Gospel Messenger

5-7-1897

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Marion F. Harmon
Oscar P. Spiegel

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Movements of the World.

J. W. Ligon, Trenton, Ky.

"Uneasy lies the head that wears a crown." As Humbert, King of Italy, was going out to attend the races April 22nd, a man by the name of Pietro Acciarito attempted to take his life by stabbing him with a dagger. The would be assassin was seized before he could complete his purpose, and the king's life was saved. The news of the outrage spread rapidly, and when the king reached the race course in safety, he was heartily cheered. The king was seated in his carriage when the assassin made a rush to stab him. By rising from his seat he avoided the thrust, and went on his way as though nothing unusual had occurred. When congratulated upon his narrow escape he said: "It is only one of the little incidents of my trade." The man who made the attempt upon the king is a political fanatic twenty-four years of age. He says he has no accomplice. The same danger that hovers over crowned heads, hovers over Presidents as well. On the same day that the attempt was made upon the life of Italy's king, a similar attempt was made upon the life of an American President. A bold attempt was made to murder President Borda of Uruguay as he walked the streets of Montevideo. An unknown man met the president on the street and shot at him. The criminal failed in his purpose and the president escaped uninjured. The murderous man was promptly arrested, but refused to give his name.

Reports from the war between the Turks and Greeks are so indefinite that we cannot get much genuine information. The Greeks are not disgracing their history; they take to the field in the spirit of their ancestors. Many patriotic Greeks from this country and other countries are returning home to offer their service to their country and their king. The latest reports show that the Greeks have been forced to retreat from some of their positions, and that Prince Constantine has been called from the field. The probability now is that King George and Sultan Abdul Hamid will soon take the field and lead their respective armies in person. Should they do this, we may expect to hear of fighting more serious than ever.

George E. Baldwin of Canton, Ohio will go to Cuba as legal adviser of consul Lee in the investigation of the Filibers murder. He is an intimate friend of President McKinley and will maintain the honor of the administration.

Mrs. Eliza D. Stewart, "Mother Stewart," was eighty-one years of age April 25. She was born in Pike- ton, Ohio, and organized her first women's temperance union at Osborn, Ohio, Dec. 1, 1873. She was the leader of the women's crusade and has been prominent in temperance work for many years.

It is said that the Japanese Government has for several months been pouring emigrants into the Hawaiian Islands. Many of the inhabitants think that as soon as enough Japanese are landed to control the islands, an effort will be made to annex them to the Micado's empire.

The distress in some portions of Cuba is appalling. Children are falling dead in the streets from sheer starvation. Infants have been found dead in the arms of fainting mothers. All cattle and other necessaries are being seized by Butcher Weyler to sustain the Spanish troops. The suffering pacificans have appealed to Miss Clara Barton of the Red Cross Society for relief.

We will close these notes with some items of personal character. The writer accompanied by his family, is now in Graves county, Ky., visiting relatives. On our way here we had six hours between trains, in the beautiful town of Paris, Tenn. We called at the home of Bro. R. W. Dunlap, the beloved pastor of the church. We had never met him before, but had heard of him often. We found him to be the genial whole-souled servant of God that all reports led us to expect in him. Paris is his native place, and he has the deepest confidence and profoundest respect of all. He is one prophet that is not without honor in his own country. We were sorry that we could not spend more time with him.

While in Paris we stayed at the hotel kept by Dr. Cullom. The doctor is a member of the Christian church and a big-hearted man. The writer innocently told him his name and vocation, and when the doctor learned that his guests were a Christian preacher and his family he refused to receive pay for our entertainment. We know he is generous. We shall always kindly remember, Dr. Cullom, his noble christian wife and daughters.

TO THE CHURCHES OF CHRIST IN WEST TENNESSEE.

Believing that God has taught us in His Book, both by precept and example, the principle of co-operation in the proclamation of His gospel; and seeing the need of this gospel in its ancient purity in our beloved West Tennessee; and hearing the calls for this gospel which cannot be heeded, you are earnestly requested to be present at Dyersburg, Tenn., May 25th-27th, 1897 for the purpose of furthering this good work of spreading Christ's gospel.

What are you doing to have the ancient gospel preached outside of your own churchyard? What are you doing to bring Tennessee to Christ? Who is responsible if the lost are not saved?

Come and enjoy the free hospitality and the sweet communion of brethren in Christ.


We are sorry that our Biography Department is missing this week. We have several cuts ready for the paper, but the biographies are not ready. This is an important feature of our paper, and we hope those who have been asked for sketches will please respond.
South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Since writing last batch of notes I have visited the following places: Mayfield, Paducah, Benton, Harvin, Allmo and Murray.

At Mayfield my home was at West Kentucky College which is moving on nicely under the management of Prof. Milton Elliott. The brethren of this Purchase country ought not to forget that they have a first-class institution of learning which deserves their hearty support.

At Mayfield I called to see Mrs. Gibson whose husband has recently located at Morganfield. Before these notes appear she will have gone to join Bro. Gibson in his work in Union county.

At Paducah I found Bro. Calhoun in a good meeting at a mission point in the city. I attended prayer meeting at the Tenth street church of which he is the regular preacher, and made a talk on the South Kentucky work. This congregation which in the past has been aided by our association, has under the efficient ministry of Bro. Calhoun become entirely self supporting.

Bro. Pinkerton is in a meeting at Princeton.

While in Paducah I made my home as usual at J. K. Bondurant's. While Bro. B. is a fine business man, and never neglects his business, he finds time to devote to the Lord's work. I had the pleasure with Bro. Calhoun of dining with J. C. Tully, and his excellent family. Bro. Tulley has been elected to the office of Judge of McCracken county.

At Benton I made a talk on our work. C. E. Moore whose home is at Murray, preaches at Benton one Lord's day in each month, and is held in high esteem by the entire congregation. There is a good society of Christian Endeavor at Benton.

At Hardin I pleasantly spent a night with Bro. Marcus Pace. He and Bro. T. D. Brown are conducting a good school at Hardin. This place is also the home of M. L. White who preaches for surrounding congregations.

Will tell more of this trip in next week's notes.

It is my opinion that we ought to have a day on which to make an appeal for our South Kentucky Association. Nearly every other association has selected a special day. Is there any good reason why we should not do the same? Should be glad to hear from brethren on this subject.

We are getting out the MESSENGER on Thursday now, so as to reach all subscribers by Saturday. We will soon put our Endeavor Dep't. a week ahead.

Tennessee Notes.

A. L. MYHR.

Our meeting at Paris begins well. Brother Daugherty sings the Gospel and I try to preach it to the best of my ability. We are having good audiences. The church is hopeful of results. Yesterday the Young Ladies "Queens" met and a paper on the subject of soul-winning was read. It was worthy of being read to any assembly. We hope to have these "Queens" present a paper at our state convention at Tullahoma in October. The church is in better condition than I have ever seen it. Bro. Dunlap is doing a fine work and the Lord is blessing his labors. We shall continue to advocate long pastorates by good ministers. A bad or incompetent pastor ought to move very often. We hope to keep those now located in Tennessee and add others in churches without ministers. Nothing is needed more to-day than good consecrated young men who will remain with small congregations till they become strong and efficient educators in the word of God and efficient service for Christ.

The West Tennessee Convention will be held at Dyersburg in May. See program else where in this issue. Every church in West Tennessee should be represented at this convention. Those who know the value of such meetings can not afford to allow the churches to remain indifferent to the cause represented in them. The very best way to interest our people in aggressive work is to attend such meetings. Bring as many with you as possible. Come determined to make the meeting valuable to the cause at large—to the church at home and to the church and people where the meeting is held. Urge all to attend. Let us make this the best convention ever held in West Tennessee.

The only hope of any help being given to the many small, weak congregations in our state is in the cooperation of churches and individuals. We can help them by united effort in sending efficient consecrated preachers to labor with them. We need now money to pay five men to locate with small congregations, where good work can be done. They appeal for help. We are unable to help them on account of not having the funds necessary. Will not every one who reads these notes in Tennessee volunteer to help secure some amount from every member of the home congregation for this work. We hope every S. S. that has not observed Children's Day will do so some time before the next state convention.

Those of our people who will attend the Centennial at Nashville should prepare to come in October and attend the state convention at the same time at Tullahoma. Our interest in the cause of Christ should at least equal that we have in seeing the Centennial. Prepare to come the first week in October.
Preachers and Churches. No. 2.

Having briefly called attention to the great and growing evil of unsupported and place-hunting preachers, I now wish to emphasize a few features of what may be regarded as causes of this evil.

And, in the beginning, I would have no one understand me as writing from a partisan standpoint. I profess not to be a sectarian in any sense; and I am very far from wanting to align myself on the side of any faction of that body of people known as "our brethren." Really I am persuaded that what I am suggesting could be used to advantage by the Presbyterians, Baptists, Episcopalians, or any other religious body. Quite recently a very sensible writer, in the Christian Observer, remarked that the Presbyterian church needed no more candidates for Presbyterian pulpits, but it will be all the better for many of them, financially, to say the least of it, if it serves the purpose of turning their aspirations altogether into the secular channels of life. In such channels, well selected, and with due preparation for the work, they can serve themselves and their country advantageously; while it is altogether improbable that they will ever be able to do so as Presbyterian preachers. This remark is just as applicable to the majority of young men who desire to become Christian preachers as it is to the young men of the Presbyterian church. John A. Stevens, State Evangelist of Mississippi, has said that no man should try to preach as long as he can keep from it. This, with modifications under certain conditions, which could be specified, should be accepted as a rule for the government of all who have aspirations to become preachers. Under existing environments, young men in the country are apt to become "pulpit-struck;" just as young ladies in our cities become "stage-struck."

There is a proneness on the part of young college bred preachers to try to begin higher than they are really capable of ever reaching. Men who attempt this in the beginning of their career are spoiled before they reach the goal of success, and never do a work which is of any permanent value. Young men who are educated for the secular professions are not expected to at once take hold of prominent and lucrative positions, but, beginning at the bottom of their chosen work, they are expected to ascend by patient toil and self-abnegation. After a time, those of them who possess the natural aptitude necessary to make them a success, coupled with a disposition to work, begin to enlist the confidence of the people and are ultimately entrusted with important business positions. This has ever been the stolid and well-working rule as applied to men in the secular callings of life, and it has only remained for a fashionable and time-serving Christianity to attempt to change the order, i.e., for their young preachers to begin at the top and work downward. Truly did the Saviour say that the children of this world were wiser in their generation than the children of light. In certain communities the people are continually changing school teachers; experimenting with young men just out of school, hoping to find one who will prove to be a success as a teacher in all perfection, but such communities usually have very poor schools and their children are brought up in comparative ignorance.

The object in having a suitable preacher to take the oversight of a congregation of Christians is in order to their being supplied with that necessary New Testament element in divine watchcare which cannot be had by means of our ordinary local eldership. This element, which belongs to the domain of pastoral oversight, is absolutely necessary to the existence of a well ordered congregation of Christians; with its individual members developing in all of the avenues of spiritual growth and usefulness. If it is not present in the local eldership it must be supplied by means of calling in a preacher to do the work who is possessed of the necessary spiritual qualifications. This does not mean that every preacher is so qualified; simply because he is a fluent talker and well educated, possessed of a sufficient fund of Bible information. Some such men may never be able to make good overseers, or pastors of congregations.

This putting in of a preacher, or evangelist, over the congregations, as Titus was in Crete and Timothy in Ephesus, may often mean the setting aside of the principle rule of the local eldership. This naturally suggests the necessity for calling in a preacher of experience and mature judgment—, a man of spiritual wisdom. No young preacher, just out of school, can possibly supply that which divine wisdom, in the word of God, has assigned to the part of men of maturity in judgment and experience.

The question may be asked, what are we to do with our young men who graduate as preachers if we are not to give them calls to be pastors of our churches? It appears to me that the sensible course to pursue would be to let them go to work at some secular avocation in which they can support themselves, preaching as they have opportunity, until they show natural aptitude and develop spiritual qualifications for work as either pastor or evangelist. While thus engaged churches should not lose sight of them, but should encourage them by giving them opportunities to occasionally hold meetings in destitute fields and to also assist in the management of the affairs of the congregations with which they
hold membership. They can be given opportunities to show what success they are likely to attain as evangelists by selecting opportune times for them to hold meetings in suitable fields for such work; paying them something for their time, thus not selfishly leaving them to bear the entire burden. In the congregation they can have opportunity to lead prayer meetings, preach occasional sermons, and to show their aptitude in making wise suggestions, eliciting the confidence of others in their wisdom, and in adjudicating difficulties where they arise. In this way all of them who are possibly capable of making a success as preachers in any sphere will either make places for themselves or develop up to a point where they naturally step into places where they are needed and will be appreciated. If they are not to be a success as preachers it can be found out in time to give them to understand that they had best stick to their secular callings. It is best for every preacher to learn some secular avocation by which he can make his support any how, successful as a preacher or unsuccessful. It will make him independent in his work and spare him the misfortune of failing under the "loving kindness" of the "tender mercies" of some godless church just at a time when he can't help himself. As most of our young preachers "come up from the farm-life, how would it do for them to make it a specialty to raise corn, garden truck, hogs and cows?"

The position of pastor is one of the most important ones in the body of Christ, and young men are often ruined for life by placing them in such positions. By being put where they make failures, for want of experience and maturity, their brethren get it into their heads that they are going to "failures" as preachers and refuse to help them. Rather do they throw obstacles in their way, considering it a discredit to "their church" for them to attempt to preach. Jesus said, "Blessed are the merciful, for they shall obtain mercy," but the church shows but little mercy to a preacher with a wife and children when she is afraid her reputation will be injured by his representing her.

What would we think of the wisdom of one of our Governors if he was to take a young lawyer just out of school and make him a judge of our courts? It would be as wise as putting young preachers in our most important places. Veritas Vincit.

{To be continued.}

A Word for our Editor.

I am not a wielder of the pen, nor do I aspire to that end, but for some time I have felt constrained to write a few words in behalf of the Gospel Messenger and our much injured cause in this south-land. In the editorial of this paper dated Feb. 19, you will find an excellent article on "the two ways" of reporting a meeting. I can not better introduce the thought I wish to convey, than to quote the first paragraph of this article, which is as follows:

"There is a kind of loose, unthoughtful way some preachers have of reporting their meetings for the papers that we think should be discouraged, because it not only does no good, but engenders an animosity against us that is hard to overcome and injurious. There is already too much religious prejudice in this world, and especially against the Church of Christ, and our papers should set the example and give percept upon percept to destroy this prejudice if possible. A very good rule for a writer to observe in preparing an article of any kind for the press is to put it in such shape, when viewed critically, he will not be afraid for the best scholars to investigate, and if read by a man of other religious convictions than his own, he would not be ashamed or abashed for the other fellow to read it in his presence. Besides all this, there is a genuine, high-toned way of dealing with a religious opponent that is entitled to, to begin with, and in the next place, will always win you his respect and confidence."

These lines from the pen of our editor should have made glad every heart that is anxious concerning the high-toned liberality of our Gospel Messenger.

I have no patience with that man who writes an article in behalf of "toleration in religious thought," and in that same article abuses every person who differs with him in faith or practice. We as a people are lovers of liberty, and plead for toleration and that inherent right of each individual to his own opinion; yet, frequently in writing, or speaking of those of other religious views, we fail to grant to them that which we claim at their hands. Charity should begin at home.

I would that every one who shall here after report his work, or who shall write for the Messenger, would bear in mind every word of the above article by our editor and thus in every way possible help him to maintain the high standard of his paper for which he here pleads.

It grieves me indeed to see one of our brethren lower his dignity, and weaken his influence in the Master's cause, by stooping to throw dirt at an opponent. This is but an indication of narrowness, which should not even be named among us, for it is in the highest sense detrimental and degrading wherever it is manifested.

We see too much in our papers about the "sects," calling them by name, and too much about the "antis." This is not only a mark of littleness in us, but it in every way defeats our purpose, which is to win them to the cause we love. Our editor in the above lays down a rule for us in preparing notes for any paper, and it commends itself to me as a good one to follow.

I love to hand the Messenger around to our religious neighbors and to our own brethren who are taking it, just as I would share a good medi-
improvements it has made, and in the grand work it is doing in the South. We especially commend the excellent standard for which you plead. May your fondest hopes be realized.

I am yours for the cause for which the Messenger pleads.

Louis D. Riddell.

Step on the High Places.

Watch that boy going across an old cotton field. He steps only on the ridges, apparently unconscious of the little valleys between his footfalls. Throughout life, we should hurry across the lowlands, that we may spend more time on the mountain tops. The highlands receive more sunlight; the depressions are filled with cold dampness, and nourish gloom and despondence, which we term "blues," or that condition of mind that takes false shadows for true substances—causing distress where there is no adequate cause. We do not refer to grief caused by loss of loved ones or by other great misfortunes to which humanity is heir; neither do we allude to absolute loss of mental control, though even these afflictions can often be wonderfully soothed by careful treatment. Grief is proud, and makes its owner stoop; and, as Longfellow says, "There is no other grief like the grief which does not speak." It only whispers to the o'er fraught heart, and bids it break.

When financial embarrassment and ill health result in mental worry, this gradually glides into a state of habitual despondency, which, if neglected, becomes chronic and almost incurable. Much depends upon the mental stimulus; for despondency is a disease of mind, a large amount of our trouble and anxiety being imaginary. As Addison says,

"Why will we add to all the griefs we suffer Imaginary ills and fancied torments?"

Imagination has actually been known to kill. Doubtless you have heard of the man who was "bled to death" without the loss of one drop of blood. He was a criminal, condemned to die; and those appointed to execute him concluded to give him the advantage of an easy death. They informed him he must die from loss of blood; blindfolded him; placed him on a table; stretched out and confined his arm; pressed the lancet to the large artery. The man realized he was speedily paying the penalty of his crime. Fancy enables us to hear the bystanders frequently remark, O, how fast his blood is flowing! Who would have believed there was that much of the crimson fluid in the human body? See how weak he is becoming! Pulse almost gone! O, how pale! has he fainted? How strange he looks!—almost gone! Finally the man died (and who could wonder?) although the lancet had never pierced the skin, and the streaming fluid was nothing
more than tepid water gently and steadily poured on the arm. Died of imagination! Doubtless many deaths are hastened by fancied ills. Trouble comes upon us fast enough—we need not meet it half way.

The most prolific source of "ennui" is idleness. What do you think of that housekeeper who is "out of work"? or that young lady who spends her time reading novels, then complains of being soored with life because she has nothing to do? We have known some with reasonable intelligence who claimed to have nothing to do hence miserable! Spent much time reading novels—would not work, though living with and sponging on those who sadly needed their assistance. Result: where are they to-day? Some have gone to their graves grumbling; some are still moping through life with nothing to do; some have for many years been numbered with the insane. Why? Nothing to do! i. e., they nothing would do.

We do not envy Rogers, nor care to borrow his feelings, when he said,

"Oh, if you knew the pensive pleasure
That fills my bosom when I sigh,
You would not rob me of a treasure
Monarch are too poor to buy."

Then again,

"Go—you may call it madness,—folly,
You shall not chase my gloom away;
There's such a charm in melancholy,
I would not, if I could, be gay."

Work is a specific for all kinds of despondency. Shakespeare was a right good judge of human nature; and his idea was

"If all the world were playing holidays,
To sport would be as tedious as to work."

Do you say you have finished all your work? Happy condition! Then, now is your very time to do some little charity deeds. Your neighbor across the street needs help. Go, plead, with her to give you something to do. She will heed your entreaty, if you tell her you require no pay. (You see, you are not working for money now, but are to receive your pay by being cured of "blues,".)

If in feeble health, there are many kinds of fascinating work that would be a sweet rest to your mind. What would have been the mental condition of Miss Clara Bush, of Rutherford, Tenn., had she only indulged her bad feelings during the twenty-three years she lay on her invalid's couch? Instead thereof, throughout those weary years, though unable to sit up one moment, she kept her delicate little fingers busy, hence, left for her loved ones many cherished relics—paintings, drawings, fruits, flowers, of different kinds and materials, the most intricate and beautiful being a tiny wreath made from the parings of her own finger nails. This is no hearsey. I have visited her home, have talked with her brother and family and with her aged father. I have seen the marvelous specimens of her handiwork. We have her book of poems, child like yet full of pathos. His history is no fic-

Ministerial Relief.

A Serious Question.

It is now a matter of grave doubt whether or not we shall be able to pay the quarterly installment due May 1st, on account of which, we now lack at least $500. The situation is not only embarrassing but truly pathetic, and appeals strongly to our sense of honor and justice.

What about our tender mercies, and the ties of brotherly love? We are under the most sacred obligations to give relief on May 1st, to not less than thirty of our disabled preachers, and those dependent on them; also a number of preacher's widows, who are in affliction and want. Six preachers, and their wives have been added to our pay roll since the date of my last report through the press. One of the number is eighty-six years old, having served in the ministry sixty-five years. Another is seventy-six, having preached forty-seven years. One is over seventy and is a graduate of Bethany College. The entire number of those to whom we are granting, and those to whom we are promising relief, are in deep distress. These brethren a re com
passed about with many sorrows. Is there no "balm in Gilead," no helpers among the King's children? Shall these brave souls die in want? If help does not come, "in His name" nothing remains for the patient sufferers but the gifts of common charity. This is not fiction, but fact, concerning which many painful histories can be furnished. What say you brethren? Shall we be obliged for lack of funds to reduce allowances (now far too small) and advise those whose applications for relief are now pending, that no help can be given them? I earnestly entreat you, let your answer be both prompt and gracious.

The care of these veterans of the cross, and those who serve, and suffer, with them, is a paramount duty which can not be escaped with dishonor. Would that I had the power to burn this statement into the conscience of every brother and sister who profess to love mercy and deal justly. We have no special day for offerings, nor have we any pledge to draw upon. Our trust is in God, and the loving hearts of those who ascribe their redemption to His love. "Standing on the promises," and with anxious hearts, we wait for your answer. May it be love's answer. Remember May 1st, and act promptly. Send offerings to my address.

A. M. ATKINSON, Cor. Sec'y.,

Wabash, Indiana.

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, Messenger Pub. Co.

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The conference on City Evangelization met in the Central Christian Church in Cincinnati, April 27, 28. The senior editor of this paper was present during the first day's services and for the night session, when Prof. Graham Taylor, of Chicago, spoke. We have not time to give even an outline of the splendid addresses delivered. E. W. Darst, the city evangelist of Chicago, made the leading speech of the forenoon on City Evangelization, and J. L. Pounds the leading speech in the afternoon on Utilization of Our Forces. These speeches were clean, clear-cut, and strong. While evangelizing the country was not minimized, the importance of evangelizing the cities, with their dense and growing population, was made the burden of the hour. The speakers thoroughly won us to their position on this question. They showed that city population was on the increase continually, and the country population was decreasing; that in the city men do things, both in a business and religious sense, on a large scale, and to convert the cities, means to do more for the cause of Christ.

There was a large gathering of our leading preachers from all the larger cities in the North, East, and Central States. The writer was about the only preacher there south of Kentucky. Of course I considered myself a self-constituted committee to sit in judgment on our Northern brethren's 'soundness.' One thing that profoundly impressed me was the way in which these preachers, all who spoke, exalted the old Jerusalem Gospel, and the methods of the apostles and early preachers in taking the cities for Christ. At night I was sitting in that vast audience by F. M. Rains, and I told him that this fact had impressed me. He said: 'Yes, we still believe the Bible up here, and I believe baptism is for the remission of sins.'

Prof. Graham Taylor, of Chicago, a Congregationalist, preacher, spoke at night, and we only heard about two hours of his sermon before we had to leave to catch the train, but what we heard was as fine as a man need want to hear. All in all, we never attended a meeting that was so full of rich instruction, and calculated to result in such great good to the cause of Christ, as this conference on City Evangelization. This was the third meeting of the kind, and we hope to have the privilege of attending everyone from this time forth.

The Great Salvation.

We closed our last number with a brief presentation of the scene on Mt. Calvary, where Jesus died, and offered some suggestions as to the meaning of that event, when considered as a spiritual force to draw men to God, and not to draw God to men. The Christian world has been more ready to see in the death of Christ a sacrifice propitiating an offended God, rather than reconciling the sinner, at enmity with God. Paul, in his letter to the saints which are at Ephesus, and to the faithful in Christ writes: 'But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and broken down the middle wall or partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the twain one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby.'

Again Paul teaches in Rom. 5:10: 'For it while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life.' Unquestionably there was, and is now, enmity somewhere between God and man, but where is it—in the heart of God, or in the heart of man? Paul says: 'While we were enemies we were reconciled to God,' and this locates the enmity in the heart of man against God; and God was in Christ breaking down the enmity, and 'reconciling the world unto himself.'

Hence our Creator, the Father of our Lord Jesus Christ, appeals to man, by all the love embodied in and expressed through the death of his Son, for his heart. God was in Christ on the cross, or else that was simply a human tragedy, without divine significance, and therefore without divine power to destroy the enmity in human hearts against God. John says in his first epistle, second chapter and second verse, that Christ 'is the propitiation for our sins: and no for ours only, but also for the sins of the whole world.' The Greek word διανοημα, translated propitiation in the common and revised versions of our English New Testament, means a reconciliation or conciliation—the act of reconciling or conciliating—and so, also, does the word propitiation; and the Greek preposition προ, translated 'for,' means on account of, or because of. Substituting these meanings, the passage would read: He is the reconciliation on account of our sins: and not on account of ours only, but also because of the sins of the whole world. This does not change the real meaning, but makes it clearer, and brings the passage into perfect harmony with Paul in Rom. 5:10 and 2 Cor. 5:19.

But man, conscious of his sin and rebellion against God, would naturally think, and therefore feel, that God was angry with him, and this condition has found expression in what is called orthodox theology. Yea, more, the meaning of sacrifice has been and still is misapprehended. The altar with its victim was, and is yet, thought to be a means of appeasing the wrath of God, or of propitiating his favor. If the writer understands this matter, the lesson of the altar and the cross is the same. The lesson is twofold: first the love and mercy of God toward sinful man; second, God's hatred of sin, because it ruins his creature whom he loves. The soul that has truly learned this two-fold lesson will surely turn to God, and eagerly accept the salvation of his soul upon any terms or conditions proposed by the Lord. We do not affirm that the victim on the altar or upon the cross did not affect God in any way; we do not know anything about it; and as, since the death of Christ, the Father stands with outstretched arms, beseeching all men to come to him and live, and offers salvation to all who will believe in, love and obey the Savior; and as he has revealed himself in Christ, so that we can know and love him, we are content to be ignorant as to what, if any, influence the altar or the cross had upon God.

But there is one passage especially that is supposed to teach that God could not be just, and justify the believer in Christ, unless some mysterious obstacle was removed; and that obstacle is thought by some to be the law, which Christ took out of the way, nailing it to the cross; and by the others that the law was not removed, but that its penalty was suffered by Christ, and its demands satisfied, so that man might go free. In fact, there are many theories of what is called the 'atonement,' and this...
word is generally used in the sense of pacifying or allaying resentment, or of making satisfaction for, and in reference to sin—making expiation for sin, so that the obligation of the offended God to punish sin is canceled, and his wrath appeased. But it is not our purpose to discuss any of the many theories of the 'atonement,' yet we wish to offer some reflections upon Rom. 3:24-26. Paul says in this passage: "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present time, that he might himself be just, and the justifier of him that hath faith in Jesus." In verse 25 we are told that God set forth Christ Jesus to be a propitiation, or reconciliation, because of the passing over of sins done aforetime, and to thereby show his righteousness in so doing in past time, and to show that righteousness in the present time. This Paul says God did to vindicate himself, and to show his righteousness in passing over sins committed in past times; and to show his righteousness in justifying at the present time the believer in Christ. Evidently Paul's thought was that the death of Christ was an exhibition and vindication of God's righteousness in passing over the sins committed in previous dispensations, and in forgiving the sins of those who believe in Christ under the present dispensation. The real lesson of the passage, as it seems to the present writer, is that there is no injustice in God in justifying the believer in Jesus; and the reason why this is so is found in true faith in Christ, which puts the sinner in the proper attitude toward God and sin, so that the mercy granted to him would not encourage him to continue in sin rebellion. To forgive the sinner without that faith which loathes sin and "hunger and thirst after righteousness," would be unjust to the sinner himself, and virtually offer him a premium to continue in sin. This view of the passage brings it into perfect harmony with the fact that God was in Christ, seeking to reconcile the world unto himself, and that there was no injustice in so doing.

As we have seen the enmity between God and man, and not in God, and this is the difficulty which must be removed out of God's way, so that he might be just, and the justifier of him that believeth in Christ. This was the obstacle which God through Christ was striving to remove; and the life and death of the Son of God had this as its great purpose, so it seems to us. Query. When Paul writes: "That he might be just, and the justifier of him which believeth in Jesus," did he mean that God must be just to himself, or that he might be just to the believing penitent? Could God be unjust and still be God? Certainly not. But may it not be necessary that he vindicate his acts, so that they may always be seen by his creature man to be just and holy? If he would win the absolute devotion of the soul and love of the heart of man, must not his words and deeds ever appear not only just and pure and holy, but also abounding in love and mercy? And is it not true that this is the great lesson dimly revealed to man through all the ages, before Christ, but fully manifested in the life-work and death of Jesus? And is not this, when apprehended by man, the spiritual power that breaks down his eminence, and transforms him into a loving worshiper? If not this the significance, and therefore the power of the cross to draw the world to Christ? Jesus said: "And they shall all be taught of God." Every man, therefore, that hath heard and hath learned of the Father, cometh unto me." Is not this the divine teaching God would have all the world to learn, in order that all men may come unto his Son? Paul said that when he went to Corinth to win that city to God, he "determined to know nothing among men, save Jesus Christ, and him crucified." In this same epistle, Paul calls this preaching of the crucified Christ "the power of God and the wisdom of God." What is the Gospel itself more than the revelation of this wisdom and power? This was Paul's conception of the Gospel. 1 Cor. 15: 1-4.

While in Cincinnati last week, attending the conference, we had the pleasure of enjoying the hospitality of Brother and Sister Worcester, on Wesely Ave. We also paid the Standard office a short call, met and conferred with Brother Lord, the Standard's able editor. We met our young friend, Sister Eva Lemert, the consecrated business woman, who has charge of the extension department of the Standard and Standard supplies. We also called on the venerable editor of the Christian Leader, John F. Rowe. Brother Rowe is a pleasant, agreeable man to talk with, and does not seem to have that vinegar about his soul that sometimes crops out in some of his articles. But I am learning better all the time how to look on these, our old veteran friends, who have done so much to plant the cause in the stormy times of reformation. They were born into the kingdom on religious pagulism, and of necessity kept it up till their lives and habits were set in this way, and now they can't well get over it. Brother Caasky once said that it was impossible for him to get upon the modern spiritual and peaceable plane, for he had fought too long. Brother Caasky had this lovely trait about him, possessed only by a few of our old-time war horses. He was in full sympathy with, and advocated the peaceable, up-to-date methods of winning souls for Christ. He had a love for those who preferred to work differently from his way, and did not believe that he was one of only a few who had not "bowed the knee to Baal." We take off our hat to these old veterans of the cross, and say to them, brethren, go on with the fight, and may the Lord bless you; but for the Lord's sake don't accuse us, who see the necessity of using other methods now from those you were compelled to use, of being hirelings and traitors to the kingdom of God. We are glad we met and know Brother Rowe.

We just learned the other day of the death of an excellent Christian woman of this city, Sister Mary Watson, who died on Feb. 21. She was a tree, consecrated woman, a loving mother, and much devoted to the Vine Street Church, where she held her membership. She leaves a husband and two daughters to mourn her loss.

We have received a tract each from J. E. Stewart, of Harriman, Tenn., and D. A. Brindle, of Tallapoosa, Ga., on the subject both treat the subject in an able manner, and we hope soon to be able to give our readers the benefit of them by republishing them in these columns.

We trust that last Sunday was a banner day for Home Missions in all of our churches. Amerian taken for Christ, means the world for Christ. We await the reports with anxiety and interest.

There are two excellent good articles in this issue, one from Veritas Vinclini, and the other from Sister Mollie L. Meeks. Bro. Riddell compliments a recent editorial, of course his article is fine also.

The Truth Seeker is the name of a bright 8 page church paper, edited by our old friend W. M. Taylor, of Chattanooga.
JOHNSON: Every department of church work moves on nicely. There is now more interest manifested by our congregation than before. Brother Hannon and my brother S. P. are to begin a meeting here May 10. We are praying and working for a good meeting. The next Wednesday night prayer meeting will be a consecration service preparatory for the protracted meeting.

For foreign missions we raised more than an apportionment. Yesterday we very nearly doubled the foreign collection for home missions.

Geo. Stuart, for the past nine days has been in Anniston, holding a revival meeting. Many conversions are reported at each service, and religious excitement is running high. This is pronounced the greatest meeting of the kind ever held in Anniston. His meeting closes Tuesday.

Yesterday was a day of rejoicing with our brethren at Oxford, three miles from here. He have there twelve members, and for sometime they have contemplated beginning a Sunday school. There is quite a good deal of thought and thorough preparation, we organized yesterday morning, in the chapel of the college, a Sunday school with 32 scholars. Bro. T. S. Bagley was elected superintendent, and Brother O. W. Cooper, assistant. Under the leadership of these two Christian workers we look for a successful work to be done. Miss Jennie Whiteside, one of our best young members, was elected treasurer and secretary. This work will take some of our best workers from the church here, but we are glad the work there has been organized, for we can reach a greater number than we could otherwise. The beginning of the work in Oxford is better and the future brighter than the work was in Anniston, only a few years ago. In addition to the Sunday school we have made arrangements to have preaching twice each month. This is a good field and we hope to see the work greatly increased in future.

J. E. SPIEGEL.

AUBURN: Brother J. A. Branch was invited recently to preach four miles below Loachapoka. A young Methodist preacher heard him. He took notes after Bro. Branch. After the meeting he came forward and said: "I want to ask you some questions, but you need not ask me any for I will not answer them." Bro. Branch said to the audience: Here is a gentleman who wants to ask me some questions, but says for me not to ask him any for he will not answer them, and do you believe that is fair? But I am not afraid of my position, so go ahead with your questions. The man said: "Where did your church start from?" Branch: From Jesus Christ. "Who next?" Branch: His disciples. "Who next?" Branch: There were smart and good men who followed up the teaching of Christ and his apostles. "Was not Alexander Campbell the starter of your church?" Branch: No. Well, said the preacher, I lived between two Baptists, two Methodists, two Presbyterians and two Campbellite churches. Branch: The devil is the author of all of them for you can't find such churches in the Bible. "What church do you belong to then?" Branch: I belong to the church of God, not to a handle, but to the thing itself. "Well, Methodist Protestant church of God." Branch: Where did you find that? "In the Bible." Branch: If you will show me to me in the Bible I will join it. "We don't want you." Branch: All right. Has your church a discipline? "Yes." Branch: I will give you a dime for it. "It cost 25 cents." Branch: Well, I have a quarter I will give you for it. "No, I can't do without it." Branch: Where did it come from? "It was written from the Bible." Branch: That is the trouble, it was too far from the Bible. "Oh, well, it is just like the Bible." Branch: If it is just like the Bible I will give you $5.00 for it. "I will not take that, for I do not want your money." Branch: Well, let me see it and if it is exactly like the Bible and you don't need the money I will eat your book up. "I am living up to the old covenant." Branch: Have you been circumcised? "No." Branch: Well, you ought to be, brother, and now I can't circumcise you, but I can baptize you into Jesus Christ, upon a confession of your faith in him.

Bro. Branch then gave him and the congregation a good talk and they were again dismissed. I think they all realize if they have crossed only a Branch they had better not attempt a creek.

L. M. DOWDELL.

LODY: The meeting at Cheneyville closed Sunday night. Brother F. G. Speck was with us, and did the preaching in an able manner. As a visible result a few persons were added to the body. We feel the work has been done, and feel encouraged to press forward.

C. E. CHAMBERS.

MISSISSIPPI.

HICKORY: Preached here yesterday instead of at Meridian. There were two additions, one by confession and one from the Baptists. My work is growing, I need the fervent prayers of righteous men.

S. M. BERNARD.

PALO ALTO: Our work at Abbott is still moving along nicely; our Sunday school is doing good work; but, am sorry to say, our "Endowment" is taking a rest. The writer had the pleasure of organizing a large Sunday school at Griffith, Miss., on last Lord's day (11th). It is a union school and in a union house; I hope much good may result from it. This is our mission point; we preach here once a month. We are expecting a large contribution on first Lord's day in May for home missions, which is as it ought to be.

JACKSON: Since my last report our work has been moving along in such a manner as to greatly encourage us. Our Sunday school has grown to be over 50 strong; our audiences are gradually growing larger, and we have had one addition by statement. Four weeks ago our Presbyterian brethren began a meeting with Mr. Bridwell, of Fort Worth, Texas, as their minister. It was a large class of evangelicals, to which we belong. In twelve days, resulting in some twenty additions. I heard Mr. Bridwell deliver eight as true apostolic sermons as one need want to hear. Repeatedly I heard him say, "Our salvation is conditional; God is not willing that any should be lost. If we are lost it will be because we refuse the salvation he offers. Our election depends on our conforming to the conditions." Rev. Geo. P. Simmons, of Jackson, Tenn., a Baptist evangelist, began a series of meetings in the First Baptist Church on the 11th. The meeting has created some unusual interest for Jackson, more on account of the man's tactics than the gospel he preaches. With all due respect to Mr. Simmons, he represents a large class of evangelists, to which many of our own evangelists belong, who persuade before they instruct. This is why so many "generated" instead of "regenerated" people get into our congregation and become a burden and a reproach.

Brother J. A. Stevens closed a twelve days' meeting at Iuka last week, with 24 additions. He is now at McComb.
SOUTH KENTUCKY.

OWENSBORO: We made our first collection for Home Missions yesterday. Will have between $35 and $40 to send to Brother Ben L. Smith when all returns are in. Our church here is falling rapidly into line with all our missionary enterprises. Respectfully, R. H. CROSSFIELD.

PRINCETON: W. H. Pinkerton, of Paducah, has just closed a twelve-days' meeting with this church, with nine additions. Brother Pinkerton has few equals as an evangelist. A circus came to town, but left before night—would not compete with the meeting. The last night it rained, there was a large political meeting, and Bishop Dudley was preaching at the Presbyterian Church, and yet a fair crowd came out. This is one of the most faithful congregations in the state. I preached at Dawson Springs yesterday. It rained, but we had fair audiences. Two young ladies made the good confession. Yours,

W. S. PAYNE.

KENNESAW.

ROCKWYOUD: Just closed a meeting at Post Oak, Springs, Tenn., on Sunday night, 25th ult., with fourteen additions; 11 by primary obedience and 3 by restoration. The Rockwood Sunday school will pay its apportionment, $15, to State work. The work moves nicely here. The church has just received a nice new lot of pews and it to be nicely carpeted soon.

J. L. Haddock.

UNION CITY: I am here in the midst of a successful meeting. Souls are being added to the church (the Lord's way) daily. Before closing we hope to have fifty confessions. Brother Cotter, of Paducah, is doing the preaching. He is one of the finest in the brotherhood. All help I can get financially and otherwise will be indeed cheerfully acknowledged. I have no literature on hand. I am a firm believer in tracts—the silent worker in the home. Will you grant me for the next issue space to speak of negro evangelization? I am very hopeful. Crowds flock to hear us nightly. Yours truthfully,

I. C. CHICON.

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I. C. CHICON.

Married.

Calvers-Gates.—April 7th, 1897, at the home of the bride's mother, Mrs. Ella Gates, Griffith, Miss., Mr. Jas. V. Calvert and Miss Lula Gates, were quietly married, the writer officiating. Both Mr. and Mrs. Calvert are true members of the Church of Christ.

Ham-Gosa.—Married, April 14, at the home of the bride's father, W. R. Gosa, Palo Alto, Miss., Mr. Cloud A. Ham, of Memphis, and Miss Mary Ad- die Gosa, the writer officiating. Mr. and Mrs. Ham left immediately for Memphis, their future home. Both are faithful members of the Church of Christ.

We still practice our music every Friday night for our protracted meeting, which will begin on the fourth Lord's day in July. Brother J. A. Stephens will join us on the first Lord's day in August. Will close. More anon.

JOHN M. TALLEY.

PODGRAM

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

TUESDAY EVENING SESSION.

8 00. Devotions, Bro. Black.

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.

WEDNESDAY EVENING SESSION.

8 00. Devotions, Gentry Reynolds.

THURSDAY MORNING SESSION.


Report of Committees.

THURSDAY AFTERNOON SESSION.

2 00. Devotions, Bro. Williams.

THURSDAY EVENING SESSION.

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

Prof. J. D. Patton is conducting the music in a big tent meeting for St. John's Methodist church in Birmingham. Pastor H. G. Davis is doing his own preaching.

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TENNESSEE MISSIONS.

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

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

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I LOVE JESUS.

May 3. Because He is Compassionate. Mark 8:110.
May 9. TOPIC. WHY I LOVE JESUS. 1 John 4:16; John 3:14-17.

A union meeting with the Juniors suggested, to be led by the Junior superintendent.

Why do I love Jesus? Because he loved me first, he loves me now, and always will love me. That is enough to make me want to please him, for in John I find: "He that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." Because he has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," so, when I am tired or discouraged, I know just where to go for the rest that no one else can give.

Because he has gone to prepare a place for me, and has shown me the way to go, that "where I am, there ye may also be also."

Because he is interested in all I do. While he was in the world as a man, he was touched by the joy or sorrow of his friends. His presence at the marriage in Cana shows that he could share their joy, and his power made the feast a success, though this first miracle, like all that followed, was to show that the Father had sent him. When the two sisters at Bethany mourned for Lazarus, he grieved with them, even to mingling his tears with theirs. As for me, he has promised to go with me, even to the end of the world. Nothing can come between that promise and me, unless it should be my own wilful disobedience.

Because, and this more than all else, perhaps, he was human, and was assailed by every temptation that can come to man. He never yielded, but he knows how hard it is for us to resist. When we yield, I fancy that he looks at us as he looked at Peter when he forgot his boasted strength and courage; and who can say that he does not rejoice at every victory? If there is joy among the angels over one repentant sinner, surely Jesus is glad when those who try to keep his commandments use the strength he gives them to resist evil.

CONVENTION NOTES.

Tennessee's Eighth Annual C. E. Convention opened Thursday, April 29, at 3:30. The program called first for a song service, conducted by E. O. Excell, but, with a number of delegates, was the victim of a late train, and did not reach Chattanooga till after the evening service. The "social hour" was filled with real Endeavor fellowship and reports from the societies represented.

Friday morning there were sunrise prayer meetings in three churches—the topic for all being "Christ's use for what we are." Some thoughts brought out are worthy of repetition: "God has as much use for us on earth as for the angels in heaven." "Use what you have, and use wisely." "God has given each of us some talents, some degree of power, he expects us to use it. Our responsibility is in proportion to what we can do." At one of these meetings there was a moment of silent prayer, followed by sentence prayers, and closed with a verse of "Nearer My God to Thee."

Friday morning only one of those on the program was present, the others being unavoidably absent. But, in making this announcement, Pres. Neoal said it was not possible to break up a Christian Endeavor Convention, or even to cripple the program, because there are always so many good men in reserve to call upon. This time it was true indeed. The morning service was very interesting and informative, whether inspite of or because of the impromptu program.

The first half hour was devoted to a conference on "emphasizing the pledge," conducted by E. P. Loose, of Ky. Here are some suggestions from it: Dr. Clark says the pledge stands for a renewal of the covenant idea; this is one reason why God is blessing the Endeavor movement so wonderfully. It stands also for a renewed conscience, and for fellowship. Here the leader remarked that he saw in the audience faces which he had never seen except at C. E. conventions, and yet he felt that each was a friend. Such constant striving for the same end as Endeavorers must exert makes them feel that they cannot be strangers. The pledge is a bond of union, than which there are few stronger. In it we promise some things to ourselves, the church, and Christ; i. e.: to read the Bible and pray every day, to support our own church, and to try to do God's will in everything. To the society we promise to faithfully work for it and with it; to attend every meeting, unless we have some real reason for absence, and to take some part aside from "singing and verse reading."

"It emphasizes loyalty to Christ, to the church, and to the society." "A man must be true to himself before he can be true to God."

"Whatever he would have me do" does not mean to wait for God to bring the work and put it into our hands: it means for us to look for "whatever would be pleasing to him."

"There is a blessed influence going out from the Endeavorer who conscientiously tries to keep the pledge that reaches associate members, and sometimes outsiders as well."

The question "How can we know. His will?" was answered by another: "Is it anything that will be a stumbling block to another? If so, you have no right to do it also; also, "Try not to do anything that you would be ashamed of if the Lord should call you home while you are doing it."

To anyone who has heard Excell sing, it is not necessary to comment on the convention music. He not only sings well himself, but he can make everyone else sing with spirit and enjoyment.

The committee on nominations suggested that the present officers be re-elected; their report was approved and acted upon, so that we still have the efficient officers who have done such good work in the past.

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LOUISVILLE, KY.
Standing Still.

In every life
There's a pausethat is better than ward rush,
Better than heaving or mightiest doing;
'Tis the being still at sovereign will.
To the hush that is better than ardent speech,
There's a pausethat is better than onward rush.

'Tis the being still at sovereign will.
In unison low and for all time long.
Goes on, nor heeds the aid of man.
O human soul, God's working plan.

[Rev. Frank S. Dobbins wrote to Rev. Dr. E. Rankin, the author, asking him for definite information as to the origin of this familiar hymn. The following is his very interesting reply.]

My Dear Sir—"God be with You" was written in cool blood, for no occasion, and simply as a Christian good-bye; the word 'good-bye' being an abbreviated form of "God be with you." When I had written the first verse I sent it to two composers, one of considerable celebrity. The music sent by the other, a man with reputation, pleased me best, and then I added the new stanzas to that. J. W. Bischoff, the blind organist here, assisted a little in the arrangement of music.

The hymn was first used in public connection with Sunday night services held in the Firs Congregational Church here, where I was for fifteen years pastor, and finally became our regular closing piece. I heard it soon at Ocean Grove among the Methodists, and then I began to have requests for its use in music books, and finally to receive translations of it from different parts of the world.

The first organization to use it was the Woman's Christian Temperance Union, and then the different temperance organizations, and when the Young People's Society of Christian Endeavor arose it seized upon it and almost appropriated it, as though written for its sole use.

Corruptions have been introduced into it. As, for example, "Put thine arms unfilling round you," is sung "Put thy loving arms around you." The ep that "unfilling" was suggested instead of "everlasting," which could not be used because of its length. Very truly.

J. E. RANKIN

Washington, D. C., March 29th.

The Recent Floods.

According to official figures furnished by the authorities at Washington, the total area under water on April 6th was 15,800 square miles, of which 7,000 square miles were in Mississippi, 4,500 square miles in Arkansas, 1,850 square miles in Missouri, 1,200 in Tennessee and 450 in Louisiana. This region contained in 1890, so far as can be determined, in view of the somewhat indefinite boundary lines, a population of about 379,685, of which 186,489 or about one-half, were in Mississippi, 100,235 in Arkansas, and the remainder almost equally divided between Missouri and Tennessee. The flooded districts contain a total area of about 3,800,000 acres, one-half of which is in Mississippi, and rather over one fourth in Arkansas, the proportions in Missouri and Tennessee being about the same as in the case of the number of farms. The total value of these farms with their improvements, farm implements, etc., is close upon $65,000,000, and here, also, the proportions in the different States are about the same as above noted. Over 2,000,000 acres of the flooded districts were under cultivation, about three-fourths being devoted to cotton. The live stock on these farms was, on January 1 of this year, valued at $7,000,000. The entire region under water on April 6th, produced last year 375,000 bales of cotton, valued at close on $13,000,000; over 11,000,000 bushels of corn, worth about $3,400,000, and wheat, oats, potatoes and hay worth over $850,000 more. The most valuable portion of these crops was raised in Mississippi, whose region now submerged produced nearly 250,000 bales of cotton, besides other products, mostly for local consumption.

The great Centennial Exposition was opened last Saturday in this city with appropriate exercises and with considerable enthusiasm. Addresses were delivered by Maj. John W. Thomas, President of the Exposition, Gov. Robert Snodgrass, Chief Justice, Mayor W. M. McCarthy and others. A few minutes after noon President McKinley in the White House at Washington pressed the button which sent an electric current over the wires to Nashville which fired the signal gun indicating the opening of the Exposition, and at the same time started the great machinery in motion. Everything moved off with the greatest ease and smoothness. The visitors to the Exposition were evidently delighted with it. They were not prepared for the magnificent display which was made. While everything is not in readiness, the Exposition was sufficiently advanced to make it of the greatest interest, and also to indicate what might be expected when it is fully completed, which will be in a few weeks time. The architects of the buildings, the landscape gardening, the exhibitors themselves, the music by the band, the fire-works at night, the places of amusement in Vanity Fair, all excited the highest admiration. Really the people of Nashville themselves were surprised at the extent of the show. They did not know that such a grand Exposition had been consented to within their very eyes. We believe that the results of the Exposition will be, as far as they are concerned, not only to bring many strangers within their gates, and together with them much money, but also to arouse the city of Nashville to a self-consciousness of its own power, and also to create a greater public spirit among its citizens. But the Centennial is not simply a Nashville affair. It belongs to the whole State, and indeed to the whole nation. We may say that we have attended every Exposition ever held in the United States of any national importance, and this, we think, is by far the best, with the exception of course, of the World's Fair at Chicago, and in some respects this is even ahead of that. It is not so large as the World's Fair, but it is almost equal to it in quality. We shall speak more in detail of the Exposition because of the great success which has hitherto surrounded it, before we propose to have something to say about it in every issue of the Baptist and Reflector as long as the gates are open.

Baptist and Reflector.

An old, Godly elder in the church at Chefoo, who's Christianity was real enough to break an opium habit, strong with the practice of many years, was very fond of telling of the change Christianity wrought in his wife. "Before she became a Christian, she had a most violent temper," he would say in slow, gentle manner. "She would scold and revile most abusive and we, and were all afraid of her. But since she has become a Christian, all is changed. While ever she has even a disposition left," was always his quaint conclusion.

Truly, in a heathen land is most clearly illustrated the truth, "By their fruits ye shall know them."—Missionary Review.

Six things are requisite to create a home. Integrity must be the architect and tiding the upbuilding. It must be warmed by love and lighted with cheerfulness, and an honest purpose must be the ventilator, renewing the atmosphere and bringing in fresh salubrity by day; while over all, as a protecting glory, nothing will suffice except the blessing of God.—Hamilton.

"I don't enjoy my religion," says some supersensitive saint. A more important question is, "Do other people enjoy it?" As a prayer-meeting in the Missouri Baptist Sanitarium, not long since, a most excellent Christian arose and said: "I am certain that I love Jesus Christ as my precious
Savior, but I do not enjoy my religion as I wish to." A good reason, who knew the speaker's faithful Christian life, exclaimed, "Brother, I enjoy your religion. I am greatly enjoying your religion this afternoon."

-Literary Notes.

-A reminiscent article on Jenny Lind and her home life has been prepared by her daughter, Mrs. Raymond Mande, for publication in the May edition of the Home Journal. It is said to be filled with interesting memories of the famous singer, and is noteworthy also as being the first view we have of her through the eyes of her adoring daughter. Mrs. Mande brings to light the fact that Jenny Lind was always nervous and overstrung before events—just before singing in a new opera or oratorio, but was quite calm when the very moment of action came.

A Liberal Offer.

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

To the first one sending us in 30 cents worth of our newspaper (part 1, say be renewals), with $30 cash, we will give absolutely free a $30 scholarship in the Tenno-sene Business College, this city. This will entitle you to a free course in Bookkeeping or Shorthand and Typing. Those who want to enter this race for this scholarship will please drop us a card, and we will arrange to pay you for all the subscribers you get, if you fail to get enough to entitle you to the scholarship. This is a fine opportunity for some young man or young woman with pluck to get a good business education.

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THE SOUTH.

In writing or speaking of the Home Mission Board mention is always made of the work among the negroes and in Cuba. But it is seldom that we hear anything said about its work among the white people of the South, which is its real and greatest work. We would not undervalue its other work. But after all, while we feel an interest in the negroes and in Cubans, we feel the deepest interest in our own people in this Southland. According to the last census there are about 29,000,000 people in the South. Of these there are about 8,000,000 Baptists, white and black, making, perhaps, 9,000,000 under Baptist influence—nearly half. This means a tremendous responsibility and obligation resting on the Baptists of the South. We have the finest country, the hardest soil, the most abundant and varied mineral deposits, the richest soil, the most equable and delightful climate. Its people, too, are among the best and noblest, its sons the bravest, and its daughters the fairest. And they are the most American of all people in the United States, freest from foreign mixture, and truer in their adherence to American traditions and ideas. The American principles of liberty and equality have been permeating the nations of the earth and they are being influenced by these principles as never before. We believe that ultimately the destiny of America will be the destiny of the world. But the closer we examine the interests of the South interwoven with those of America, and so important a part of this union has she now become that the destiny of the South will be the destiny of America and so of the world.

We are on the last half of the last decade of this nineteenth century and rapidly approaching its close. What is the message which the nineteenth century shall send down to the twentieth? May it be one of peace and prosperity and happiness; but above all let it be one of faith and hope and love and joy in Christ. The shaping of that message lies largely in the hands of America, and that lies largely in the hands of the South, and that in the hands of the Baptists of the South. What shall the message be? The answer must come from all over this sunny Southland, with its beautiful valleys and its noble mountains, its fertile fields and its limpid streams, its many men and its women, the answer must come largely from the Baptists of this Southland, and the response which you and you give to the appeal of this Home Mission Board will help in determining that answer.

A WHALE'S THROAT.

Taking occasion from the recent sermon of Dr. Lyman Abbott in New York on the subject of Jonah and the Whale, which created quite a sensation, Mr. Wm. H. Crampton, an old whaler, tells in the Monitor Magazine of Cincinnati some stories of his experience with whales. He says that he "verified the whale story" by going through the throat of a whale as easily as he could crawl through bars when a boy. He says, "When I was a young man I had a whale that had been killed and his head cut off by crawling through his throat." He adds: "If, when dead, a whale had a throat, to admit me, then weighing 170 pounds, what would be the possibility of a live, mad, and hungry whale? The kind of whale to which he was referring was the sperm whale, and he says, "Although a sperm whale is large, the bowhead whale is much larger, and my experience with a whale is quite a sensation." He says, "And thus another 'scientific' fiction is nailed to the earth by the hammer of fact.
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