "All organizations and co-operations for the spread of the Gospel of Peace, which are not authorized by the word of God, are sinful, because antagonistic to the Holy Scriptures." Will any one affirm this proposition? It sets forth the difference between us on mission work. Our Sunday-schools, Endeavor Societies, Mission Bands, Bible Societies, Newspaper and Publishing Societies, Bible Schools and Colleges, District, State and National conventions,—are all "outside organizations," other than the local congregational organizations, none of them intending to supplant the church of God, but to assist in the various good works of the kingdom. Who will affirm that these organizations must all be sinful? They are all resting upon one foundation. The same argument that condemns one condemns all. Who has the lawful authority to discriminate for any one but himself? O. P. S.

We give below some important figures concerning Jerusalem, which will be worth filing away for future reference.

"The history of Jerusalem is given in the Bible for a period covering fifteen centuries. In that time it was besieged no less than seventeen times; twice it was razed to the ground and on two other occasions its walls were leveled. The first siege took place immediately after the death of Joshua, Judges 1: 8. During the period of the Judges it was repeatedly assaulted. But the lower city only was ever taken till David assaulted and took it with 280,000 men, I. Chr. 12, 1046 B. C. by Shishak king of Egypt; besieg-

ed and taken for the fourth time in the reign of Jehoram about 887 B. C. by the Philistines who sacked it; again with the same result about 837 B. C. in the reign of Amaziah by Joash. This time the walls were destroyed. The walls were rebuilt in the reign of Uzziah. During the reign of Jehoia-kim the city was twice taken by Nebuchadnezzar, about 600 B. C.; besieged both times. In the short reign of Jehoiachin the city was again besieged, taken, and pillaged by Nebuchadnezzar. In Zedekiah's reign besieged, taken, and for the first time utterly destroyed. B. C. 588-5 (Neh. 4: 2.)

By a decree of Cyrus the rebuilding of the city was begun in B. C. 534. The temple was completed in 516, but the walls were not finished till about 450 B. C., by Nehemiah. The city was taken again by Ptolemy Sotor (B. C. 320,) in 203 by Antiochus, in 199 by Scopas, by Antiochus again with sack and pillage in 170, and under Apollonius 168, the walls were again destroyed, partly rebuilt 165 under the Maccabees, besieged and destroyed by Simon in 142. From this time on it was repeatedly besieged, and destroyed and rebuilt, but on a limited scale. In it was taken by Pompey, and the walls entirely demolished. In 37 Herod, assisted by the Romans, besieged and took the city. He rebuilt and greatly improved it. In the early part of 70 A. D., Titus took and destroyed the city, burned and completely demolished it. For more than fifty years it disappeared from history. In 134 it was again taken after a desperate defense by the Romans, the walls razed and the site ploughed up. For nearly five centuries the city was then free from the horrors of war and slowly grew up again till, in 614, it was taken by the Persians, retaken by the Romans in 628, taken by the Crusaders in 1099, retaken by Saladin in 1187."

Editorial Notes.

The brethren at St. Louis are in the midst of a glorious Union Tent Meeting. We are awaiting the results with earnest expectancy.

Brother Manire has returned to Jackson, Miss., his old home, and will resume his work. May the Lord bless our dear old brother in his lonely condition.

We would like to call the attention of our preachers to our "Scrap Cabinet File" on another page. This is a fine, cheap device for assorting and filing away clippings from papers.

We see from the Church Register, of Plattsburg, Mo., that Brother Creel, the able editor of the Register, has sold an interest in his paper to three other preachers, but for the present withholds their names.

The editor is this week in Oxford, Ala., in a good meeting. There is no church in Oxford, but about ten or fifteen members, who have their membership at Anniston. We trust that ere many months we may have a building and an organized congregation of disciples here.

We chronicle with much regret the sad loss to the School of the Evangelists on a recent date, about seven thousand copies of Brother Johnson's books. To help recover this loss, he is offering a scholarship in his Correspondence Bible Course cheap. Write him at Kimberlin Heights, Tenn.

Try It This Week.

Let no day pass without personal secret communion with God.

Begin each day by taking counsel from the word of God, if but one verse while you are dressing.

Put away all bitter feelings, and brooding over slights or wrongs, no matter from whom received.

Let no opportunity pass without owning your Savior before others, and modestly urging all to accept his service.

Let no opportunity pass to say a kind word, do some kind deed, or at least, smile upon those you meet. Do this not affectedly, but sincerely as unto the Lord.

Guard well the door of your lips that no unchaste word, jest or story, no slander or cutting remarks, no irrelevant or untruthful statements shall pass out.

Remember each day that Christ will surely come, suddenly come, quickly come; and it may be this day will determine how his coming will find us, as it must to thousands.—Our Hope.

I have had many things in my hands, and I have lost them all, but whatever I have been able to place in God's hands, I still possess.—Martin Luther.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold, which, when woven together, gleam out so brightly in the pattern of life that God approves.—F. W. Farrar.

Reports from the Churches.

ALABAMA.

SELMA: Our meeting is in full blast. Brother Chastain is doing some excellent preaching. Meeting still continues with large crowds and good interest. Seven additions to date. Pray for us
E. V. SPICER.

ANNISTON: Our meeting closed at Oxford, June 3. Brother M. F. Harmon and my Brother S. P. held this meeting, and they did us good work. We organized a church with about 20 members, and had six additions during the meeting. While we did not have a great number to join, we had a good meeting, and there was lasting good done. Brother Harmon did some fine preaching, and many of the best people attended our services. Arrangements have been made to have preaching in Oxford twice each month. The first Lord's day in May we organized a Sunday school there with 32 scholars, and the first Sunday in June the school numbered 42. This shows our growth for the first month's work. The future for our people in this part of the state is brighter than it has ever been.

Yesterday was a good day with us. Our audiences were not quite so large as usual on account of a tent meeting which has been in progress for two weeks. It closed last night. The work is progressing nicely. We will begin the Home Department of Sunday school work with the beginning of next quarter, by which we hope to greatly extend our usefulness.

J. E. SPIEGEL.

FLORIDA.

OCOEE: While the criminal world is demanding "your money; or your life," Christ's church says, "Your money, AND your life."

In these days of diminishing income, it is an interesting study to closely observe in what order different members of the church cut off those things they resolve to do without. While we are in this pains-taking manner avoiding one kind of debt, are we equally as concerned in paying the debt, are we equally as concerned in paying the debt we owe the world for Christ's sake? There is a golden opportunity for work presented in their National Day of our C. W. B. M.

The pastor and officers of the restricted village auxiliary, will be held responsible for the outcome of this Day, just as fully as the well equipped city churches.

C. W. B. M. Day, is not simply an annual appointment to raise funds, but it is a day when the National officers have a right to expect a vast increase of our membership. This end can only be accomplished by every sister lending her talents of voice, pen and song to the preparation of a program, that will intelligently present to her church and the public, the claims and object of our organization.

Sing missionary songs, fire the heart with missionary prayers, read and study the articles in our June Tidings of each year, especially the June number of 1894. Get your pastor to preach a sermon on individual responsibility each one of us must bear, in the cause of speeding the Gospel Cry. If he is not interested in the methods used by our organization, give him some of our literature, and let him learn for himself how this Board is claiming the intelligent investigation and co-operation of our most studious representative brethren; and how that many look upon this work as the "Child of Promise" in our world-wide brotherhood.

The demands upon us this year are of an unusually serious nature, owing to the havoc made by the plague and famine, in certain districts of the heathen world. The national fund will welcome the smallest offering with prayerful gratitude, in these trying times.

But sisters, simply paying a check, or any sum of money, is not always a help to a good cause. You must know about it, and interest yourself in it first. This is what we hope to accomplish on our C. W. B. M. Day.

There surely can be no keener delight than the knowledge that you are having a part in this work of Christian women, who are uniting the women of all limes and castes into one unbroken sisterhood.

Beloved sisters and pastors of the South, do not under value the importance of each church preparing at once, a program for this Day. "Expect great things from God, attempt great things for God."

REBEL WITHERS.

MISSISSIPPI.

CRAWFORD: Our hearts have lately been made to rejoice and we are so full of gladness that we cannot forbear to write to the MESSENGER, and thus tell our brethren, that they may rejoice with us.

Bros. N. B. Patterson and John E.

Wells have just closed a grand, good meeting at this place. The meeting continued two weeks, and nine valliant soldiers were added to the army of the Lord. Never was a meeting begun under more unfavorable circumstances. Aside from the inclemency of the weather, we had to contend with a spirit of lethargy within the church, and a spirit of persecution without. Our Sunday school was dead, and it had been two years since we had done any thing at all in the way of church work. Indeed, those outside of the church and some of our members had come to think that we were too dead to ever be revived. It seemed that every one that moved away was a member of the Christian Church, and what few members were left were not able to employ a minister. Bros. Patterson and Wells had their large tent, and it was well filled at almost every service. No man in the Christian Church could have done better preaching than did Brother Patterson in this meeting. He presented the gospel in such a forcible and earnest manner that many were made to tremble under its influence. Brother, Wells, also, was faithful in his work, touching the hearts of all with his consecrated voice. These brethren are making a great sacrifice to preach the word in destitute places, and they should have the support of every loyal follower of Christ in Mississippi.

In consequence of the meeting, we have raised sufficient funds to support a minister for one Sunday in each month. We are all greatly encouraged, and aim to do more for the Master than ever before. Yours in hope,
A MEMBER.

SHERMAN: On Monday night, May 24, I began a meeting at Verona, Miss. There are about 350 people living in Verona. The country surrounding it is good and is thickly settled. I continued till the next Sunday night, using the Presbyterian church house. Many of the people never heard our preachers. The attendance was good and the attention all that I could ask. The following subjects were discussed: Prayer, Rightly Dividing the Word—three sermons; Conversion of the Jailor, Conversion of the Eunuch, Christian Unity, The Three Baptisms, and Heaven. I closed Sunday night, and the Methodists had announced that they would begin on Monday. Several of their preachers arrived Monday morning. If the brethren will help me, I will go back this summer and remain 10 days. Let all who will help in supporting a tent meeting there, write me. Fraternaly,
G. A. REYNOLDS.

SOUTH KENTUCKY.

HENDERSON: Our Children's Day exercise was given last night to an overflowing house. Our collection amounted to something over thirty-five dollars, but fell short of last year. After having been our pastor, and a very acceptable one, too, for more than seven and one-half years, Brother James Vernon resigned yesterday morning, to take effect during the summer or fall. He has made no arrangements for the future, and has had no correspondence along such a line. Very truly,
O. W. RASH.

OWENSBORO: Our Sunday school observed Children's Day yesterday, and made it a "high day." The exercises prepared by Brother Duncan were rendered with great success before a crowded house. The collection amounted to \$17.30. Everybody was delighted with the services. Our regular school numbers 180, and the Home Class dept. 100. The success from school is largely due to the untiring efforts of our Supt. S. W. Bedford, and our efficient corps of teachers, while the credit of yesterday's exercises is largely due to Mrs. T. W. Floyd. Respectfully,
R. H. CROSSFIELD.

CENTRAL CITY: For thirteen days Eld. W. H. Finch, of Cadiz, Ky., spoke twice a day to the delight and edification of all true lovers of God and humanity. I never heard first principles emphasized stronger by anyone. His well executed charts serve to plant indelibly the truths and facts so forcibly presented by the speaker upon the hearts of all who are willing to know the truth. His lessons to the saints on "second principles" were equally clear and emphatic. He has no compromise whatever to make with sin, and boldly takes his stand for the right against the wrong and the weak against the strong. We are all grateful for so powerful, yet so humble an instrument in God's hands for the extension of the kingdom of his dear Son. The visible results are seven additions, the church more active, and aliens and religious neighbors reading their Bible critically. I will begin a meeting in a short time at Chestnut Grove, Muhlenberg Co. I will also hold one at Lewisburg, Ky., in June, and one for the Bessemer church, in Plueblo, Colorado, in October. If others desire my services as an evangelist, please communicate as early as convenient, as I desire to complete my program. Christianly yours,
I. H. TEEL.

FAIR DEALING: Last week I made a trip to Paducah. Took dinner on

the way with Bro. W. A. Utley at Briensburg. Bro. Utley is preaching regularly at four points but finds it necessary to cultivate a crop to supplement his salary. How churches can expect a man to do them satisfactory service and follow the plow all the week is a matter I can't understand. It is a fact that but few members of the church outside of the preachers have taken the first lesson in sacrifice. Oh! that we could appreciate the blessed privilege of being co-workers together with Christ for the salvation of souls. We are fellow workers together. If not fellow workers then what?

I found Bro. Pinkerton of the First church at Paducah in the midst of a meeting with his congregation. Judging from his audience Wednesday night, he is having a very interesting meeting.

I filled my regular appointment at Almo Sunday and Sunday night. Almo is taking on new life. They have decided that they must have a Sunday-school and will organize next Sunday. The weather has been against us at Almo. There has been but one regular meeting day since last July that it has not rained or snowed.

Our work at Fair Dealing is moving along very well. Bro. C. E. Moore of Murray who held our meeting last fall with such unexpected success under the unfavorable circumstances, will again help us this fall beginning on the second Sunday in September.

On account of my own poor health and the health of my family I have been unable to push the canvass, in the "Purchase," for our South Ky. Christian Missionary Association as I so greatly desired. I will say to the churches that I have not visited yet, begin to lay by you in store I'll come yet. Let your contribution be liberal. The South Ky. work is helping more weak churches this year than ever. We organized 8 new churches last year. They must be put upon their feet. Then you know the convention won't meet till October, so instead of a year you see our work must be kept going sixteen months on one canvass of the churches.

In reply to Bro. Gant's suggestion some time back. I would say by all means let us a day for South Ky. Missions. Let us hear from you brethren through the MESSENGER. What do you say Preachers, will you make an appeal and take up contributions and pledges for the South Ky. Mission work if there is a month set apart for South Ky. Missions?

Yours for Christ,
I. L. NELSON.

TENNESSEE.

ROCKWOOD: Closed meeting at Car-diff June 1, with forty additions—some from the Methodists, some from the Baptists, some from the Presbyterians, some restored, some from the world. We had large audiences all the time, and interest increased from the beginning. The preaching was plain, but pointed. The people are hungering for the Jerusalem gospel. Pray the Lord for more Laborers.
W. J. SHELburnE.

UNION CITY: We are still struggling. Our efforts have been successful. Can you spare me a few copies of your paper—the issue containing my long letter, May 21? I thank you heartily for the publication of same. May God open your heart to this work. You know our condition, our weakness, etc. I will organize a congregation in Dyersburg two weeks hence. The good work still goes on. Success to you. We are still in need of money and friends. Yours in Christ,
A. C. CHICHON.

SPRINGFIELD: Bro. John A. Stevens of Mississippi has just closed a two week's meeting for us, and left yesterday morning to return to the work in his own state. Bro. Stevens held us a most delightful meeting, one of those meetings which every one is ready to pronounce a success. Our little band was built up spiritually and much encouraged in the work. There were four added to our number by confession and obedience.

Manifold circumstances have combined to render our field exceedingly difficult. Much long-standing prejudice has existed among the denominations caused by abuse of their doctrines and utter disregard for their feelings. This of course is combined with their ignorance of our plea, which has been greatly misrepresented to them.

For some time every effort has been put forth to eliminate this prejudice and to create a better feeling, so that we may get the ears of the people and give them a better understanding of what we teach. To have secured the services of a narrow bitter man at this time would have undone all that our persistent efforts have accomplished along this line, and would have been almost fatal to our cause. Bro. Stevens was all our hearts could have desired. The people came in crowds to hear him, and while he presented our grand plea in his own characteristic strong and attractive way, he did it without offense; not once did he call the name of a single

(Continued on page 16.)

PUZZLING THE ROYAL SOCIETY.

The proceedings of the Royal Society of London were not taken so seriously a hundred and fifty years ago as they are now. A sailor who had broken his leg was advised to send to the Royal Society an account of the remarkable manner in which he had healed the fracture. He did so. His story was that, having fractured his leg by falling from the top of the mast, he had dressed it with nothing but tar and oakum, which had proved so wonderfully efficacious that in three days he was able to walk just as well as before the accident. This remarkable story naturally caused some excitement among the members of the society. No one had previously suspected tar and oakum of possessing such miraculous healing powers. The society wrote for further particulars, and doubted, indeed, whether the leg had been really fractured. The truth of this part of the story, however, was proved beyond the shadow of a doubt. Several letters passed between the Royal Society and the humble sailor, who continued to assert most solemnly that his broken leg had been treated with tar and oakum, and with these two applications only. The society might have remained puzzled for an indefinite period had not the honest sailor remarked in a postscript to his last letter:

"I forgot to tell your honors that the leg was a wooden one."—Harper's Round Table.

TEN FACTS ABOUT FLAGS.

1. To "strike the flag" is to lower the national colors in token of submission.
2. Flags are used as the symbol of rank and command, the officers using them being called "flag officers." Such flags are square to distinguish them from other banners.
3. A "flag of truce" is a white flag, displayed to an enemy to indicate a desire for parley consultation.
4. The white flag is the sign of peace. After a battle parties from both sides often go out to the field to rescue the wounded or bury the dead under the protection of the white flag.
5. The red flag is a sign of defiance, and is often used by revolutionists. In our service it is a mark of danger, and shows a vessel to be receiving or discharging her powder.
6. The black flag is the sign of piracy.
7. The yellow flag shows a vessel to be in quarantine, or is a sign of a contagious disease.
8. A flag at half-mast means mourning. Fishing and other vessels return with a flag at half-mast to announce the loss or death of some of them.
9. Dipping the flag is lowering it slightly and then hoisting it again, to salute a vessel or fort.
10. If the President of the United States goes afloat, the American flag is carried in the bow of his barge, or hoisted at the main of the vessel on board of which he is.—Anon.

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.

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

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

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W. P. S. C. E. Department.

Miss Ethel Sreator, Editor, Clarksville, Tenn.

THE BIBLE.

- June 7. Early Study.. 2 Tim. 3: 1-17.
 June 8. Study in Affliction. Acts 20:
 25-35.
 June 9. Home Study. Deut. 6: 1-9.
 June 10. "By Heart." Psalms 37: 30-40.
 June 11. Practical Study. Psalms 119:
 97-105.
 June 12. Commentaries. Neh. 8: 1-8.
 June 13. TOPIC. "THE BEST WAY
 TO STUDY THE BIBLE." Psalms 19:
 7-14.

"What think you of Christ?" is the important question of the Bible. It should be studied to give a clearer, fuller idea of him, and what he is to us. Who was he? What was he? What was the purpose of his life on earth? To answer these, study the gospels. What must I do to be saved? study Acts. How should Christians live? study the epistles. The New Testament is more important than the Old, but Moses considered a daily study of the law as necessary. The Jews, it is true, were under the law, and to disobey it meant swift, sure punishment; but we, who are under grace, have an equal need to know what God wants us to do. To fully understand the New Testament, it should be studied in the light of the Old.

Study the Old Bible connectedly, as the history of all God's people through all the ages down to Christ. Be familiar with its geography; good maps are essential for this. Having them, it is still better to copy them—make an outline of your own, trace on it the wanderings of the Jews and the chief events in their history, then you cannot easily forget. Study biographically; learn who were the great men of the Bible, and what made them so.

The only really necessary helps to Bible study are a good concordance, a Bible dictionary, and maps—these, with other minor helps, are found in all teachers' Bibles, which are so cheap now-a-days as to be in the reach of almost every one. Commentaries are useful, but must not be depended on too much. Have your own Bible, by all means, and don't be afraid to mark it. You will soon become accustomed to its pages, and your own notes will be a great help. Some students suggest marking with colored inks: red, for all connected with sacrifice in the Old Testament, and the atonement in the New; yel-

low, for glory; blue, for faith; black, for sin, and so on. Others mark the chapters: as, 1 Cor. 13, Love; 1 Cor. 15, Resurrection; Heb. 11, Faith; James 3, Works. In studying the books, remember to whom each was written, by whom, when, and what conditions it had to meet.

In studying Christ's life, it is well to take the parables and miracles, consider the purpose of each, and what application it has for its disciples to-day.

The best way to study the Bible, is the way by which the most practical knowledge of it may be gained. No two, perhaps, would choose the same way in all its details; but, whatever the mode of study, let it be systematic and regular. Prov. 2: 1-15.

The Junior Society, of the Vine Street Christian Church, Nashville, has recently been reorganized. Mrs. M. S. Combs, the Supt., reports fourteen members, four of whom have been gained during the quarter.

Our Young Folks is conducting a symposium on the Y. P. S. C. E.: wherein lies its strength; what are its dangers, if any, and how can they be avoided? A number of our most prominent pastors have already responded. H. L. Willett says:

1. The value of Christian Endeavor lies in its appeal to the zeal and devotion of the young people of the churches who are anxious to serve Christ, but have never understood just how to do it. This agency trains them for service, and by means of the pledge, wherein lies its strength, it commits them to the activities and duties of the life of Christ and the church. It has discovered and put to work that comparatively unknown and unused force—the young person in the church.

2. Among its dangers may be named the tendency to consider participation in the prayer meeting the only form of Christian service; to substitute sentiment for life; to depend on moods and feelings, rather than on convictions and purposes; to neglect the serious culture of mind and heart by a systematic study of the Bible and the literature of Christian service, including Missions and the History of the Disciples; to be content with the forth putting of en-

ergy in speech and action, without due regard to the supply of fresh intellectual and spiritual power.

These and other dangers are the mere incidents of a great and benign movement in the church of Christ, and are to be corrected, whenever they appear, by regard to a just proportion, and to emphasize upon all, and not simply a few of the elements and factors of the religious life.

E. L. Powell says: "Its strongest feature is the pledge: injury to this vital part results in death. It develops loyalty: it keeps the conscience active; it gives a sense of responsibility that could not be otherwise so prominently maintained. One danger is pietism—the utterance of religious words with no corresponding experience. We must guard against saying without feeling. Another danger is uninstructed utterance. There is need of teaching lest immature speech shall engender wrong conceptions of the Christian life. However, I do not apprehend much danger from this source, for the young people will learn by their mistakes. I do not know of an organization that for the most part is freer from criticism. 'Our hearts and hopes,' rather than 'our fears,' are with this organized movement of young people. May God bless it.

J. B. Briney speaks of the "danger of impressing people, both in the Endeavor Society and out, that the obligations of the pledge are additional to those implied in becoming a Christian. I have heard good Christians say that they did not want to take that pledge, whereas everyone virtually takes it in becoming a Christian." He also says: "Christian Endeavor is 'strong and commendable,' in that it puts young Christians to work on practical lines of work and worship, and develops them into strong Christian men and women, and saves them from the dangers of idleness in the church. One is not apt to go astray while working diligently for the Master.

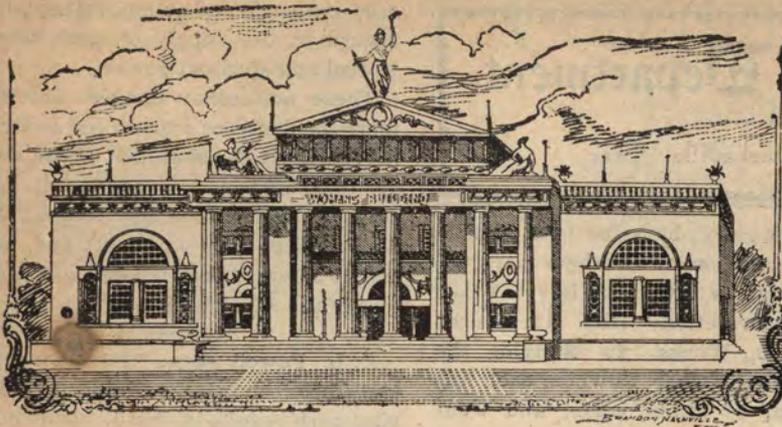
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WOMAN'S BUILDING.

CURIOUS BOOK TITLES.

In the department of The Overland called "As Talked in the Sanctum," the following is spoken by "The Reader." "I have run across the titles of a lot of curious books of Cromwell's time. They rival our modern appellations of 'The Tinted Venus,' 'The Gilded Sin,' and 'The Heavenly Twins.' Listen: 'The Christian Sodality; or, Catholic Hive of Bees, sucking the Honey of the Churches' Prayer from the Blossoms of the Word of God, Blowne out of the Epistles of the Gospels of the Divine Service throughout the Yeare, Collected by the Puny Bee of all the Hive, not worthy to be named otherwise than by these elements of his name, F. P.' 'A Fan to drive away Flies: a theological treatise on Purgatory.' 'A most Delectable Sweet Perfumed Nosegay for God's Saints to Smell at.' 'A Reaping Hook, well tempered, for the stubborn Ears of the coming Crop; or, Biscuit baked in the Oven of Charity, carefully conserved for the Chickens of the Church, the Sparrows of the Spirit, and the Sweet Swallows of Salvation.' 'Eggs of Charity, layed by the Chickens of the Covenant, and boiled with the Water of Divine Love. Take Ye and eat.' 'Hooks and Eyes for Believers' Breeches.' 'High-heeled Shoes for Dwarfs in Holiness.' 'The Spiritual Mustard Pot, to Make the Soul Sneeze with Devotion.' . . . As I went through a list of these archaic book captions the thought came to me that I might bring some fame to the circle by inditing a bibelot on 'The Fashion in Book Titles: How They Change.' There is a fashion in naming of new books—that is, novels. In Thackeray, Dickens and Lever's day the name of the hero generally gave his name to the volume. J. Fenimore Cooper, Victor Hugo, Dumas and Walter Scott affected descriptive titles, while Charles Reade and Wilkie Collins went in for mystery. To-day the title is more often chosen without regard to anything between covers, like Artemus Ward's celebrated lecture on 'The Babes in the Wood'—for example, 'Ships that Pass in the Night'—or for pure sensationalism note 'An Amazing Marriage,' 'A Sawdust Doll,' 'Two Women and a Fool,' 'Two Men in a Boat.'"—Christian Work.

The Bimetallic Conference.

President McKinley has appointed as commissioners to the bimetallic conference proposed to be held in Europe, pursuant to a resolution adopted by the last Congress. The men he named are Senator Wolcott of Colorado, Gen. Charles J. Paine of Boston, and ex-Vice President Stevenson. Two of them are pronounced friends of the free coinage of silver. Mr. Stevenson supported the Bryan ticket last fall, Senator Wolcott supported the Republican ticket in spite of the gold plank in the platform. General Paine has, it is said, given a great deal of attention to monetary matters. He supported the gold standard in the last campaign. All three are understood to be heartily in favor of an international agreement for the coinage of both gold and silver. They sailed for Europe May 8. Bimetallists abroad hailed their appointment with deught; but the reports from European capitals give little encouragement that anything definite can be accomplished. Mr. Balfour has already announced in parliament that the British government would not go into a conference. And Peru has adopted the gold standard as Japan did a few weeks ago.

The Turko-Greek Situation.

The powers have found the sultan rather unmanageable, as might have been expected. He has assumed the attitude and tone of an independent sovereign with a powerful army at his back; the prestige of Turkey has been immensely increased by the outcome of the war. Turkey will no longer be willing to obey without protest the orders issued from the capitals of the great states, and the shadow on the dial in Eastern Europe has gone back many years. Some idea of the pressure brought to bear upon the sultan by his own pupil may be gathered from the fact that the grand vizier has presented a report to the sultan urging that the whole of Islam was fully determined to retain Thessaly, and adding: "Your majesty proved victorious in Armenian, and other matters when you firmly refused to be dictated to by Europe. Therefore you should be equally firm on this occasion. But if my views are unpalatable to your majesty, I beg of

you to accept my resignation." The Athens correspondent of the "London Standard" reports an interview with M. Ralli, in the course of which the premier said that he was very grateful to England for her firmness, as this might result in saving the corn crop in Thessaly, valued at £1,000,000. If the Turkish troops should withdraw within a fortnight, he said, the crop might be harvested; but if the withdrawal were delayed for a month, the whole would be sacrificed, entailing a loss to Greece of quite £2,000,000, since, if the crop were lost, the government would be obliged to feed the peasants and to incur other expenses. Very little progress appears to have been made by the powers toward establishing peace between the belligerent powers, while the outlook for a general European war grows more imminent. Still that dire contingency may be averted. Matters in Greece have assumed a very unfavorable aspect, and it is declared that a conspiracy to dethrone the king has been discovered, in which M. Ralli, the prime minister, is implicated.

MARRIAGE IN PURITAN DAYS.

By John Miller McKee.

A recent writer calls attention to some curious freaks which attended marriage in early Puritan days. For instance:

"The brides of old-time Puritan days were seldom married in church, often in the new house that was destined to be their home, and you may believe it was generally bleak enough to give an almost funereal aspect to the affair. The wedding gown was first displayed in public at meetings. Indeed, there was no other place where the bride could surely count upon finding all her friends together. The bride and groom and bridal party opened the show by proudly walking in a little procession through the narrow streets to the meeting house on the Sabbath following the marriage. In Larned's 'History of Windham County, Conn.,' is a description of such an amusing scene in Brooklyn, Conn. Further public notice was drawn to the bride by allowing her to choose the text for the sermon preached on the first Sunday of the coming out of the newly married couple. Much ingenuity was exercised in finding appropriate and sometimes startling Bible texts for these wedding sermons. The instances are well known of the marriage of Parson Smith's two daughters, one of whom selected the text, 'Mary hath chosen that good part,' while the daughter Abbie, who married John Adams, decided the text, 'John came neither eating nor drinking, and they say he hath a devil.'"

Mary chose a minister for her life she was going to throw herself away would not preach for Abbie because for delectation by her father, but he mon on her wedding day was preached to her father and mother. The ser- partner, and he was very acceptable

upon a "country squire" as a "briefless lawyer" was then designated contemptuously. But Abbie knew better, as Gen. Taylor said years afterward of his daughter who married Jeff Davis, and so she married John Adams. History is silent as to what became of Mary and her husband, but it tells that Abbie became the wife of a signer of the declaration of independence and of a President of the United States, and also the mother of a son who became president. Nashville, Tenn.

CHARM--WOMAN'S MOST DESIRABLE GIFT.

In one of our most intimate and confidential talks a dear girl asked me to tell her what I think the most desirable gift for a woman. She spoke of several friends—one of them as having grace of movement; another, as rarely beautiful, with brilliant eyes and lovely complexion; a third, as accomplished, playing and singing, and speaking two or three languages besides her own; a fourth, as very clever. We may multiply the list, and as we look over our circle of friends we easily see that nearly every one has something bright and individual which commends her to us; but the sum of the matter is that the gift of all gifts for a girl is expressed in one little word of five letters—charm. If you insist on my defining charm, I am afraid I will disappoint you, for it is as difficult of analysis as a perfume. The better way, if I could manage it, would be to show you somebody who has it, as I would show you a painting on the wall, or a flower in the garden. Very plain girls and women are sometimes endowed with this grace. I remember one who was not pretty at all—a little dumpy brown thing, who had not the art of dressing very well, and who slipped in and out of the room as softly and shyly as a mouse, bless her heart! But this sweet Elizabeth was popular beyond all the girls of her class; she was constantly in demand, and nothing could be done without her. In her case charm had several elements. Her voice was low yet clear. She never made an effect of insisting, as girls with surill voices do; her tones were soft and distinct. She was gentle but she was not overlooked in consequence. She always knew where to find things. At home her father and brothers appealed to her for the books and papers which were out of sight, but which it was important to have on the instant. Elizabeth could explain away little vexations. She remembered people's names and faces—a very great talent, and one worth everybody's cultivating. Elizabeth was considerate and full of tact. I never saw her do a rude thing, or heard her say anything unkind.—From Harper's Round Table.

A suicidal epidemic appears to be raging in Greater New York. "The World" of May 27 reports that there had been thirty-four suicides in twenty-six days.

"NEED I GO TO SCHOOL?"

"Oh, father, need I go to school?" said Johnnie one morning as his mother was getting him ready. "I don't understand books—I never shall. I had rather cut wood with you in the bush, and work ever so hard."

"Johnnie, how did we fell that big tree yesterday?" asked his father.

"A stroke at a time, and keeping at it," answered the boy.

"Exactly so," said his father. "A word at a time, and keeping at it, will make you a good speller; a sum at a time, and keeping at it, will make you good in figures; a thought at a time, and keeping at it, will make you master of the hardest book in the world. A patient keeping at it, Johnnie, and you will be a scholar."

"Is that all?" asked Johnnie.

"All," said his father.

"I do not know but I can do that," said Johnnie. And before six years from that time he stood first in the highest class at school.—Our Sunday Afternoon.

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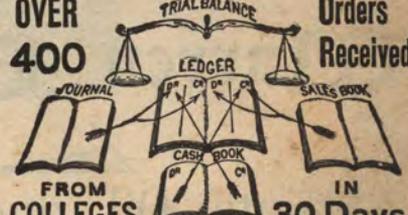
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