Movements of the World.

J. W. LIGON, TRENTON, KY.

It is probable that by the time these notes are in print the war between Greece and Turkey will be at an end. In our last issue we referred to the bold stand taken by France in the interest of Greece, but she has been so handicapped by the other nations of Europe that she could do nothing to stop the advance of the Turkish army upon Athens. The Turks are the victors, and the banner of heathenism may soon wave in triumph over the city of Demosthenes, Solon and Draco, to the everlasting shame and disgrace of the so-called Christian nations of Europe. It is reported that Greece has asked the mediation of the Powers, and that Turkey will exact a war indemnity of fifteen million dollars. The sick man may have his life prolonged for a while, but death is on his trail.

There is likely to be a change in the monetary system of Japan in the near future. A committee was appointed to investigate financial matters and report to the government. After four years of labor and deliberation they have reported favorable to the gold standard. A bill to place the nation on a gold basis has passed both houses of the Legislature and it may soon become a law. If it does, it will take effect on the first day of next October.

On May 4 the great city of Paris was plunged into mourning. A large crowd of the aristocrats of the city, many of whom were of noble birth, attended a charity bazaar, where fire broke out, and in a very few minutes more than three hundred of the gay company were killed or burned to death. The fire caused a panic, and many were trampled to death who otherwise might have been saved. It was reported at first that the Countess De Castellane, daughter of Jay Gould, was among the missing, but we have seen no confirmation of the report. Now, let some moralizing believer in providential calamities give us an essay on the evil of having entertainments for charitable purposes. It may be a long time before another such opportunity presents itself.

The Arbitration Treaty with Great Britain has failed to pass. It did not get through the Senate. A two-thirds vote was necessary to pass it, and it failed. Some thought that it did not give sufficient protection to American rights, and others thought that it endangered the Monroe Doctrine; and, between these two supposed defects, it failed to become a law. People on both sides of the Atlantic fondly hoped that the treaty would be ratified by both governments.

Prime Minister Ito, of the Japanese Empire, will pass through the United States soon. He will be on his way to London to attend Queen Victoria's jubilee. He will represent his government in the festivities of the occasion. Our readers will remember that it has not been long since Field Marshal Yamagata, of Japan, passed through our country on his way to Moscow to attend the coronation of the Czar.

The Greater New York Bill has been duly signed by the proper authorities, and the second city in the world is now on the American continent. Senator Thos. C. Platt got the pen with which it was signed, and H. C. Duval took the blotting paper that dried the ink as his share of the relics.

The Southern Baptist Convention closed at Wilmington, N. C., May 10. The next meeting will be at Norfork, Va., one year hence. Two things connected with the recent meeting deserve special notice. Dr. Whitsitt was exonerated and endorsed by the body, and still holds his position in the Seminary. This is no more than we had expected, and the result is not a surprise. Another notable feature of the meeting was their enlargement of Mission work. It was decided to enter Palestine, and establish a mission with headquarters in the city of Jerusalem. This effort may succeed, but it is one of the least promising fields in the heathen world. Our Baptist brethren have been away from Jerusalem a long time, and we are glad to see them going back.

The people of Brussels are delighted at the supposed discovery of the tomb of Attila, King of the Huns, known as the "scurge of God." In digging to lay the foundation of a building a large sarcophagus was found, but they ought to know it does not contain the dust of the great warrior.

Governor Bradley, of Kentucky, has recently pardoned a twelve-year-old girl that was sentenced to the penitentiary for one year by an Owsby County jury, for false swearing. He has also declared that he will pardon every child in the Kentucky penitentiary, unless the State will erect a house of correction for such. We think he is right in this matter. It is a shame that our laws are such as will authorize the confinement of children of twelve years of age in the penitentiary among the full-grown roughs and toughs found there. Let us have the house of correction.

Prof. A. W. Bunard, of Nashville, Tenn., has completed an air ship, in which he has taken several short trips. This ship will be a prominent object of interest during the Exposition in that city. Of course the first model of any newly invented machine is always rude and imperfect, but there is good reason to believe that this invention will be improved, as all others have been, and become eminently useful to man. God has made man a little lower than the angels, and set him over the works of His hands, and such an invention as this is an advance step that man makes in taking possession of what is rightfully his own. God has placed all things under man's feet, and man's destiny is to tame and overcome the wild forces of nature, and use them for his own good and God's glory.

Divine grace, even in the heart of weak and sinful man, is invincible. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed; throw it into the furnace of fiery trials, it comes out purer and loses nothing but the dross.—Exchange.
A. B. HERRING.

The subject of this sketch was born Sept. 12th, 1857, and grew up to manhood in Spalding county, Georgia, near Griffin, the county seat. He was the oldest of two sons—Augustus and Joseph—of William Herring. Having lost both of his parents before he was five years of age, he and his brother were reared by his grand-father Joseph Henderson. His grand-parents were strict members of the primitive Baptist church and under that influence he received his early training. Farm life had a peculiar fascination for him because of his love of nature and nature's lessons. He ascended from the study of nature to the love of nature's God at quite an early age, for at the age of twelve he read the New Testament through, and was so mastered by the unfolding of the ideal life of Christ that he resolved to make his life, so far as he was able, to conform the life of Christ and His teachings. At that time he made a vow, which he wove into his life's most sacred sentiment, and which, no doubt, has been to him an effectual piece of his Christian armor on many of the battle of life for himself. At the age of eighteen his plan of life was changed and he resolved, by the grace of God, to "preach the word." After leaving Mars Hill he went to Burritt College, Spencer, Tenn. where he remained two and a half years finishing his collegiate course in July, 1884. The writer of this sketch was intimately associated with A. B. Herring during his entire stay at Burritt College, being room-mates, and his career was one of lofty bearing, uncompromising to duty, enjoying the uttermost confidence of his fellow pupils and teachers. He then returned to Ga., and in the fall of the same year of his graduation he took work in the ministry in the field of our lamented Bro. T. M. Harris. Here he labored for five years, during which time he was instrumental in building four new church houses. I have often thought that if Brother Herring has one gift more prominently developed than another, it lay in the direction of building new houses for worship. And he was always careful to found them on a rock. It was my pleasure to hold several meetings for him while in this Sandersville field, and they were always successful because he knew how to set things in order and have a congregation ready fora meeting.

In the fall of 1889, chronic catarrh of the head and throat, which he contracted from exposure on the farm, had grown on him to the extent that his physician advised him to make a change, and a business of trying to get well. So the last of Nov. 1889 he went to the Pacific coast in search of health and climate, where he remained nearly five years. About two years of that time was spent traveling, testing climate, camping, &c. The first winter he preached at Orange, Cal. and after spending the summer in the mountains, the next two winters he spent in Phoenix, Arizona. At this place he was the means of rescuing a little struggling congregation from a heavy debt by his earnest and persistent efforts. But in this work his health again broke down, after which he returned to Southern California, and went to Arrowhead Springs, a popular resort in the coast range of the mountains. At this place he was the Cashier of the Hotel Co. which position he held for one year and a half. In the summer of '94, feeling strong enough to take up the work dearest to his heart again, returning to Georgia, he engaged work in his previous field among the churches of Washington Co. He succeeded the writer at Sandersville where he labored acceptably until Dec. 1, '95. He then went to Ocoee, Fla., and did some of the most successful work of his life, from there he went to Valdosta, Ga. again succeeding the writer in his work. He remained there one year and under the earnest solicitations of the church at Ocoee, he was induced to return there where he is laboring at present.

Dr. Nathan Barnett, of Hampton, Georgia who had been represented to him as "men who taught a dangerous doctrine." He was soon convinced that they were teaching the truth as revealed in the scriptures, and being true to his convictions he obeyed the Gospel. Soon after this he was elected Superintendent of the "Spalding Co. Farm," which position he held with credit to himself and to the entire satisfaction of the county officers for three years, when he resigned to go to college. While at this time his ambition was to fit himself for business and make money he wished also to grow wiser in the scriptures, and being true to his convictions he obeyed the Gospel.
Correspondence -

Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

I had the pleasure of spending Lord's day with the Anniston disciples where M. F. Harmon and S. P. Spiegel are assisting J. E. Spiegel and the Anniston church in a rousing meeting. This was a great pleasure to me as I so seldom have opportunity to "sit back" and "drink in" good preaching and singing. I must say Bro. Harmon is a much better preacher, and especially a better protracted meeting preacher, than I had heretofore given him credit for being. He ought to be kept in the field as much of his time as he can possibly spare from the MESSENGER office. If any of our other Ala. churches, or churches elsewhere, want a good meeting, get M. F. Harmon and S. P. Spiegel. You will not be disappointed in them. They will do you good, for they are full of the gospel of Jesus Christ.

They are having the best of singing in the meeting. S. P. Spiegel is an enthusiastic singer, and he gets every one to help him. They have an organ, two cornets, a hundred songbooks, fine singer, an excellent preacher, all the members are working for the success of the meeting. Result: House packed and often more than full, the gospel is preached and sung intelligently and powerfully, saints are built up, sinners are converted. They have had 13 additions up to the present (Monday.)

Sunday afternoon I spoke to a good audience in the college chapel at Oxford. They have organized a Sunday-school with about thirty-five students of God's word. T. S. Bagley is Superintendent and O. W. Cooper, assistant supt. and teacher of the Bible class. We hope to have a good church there some day.

I met in Anniston for the first time Brother and Sister Dickison of Talladega. They were attending the meeting. He and I just about perfected arrangements for a great tent meeting there this fall. They have some 4,000 people in that cultured little city. We have half dozen disciples. The tent must be had for just such places. He pledged $5.00 to the tent fund and Dr. Anderson said Anniston would surely help when they got their meeting off of hand. Pledges are still coming in nicely for the tent. Have you pledged yet, brother, or sister? This is a noble undertaking, and an absolute necessity. Tell me what you will give when a sufficient amount has been pledged.

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Left home last Saturday morning for Hanson where on my arrival I found Bro. W. H. Ligon at the depot waiting for me. Took dinner with Bro. L. Heard him preach a good practical sermon Saturday evening. I presented our work Lord's day morning, and received a liberal pledge. Attended services at the Baptist church at 3 P. M., and heard Rev. Couch make a sensible talk. This was the beginning of a protracted meeting to be conducted by Rev. Couch, and the pastor Rev. Catling at the Baptist church. On account of the inclemency of the weather our audience Lord's day evening was small. Brethren Ligon and Gooch and the writer made short talks on mission work. During my stay at Hanson, I spent a night each with Brethren W. L. Gordon and T. M. Gooch, and took dinner Lord's day with Dr. J. S. Waller.

I enjoyed my stay at Hanson very much. It is hard to find a more hospitable people any where. Bro. Ligon is evidently doing efficient service in that thriving little town.

Monday morning Bro. Ligon, a drummer, and I boar ded a hack for this place, Dixon, which is the county seat of Webster county. On this trip our conductor was Bro. G. T. Parish, the popular livery man of Hanson. We arrived at Dixon a little too late to get dinner at a private house, so we went to a hotel. Our hosts discovered that I was very fond of fruit, and remarked "that all drummers seemed to be very fond of fruit" to which I made no reply. Bro. L. afterwards remarked that he was a drummer for the best house in the world—the house of God," Bro. L. who was booked for a protracted meeting began Monday evening. Wednesday night a cloud came up after Bro. L. had spoken about fifteen minutes, and completely demoralized the audience, making it necessary to adjourn. At this writing the meeting has been in progress five days, resulting in six additions by confession and baptism. Two others have made the good confession, and will be baptized soon. If I am not mistaken there are others to follow. The audiences at night have been good. Bro. Ligon is certainly doing some excellent preaching. He is a clear, strong, forcible preacher, and while he does not compromise the truth in the least, he manifests the spirit of Christ, and preaches the truth in the love of it.

Since coming here we have made our home with Bro. J. C. Parker who is an elder in the congregation. It is hard to find truer friends to the church than Bro. Parker, and his most estimable Christian wife.

I leave this morning for Power's Station, Daviers Co. where I have an appointment to preach next Lord's day.

Bro. Ligon says that he intends to try to get a contribution for our South Kentucky work from every member of the Hanson congregation, and thinks he can do it. If every member of th
Tennessee Notes.

The meeting at Paris continues with two confessions the first week; good audiences and interest. We are confidently looking for good results from this meeting.

The West Tennessee Convention will be held at Dyersburg, May 25-27. All the churches and Sunday-schools in West Tenn. should be represented there. All the ministers should be there. Whatever success we desire for the church in the future depends much upon our activity, and interest now. The missionary spirit is the spirit of progress. We ought to cultivate it. The forces for good must be organized in order to effective work. The people whose plea would place them in the advance column of religious forces in our land should not permit failure to organize to defeat their plans and aims. Let us be free men in Christ Jesus. Let us be faithful to the trust he committed to us and accomplish the work to which he has called us.

Every Tub on its own Bottom.

There is a great deal of discussion among the brethren in our state over the "Missionary Society." Much of the discussion comes from a misunderstanding of its object, principles, and workings. It is looked upon by some as a hideous monster, reaching out its giant paws and laying them upon churches and members and ensnaring them. Recently a brother said to one of his elders, "I want to investigate this society matter, so as to be able to intelligently approve or condemn it." The elder said: "I've investigated and know that it is wrong, and you ought to take my word for it." The brother then replied to the elder, that is just what the Methodist preachers always say about baptism, and if I had listened to them, I might have been sprinkled. After this I had a conversation with this elder and he said that he understood that the society usurped authority over the churches, and that the officers got large salaries. The following clippings from the Missionary Intelligence would be information for said brother, is he was not too prejudiced to read it.

Here it is for his benefit any way:

"The executive committee meets once a month. The members attend the meeting at their own expense, and receive no compensation for their services. In addition to time and thought, they give liberally of their means to the support of this work."

And again:

"There is no power to compel a congregation to give except the compulsion of love. The love of Christ must constrain. Each congregation under Christ is a sovereign body. We have no power to enforce an offering, and it is well we have not. There is no authority to the Christian man or to a congregation, but the authority of love."

Of the Home and State societies the same is true. I would not have any one to have any less than a scriptural estimate of an elder, neither would I give that elder more power than the scriptures give him. I am an elder myself, and as such, I teach and exhort to try and lift up the fallen, and do the work of an elder. But I would not for my right arm make my interpretation of any passage of scripture on Christian living or manner of work a test of fellowship. Else I would be making myself a Pope. That very principle led to popery in the beginning. The Pope of Rome is only an over grown elder, binding his interpretations upon the people. Some have accused the societies of being open doors for false doctrine. This is a mistake. Because men have gone wrong in theory and practice who worked with societies, is no evidence that the societies were wrong, any more than you would condemn the Prohibition party because a Prohibitionist got drunk.

Most all of our brethren belong to some kind of a society; the Odd Fellows Society, the Masonic Societies, Business Societies, Political Societies, Bi-
ble School Societies, Publishing Societies or Missionary Societies. None of our churches so far as I know, make a test of fellowship over any of these except the Missionary societies. I have known the church doors to slam in the face of those who contributed to Missions. Now what is the difference between them all?

**COMPARATIVE STATEMENT OF SOCIETIES TO WHICH CHRISTIANS BELONG.**

**Missionary Society:**
- Organization: Complying with the laws of the land.
- In harmony with the spirit of the gospel and the commission.
- Composed of individual Christians under the care of the churches where they commune.
- Object: Cooperation and focalizing of forces, to convert the world to Christ; to strengthen weak churches. They preach the gospel in full

**Masons and Odd Fellows:**
- Organized out of saints and sinners.
- Object: to do good.

**Business Societies:**
- Composed of saint and sinner object to make money and keep it.

**Bible Societies:**
- Legal institutions, in harmony with the Bible, object to teach and prepare young men for the ministry.

**Publishing Societies:**
- Legal institutions, composed of Christians. Object, to advance the cause of Christ, to keep up with the church movements, to make a living.

I make this comparative statement to show the likeness and difference between these various societies. Any Christian who belongs to a Bible school or publishing society, cannot consistently quarrel with his neighbors about working in and with missionary societies, and especially those Christians that are working in other societies, yoked together with unbelievers. Let us note the workings of the two societies mentioned, used for the spread of the gospel.

**COMPARATIVE VALUE OF THE TWO SOCIETIES.**

**Missionary Society:**
1. Mass meetings held; report of work done; need of funds; money subscribed; committees appointed to serve a year without pay.
2. To use the money collected as directed by the givers; evangelists employed, who in harmony with the great commission, teach and baptize the people. Then awaken sleeping or dead Christians to a sense of their duty.

**MISSIONARY SOCIETY.**
1. Supported by free will offerings.
2. Preachers are paid.
3. Preach in person from warm heart.
4. Baptize the people.
5. Gospel preached free to sinners.
6. Opposed by none.

I am not condemning our religious papers. They are a necessity. No doubt the Lord would hold us responsible if we failed to use the press and every other invention that would tend to get the gospel to the people. But I deplore the idea of our drawing the lines and denying the right of our brethren the fellowship who adopt these means of preaching the gospel.

**PUBLISHING SOCIETY.**
- Company organized; money invested; editors and business managers employed on salaries.
- Price of publication fixed; advertisements solicited. Christians pay for the paper and read it. Many are helped. Profits divided at end of year.

**PUBLISHING SOCIETY.**
1. Supporting subscriptions.
2. Editors are paid.
3. Preach with cold type.
5. Preach only to those paying for it.
6. Opposed by none.

If a people should be found today possessing one of these elements in large degree, it would argue its powerful influence over the future. But if a people should be found possessing all three of these elements in extra large degree, who could predict what the influence of that people would be over the future of this world.

The Hebrew taught the world there was one God, and He only should be worshiped. The Anglo-Saxon today says in mighty voice, "There is one God over all the earth—worship Him," and above all others, is seeking to make Him known to men. One illustration will suffice. There are, I believe, one hundred and thirty-nine missionary societies in the world today, seeking to spread a knowledge of the Christ among men. Out of this one hundred and thirty-nine, one hundred and twenty-one belong to the Anglo-Saxon race. Yes, this people excel all others in religion, and is always organizing to help some one.

The Hebrew nation was pre-eminent intellectually, hence his philosophy, literature and art. But in this element, when compared with all others, the Anglo-Saxon will not hang his head in shame. Take one illustration. At the beginning of this century more people spoke French, Russian, German and...
The Internal Hindrances of the Church.

W. W. Phares.

Text: 1 Cor. 9: 12; ‘But suffer all things lest we should hinder the gospel of Christ.’

The gospel of Jesus Christ elevates men to the highest plain of civilization and saves his soul from eternal ruin. The church of God is composed of those who have heard the gospel and accepted it as Christ’s means of salvation. The function of the church is to propagate the Gospel.

Religious statistics show that only a small per cent. of the human race have heard the gospel; and that of those who have heard it, only a small per cent. have accepted it—in the sense of becoming obedient to its demands. Now these statistics are significant of the fact that something hinders the work of the church, which something should be made known, and, if possible, obliterared.

What hinders the progress of an institution so beneficent to humanity as the church? What clogs the wheels of the machine which molds so many blessings for mankind?

It is sometimes argued that persecution from the outside world is the great hindrance. But let us see. Persecution binds the church together and stimulates its missionary zeal. (See Acts 8: 1-4 etc.)

When a body of people are persecuted they naturally feel their dependence on each other, and they also naturally desire to increase their number and strength.

Prior to the appearance of Martin Luther in the religious world, missionary zeal in the Catholic church was a thing not to be observed. It was defunct, and had long been buried in the grave of pride. But when the thunder tones of Luther’s cry for freedom shattered the fetters of thousands who were bound in the chains of ignorance and the Catholic church was reduced in number, and persecuted from without, then Jesuits were sent out to all parts of the world. The Catholics have ever since been known as a missionary people.

Too much patronage from without abates this zeal. That government which brings about a political union between church and state cannot be considered as facilitating the church in its work. One or the other must rule. And if the energy of the church is spent in the mighty struggle for power the propagation of the gospel is neglected. As the church rises politically it sinks spiritually, etc. The song of victory after the church has gained in the outward march of the Lord’s army.

Some people pray eloquently for their preacher and for the prosperity of the church who never put anything into the contribution basket. If such prayers could be weighed, it would take several millions of them to weigh as much as the smallest fibre of down on a humming bird’s wing.—N.O. Methodist.
Master, "whosoever will lose his life for my sake, the same shall save it," every tear that falls from his eyes is a prayer, pleading with the world to accept this Jesus who has something to offer better, even, than mortal life; and when his body is burned at the stake it lights up the path to eternal glory. For what eye can look upon such a scene without being constrained to believe in that which is capable of producing so strong a faith?

An expert in plutocratic political philosophy announces that the tramp is afflicted with a microbe disease which was discovered by some of the ultra learned specialists of the Rothschild school of economic thought in Europe. It is found that the double distilled wood-pile or rock-pile cure has more curative value than free lunch doses of chloride of charity. The tramp is to be asylumed for microbe treatment, and Wall Street bankers will cease to fear the intrusive presence of the ubiquitous dynamite walking delegate. These are Belshazzar days—American Outlook.

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NASHVILLE, TENN.
OUR ANNISTON MEETING.

Our meeting began at the Church of Christ in this city on Sunday, May 9, but we did not get here till on Monday, May 10. Brother J. E. Spiegel, the pastor of the church, had begun the meeting, and everything was worked up to a fine point when we came. Dr. C. E. Anderson, the leading spirit in the church, and whom there could scarcely be found a better, had arranged for our entertainment at the Calhoun Hotel, the best hotel in this city of twelve thousand people, and as good as there is in the South. We have a room in quietude, and with every courtesy that a man need want. This kind of treatment, provided for by the church, is the best thing to do for the good of the meeting. The preacher is to himself, has the best of opportunities to study and prepare for his work.

There are two services each day, from 10 to 11 a.m., and from 7:30 to 9 p.m. Prof. S. P. Spiegel, of Decatur, brother to the multitude of other Spiegel brothers, is conducting the song service in a way that is the delight of the town, as well as of the church. Besides the director of song and the organists, we have a tenor cornet, which add greatly to the "Spirit and understanding" of our song service. Our large church is filled at nearly every evening service, and sometimes there is not room enough for all who come. We have had ten additions so far, and the second week of the meeting is just entered upon. The outlook for the meeting is fine. There are from 25 to 40 at the morning services. The brethren at Oxford, a town three miles distant, are coming over and assisting. We have had also Brother O. P. Spiegel, of Birmingham, Brother Preston, of Rocky Mount, and the Hamilton sisters, of Eden, Aia., attending and assisting by presence, songs and prayers.

The Hot Blast, Anniston's leading daily paper, gives us from a column to a column and a half of review of the sermons and report of progress every day. The church is working and praying for great results.

The subject for the evening was "What Must I Do to be Saved?" This was one of the ablest sermons yet preached during the series of meetings. After showing the importance of the subject, the speaker said, some folks think we can't do anything to be saved, while others still take a too narrow view of the question and are content to attribute salvation to some one fact. It was shown that the great question was not only a Bible question, but that it had to be answered from the Bible. Mr. Harmon said the law of pardon, or rule of conversion under which the apostles preached, was the commission of Jesus Christ, as found in Matt. 28: 9-20; Mark 16: 15, 16; and Luke 24: 47, 48, which embraced the following things to be done by the alien sinner:

1. Hear the Gospel.
2. Believe the Gospel.
3. Repent of their sins
4. Confess their sins.
5. Baptism into the name of the Father, Son, and Holy Spirit.

This was the rule of the apostles, and every conversion recorded in Acts had in it these five elements. The subject was illustrated by three cases in hand where this question was asked and answered, viz., Acts 2: 37; 9: 6; 16: 30.

The query box was opened, and several questions answered. There will be the regular services to-day.

Surely Mistaken.

In speaking of Bro. Hall Calhoun who preaches for one of our churches in Paducah, the Gospel Advocate, of April 29 says: "Brother Calhoun says organs in the worship and societies are unscriptural and sinful, and that he is therefore opposed to them."

Now every true man of God ought to unceasingly oppose everything he believes to be "unscriptural and sinful." W. have not heard of Brother Calhoun's outspoken opposition to these things.

In the Gospel Messenger, of May 7, Bro. J. W. Gant says: "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 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. J. K. Bondurant is one of the leading spirits in that church, and it is mostly, as we understand, through his untiring work that they have accomplished so much. But he is also a staunch friend and supporter of the South Kentucky Association.
Is it possible, therefore, that Bro. Calhoun has let something he believes to be "uncircumcised and sinful" aid in building up his congregation (this "aid" certainly was, to say the least, peaceably received) without even "rebuking them sharply, that they might be sound in the faith"? And is it possible he believes Bro. Bondrant is practicing sin by asking this Advocate to approve his co-workers establish the cause of Jesus Christ in that part of the city of Paducah? Surely the Gospel Advocate is mistaken one time.

Lord, Have Mercy.

According to the United States census, the American people spend, annually, $1,000,000,000 for liquor; $525,000,000 for tobacco; $175,000,000 for education; $150,000,000 for church expenses, and $6,000,000 for foreign missions. And yet some tell us that we give too much for foreign missions! I have never heard a man who says we spend too much for foreign missions, who will say that we spend too much for liquor or tobacco. The Lord have mercy on such deluded souls.

A. W. Gray, one of the elders in the church of Christ at Eutaw, and Miss Florence Letson, a charming young lady of many virtues were united in marriage by O. P. Spiegel. The groom is a leading merchant of Eutaw, and president of the A. W. and J. Gray Banking Company. The bride is Mrs. J. D. Patton's sister and a most excellent young woman. The Gospel Messengers, with all of its friends and friends, extend hearty congratulations and best wishes, for a long, happy, peaceful and useful life on earth together, and a sweeter home in heaven.

The prompt issuing and mailing of last week's paper in the editor's absence is to be put down to the credit of Sister Emma Morton, a faithful employee on the Messenger force. Last issue was gotten out under difficulties that would try anyone. Four pages of type were pied; Arthur Morse, the employee on the Messenger force, last week's paper in the editor's absence and helping each other as we could; and a sympathy and love existing between people so different in ages. But together a great deal, and there was much, and I, too, will pass over the river to meet her and other loved ones gone before in that land of life and light into which death never comes, where partings are unknown, and God eternal reigns. May the Lord enable me, throughout my few remaining days, to serve him with a wiser head, a purer heart, and more devoted life. Your brother and fellow-laborer in sorrow, but yet in faith and hope.

B. P. Manire.

Gray—Letson.

At Cottondale, near Tuscaloosa, Ala. on Wednesday morning May 12, A. W. Gray, one of the elders in the church of Christ at Eutaw, and Miss Florence Letson, a charming young lady of many virtues were united in marriage by O. P. Spiegel. The groom is a leading merchant of Eutaw, and president of the A. W. and J. Gray Banking Company. The bride is Mrs. J. D. Patton's sister and a most excellent young woman. The Gospel Messengers, with all of its friends and friends, extend hearty congratulations and best wishes, for a long, happy, peaceful and useful life on earth together, and a sweeter home in heaven.

The prompt issuing and mailing of last week's paper in the editor's absence is to be put down to the credit of Sister Emma Morton, a faithful employee on the Messenger force. Last issue was gotten out under difficulties that would try anyone. Four pages of type were pied; Arthur Morse, the faithful mute printer who has been working on the paper for more than five years, got sick and laid off a day; and, saddest of all, Sister Emma lost her youngest brother, who was taken from earth Friday morning. None except a superior girl could have engineered a paper so well, in the absence of its editor and regular manager, under such trying circumstances.

We have received, the following sad message from the beloved B. F. Manire, Hampton, Fla.: "The last battle has been fought, and the victor won. My wife has passed over the river, and is at rest in the home of the blest. Her sufferings were protracted and intensely painful, but she bore them all without a murmur. When she saw that she must go, she prayed that she might go quickly and easily. When the final moment came, she simply ceased to breathe, and passed away without a struggle or any sign of pain. She fell asleep in Jesus, as a babe goes to sleep on its mother's bosom. She was the daughter of Judge John T. Neil and wife, of Shelbyville, Tenn.; was born Dec. 27, 1855; was baptised at Falo Alto, Miss., in November 1859 by P. B. Lawson, of Marion, Ala.; died at Hampton, Fla., May 6, 1897, aged 61 years, 4 months, and 10 days. We traveled life's rugged road together for 41 years, 4 months, and 10 days, sharing each other's joys and sorrows, and helping each other as we could; but now she is taken, and I am left to fight the battle of life without her loving care and help. The days will seem long, and the sunshine look dim without her cheering presence, but a few more toilsome days, or years at most, and I, too, will pass over the river to meet her and other loved ones gone before in that land of life and light into which death never comes, where partings are unknown, and God eternal reigns. May the Lord enable me, throughout my few remaining days, to serve him with a wiser head, a purer heart, and more devoted life. Your brother and fellow-laborer in sorrow, but yet in faith and hope.

B. F. Manire.

While this sad news was expected at any moment, still it was a great shock to us when it came. It is hard for us to realize that we will not be permitted to see our dear Sister Manire any more on this earth. She and Brother Manire lived in our home for nearly a year, and for several years we were together a great deal, and there was a sympathy and love existing between our two families rarely ever seen between people so different in ages. But while Brother and Sister Manire were many years our seniors, they were so young in their ways, bright and sunny, and their presence was always a fresh joy to us. We loved them almost as we would a father and mother. Our children always loved to see "grandma Manire." We have not always expressed our sympathy to God's faithful servant that we can. We only wish our tears and weep with him as he weeps, and commend him to the tender mercies of "Him who doeth all things well."

In the Christian Advocate of this city, one of our Methodist exchanges, there is a department called "News from Other Churches." In a few issues only this year we have seen a paragraph or so about the Disciples of Christ. Rarely ever anything. We would like to know of Dr. Hoss, the able editor of this bright, newsy journal, why this thinness? Is the Gospel Messenger the only exchange of this church coming to his sanctuary? We have papers, lots of them, that will measure up in any sense with the Advocate, and if he does not get them as exchanges, I will see that he does not get them, if he wants them. Dr. Hoss would surely not indicate by this silence that the Church of Christ, or Disciples of Christ, are not worthy a representation on this interesting page of hisaper. He is surely aware of our wonderful growth and our influence in the religious world, and certainly his prejudice would not cause him to hide our light under a bushel. Speak out, Doctor.

We have, then, to remain true to our principles—a "thus saith the Lord," in matters of faith; the largest liberty in matters of opinion. Uncompromising in essentials, relenting in incidentals. As unchangeable as the Divine decrees where God has bound us; as yielding as a mother's love where he has left us free—and are long they will prevail from pole to pole, and from the rivers unto the ends of the earth. —Frank G. Allen, in Old Path Pulpit.

Brother John A. Stevens, Mississippi's able Evangelist, was in the city last week, taking in the great Centennial, and of course paid our office a pleasant call. We are sorry we had to be out of the city. Brother Stevens is in a good meeting in Springfield, this state.

There is some good reading in our Correspondence this week.

Absalom thought himself a better pilot for the ship of state than was Kind David, his father, but he proved himself unfit to guide even a mule. He showed the difference between the really great, and those who think themselves great. —American Outlook.

Don't spend your life in dreaming about what you are going to do, but in doing what others are dreaming about. Fruit doesn't grow on dream bushes, but on sturdy, storm-enduring trees, with actual wood in them.—Ex.
Reports from the Churches.

ALABAMA.

ANNISTON: Bro. M. F. Harmon, editor of the GOSPEL MESSENGER is the editor of the GOSPEL MESSENGER is in the midst of a glorious meeting here, with my brother S. P. as singer. We are having some of the best preachers ever done in our church here, and we have some of our best preachers. There have been fourteen additions to date, with a bright outlook for many more.

J. E. SPIEGEL.

SELMA: The Alabama Sunday School Convention met at Tuskegee, Ala., April 8-12. The writer, as a representative of the Christian Church, was appointed to report same to the State paper, which I cheerfully do.

It was a great convention and the four hundred delegates from various parts of the State were full of zeal and spirit for the Master's cause among the young. Every one seemed to be in earnest, and went away with a determination to push the work for the ensuing year. This is what is needed, persistent, steady work, all the time.

The Christian Church was represented by twelve delegates, all of whom were actively engaged in Sunday school work; but we should have had more representatives at such an important gathering as this, since we have 206 churches in the State. Out of this number of churches we should have more Sunday school work done.

We ought to be in the lead in this great work and cannot afford to be indifferent toward it.

Dr. B. F. Meek, professor in Alabama State University, said, in his brief but excellent address, that we ought to use all help and commentaries in studying the Bible, and to study the Bible with the Bible. This is our plea. Let us improve ourselves along this line of work by following the advice of this able teacher and thereby becoming intelligent as well as earnest friends to the children's work.

In all of the addresses the Bible was held up as the only true guide to our pathway from childhood to old age. It was indeed a pleasure and an inspiration to hear the earnest prayers and stirring talks from fellow workers in the kingdom of Christ, and we feel a renewed zeal to labor faithfully to sow the seeds of truth in the young and to make them heartily love the Word of God.

We hope that more schools will become enlisted in this important work, and at the next convention, which will be held in Birmingham, it is our earnest desire to see the Christian Church bear away the laurels for having more representatives than any school in the State.

Yours in the S. S. work,
E. V. SPIEGER.

MT. HEBRON: Last week our State Evangelist Brother O. P. Spiegel was with us. The people of Greene County had been looking for a visit from Brother S. for some time. The only flaw in his visit was its brevity; perhaps we would not think his visit a brief one had we his work to do.

Brother H. J. Brzelleton and I met him at the depot in Eutaw on the evening of Monday, April 26, from which we escorted him to the home of the congenial Wm. Wilson, where a delicious repast was awaiting us. The repast did not have to wait very long, for Brother S. eats like he preaches. Four large audiences greeted him on the evening of the 26th, 27th and 28th. Much interest was manifested throughout the services.

Many homes of the good brethren and sisters of Eutaw were visited, after which we started for Clinton. We arrived there Tuesday morning, the 29th of April, and were sorry to learn of Brother Head's illness; hope he may recover soon and be seen at his usual place of business. The inclement weather prevented Brother S. from preaching at Clinton.

From Clinton we went to Mt. Hebron. Friday night was stormy and extremely dark. Withstanding the extreme darkness and storm, the Mt. Hebron brethren and sisters turned out in full force, and heard a soul-stirring sermon.

From Mt. Hebron we went to Union. Brother S. preached for the brethren Saturday night and Lord's day morning. I was obliged to leave Union Saturday morning and preach at Lewis- ton. Remained with the Lewiston people one week, preached four times and had three confessions. The brethren at Mt. Hebron have given me one Lord's day of every other month to preach at Lewiston. This is a new point for preachers to contend earnestly for the faith that was once delivered to the saints.

Come again, Brother Spiegel.

DAVID R. PIPER.

MISSISSIPPI.

JACKSON: John A. Stevens closed an eight days' meeting with us last night. Contending odds were against us throughout the meeting and yet Bro. Stevens' gospel sermons were so strong that all could not resist them and several were added to the membership of the saved.

Bro. Stevens has a character and individuality that attract the attention of the thoughtful; zeal and earnestness that arouse and stir the simple hearted, and his ability as a man of God who is "thoroughly furnished" with eternal truth, is not surpassed in the south. He leaves us stronger in every way. May God bless him in our united prayer.

WALTER A. NEAL.

FLORIDA.

HAMPTON: I return this week to Jackson, Miss. at which place all correspondents will please address me. I go sadly and alone, yet trusting in Him. The people here seem hungry for the Gospel and if presented in love I know they will receive it gladly. At Ulica I have held a short meeting and the fruits of it is an increased zeal and earnestness of the membership. I have gathered up some fragments of the beginnings of the work here from some of the older members and will gladly send them to you if you care to publish them. May God bless the "MESSENGER" and its labors, and may you be able to do much for our cause in Mississippi.

Your Bro. in Christ,
F. M. McCARTHY.

SOUTH KENTUCKY.

NEW LIBERTY: Our work at Cupio for the coming year has begun with flattering prospects. At our last regular appointment, fourth Sunday in April, although a very rainy day we had a crowded house and two additions. One reclaimed and one by confession. Other branches of the work, Christian Endeavor and Sunday-school, are moving right along with increasing interest. New mem-
bers being added at almost every meeting. I feel sure, by the help of God, that our efforts this year at this place will be crowned with success.

W. H. ALFORD.

CENTRAL CITY: On April 14th, at the residence of the bride's father, Mr. J. E. Stroud and Miss Ada Wilson were united in the holy bonds of matrimony, the writer officiating.

On April 29, I was called to solemnize the rites of matrimony that made Mr. Charles Jenkins, of St. Charles, and Miss Flanry Nesbit, of Madisonville, one. The ceremony took place at the hospitable Christian home of the bride. Quite a large number of friends and relatives were present to congratulate them and wish them much happiness. Immediately after the ceremony a select number accompanied the happy pair to St. Charles, their future home, where a sumptuous feast, consisting of the delicacies of the season, was spread. While the band discoursed music suitable for the occasion all gave themselves over to enjoyment of such intensity as is rare by witnessed or experienced. The bride and groom are both devout disciples of the Lord Jesus. May God bless them in their new relationship.

Brethren, the protracted meeting season is opening. Let us not rest in our studies awaiting calls from strong, influential churches, but work the weak mission points with a will. It is to be feared that churches will encourage their pastors in a few instances, at least, to hold meetings in school houses, by not deducting his salary while he does so much extra work out of love for the cause we plead. W. H. Finch, of Cadiz, will assist, and did most of the preaching and was begun, and the Lord added to the church such as should be saved. Beside two from the world, and many of money sufficient to continue.

According to anticipation, a few soul-snares of missionary character (denominationalism); now on the defensive. We have him, and his young ones, at bay, and by God's grace, help and strength, we intend to conquer, and write Christ's name on the forehead of every heathen abroad. Having ascended their condition, spiritually, morally, intellectually and financially, I began devising means and ways to bring them together for work in the Master's vineyard. Five months past and the work of restoring the sheep to the fold began. It was indeed the most difficult undertaking of my life as a minister. With fervent hope and abiding faith in God, through Jesus Christ I succeeded, through much affliction oppression and discouragement at times, but not discomfited, in establishing the faith—the result of the organization of a Church of Christ. Attempt great things for God and expect great things.

Resolved to succeed, I began the work in earnest. Love for humanity constrained me to make sacrifices, and denied myself of many things to achieve success.

Of all the new fields I have ever endeavored to preach Jesus and his word, this is the most prejudiced denominational stronghold I ever encountered. Though difficulties have been great, prejudices strong. I backed by a few determined disciples of Christ, succeeded in planting the truth in the minds of a converted people, and snatched from sectarianism four redeemed souls as follows: Presbyterian, 1; Baptist, 1; Methodist, 2; besides two from the world, and many more to follow. We organized with fifteen souls.

Our meeting still continues. We will not close our meeting till June 1 or 15, should we be able to raise a sum of money sufficient to continue.

"Without scrup or purse" the meeting began, and the Lord added to the church such as should be saved. Brother S. R. Cotter, a man of God in deed, and an able minister of the word, assisted, and did most of the preaching. One of the National Christian boards of missions should seek to employ Brother S. R. Cotter, to evangelize among the colored, and pay him not less than $50 per month to save souls, and sustain his family, while in the Master's vineyard.

It is hoped that our white brethren, especially our Southern, who are most affected with the negro problem, will give special attention to this inviting field, negro evangelization and grant unto the adopted man a sufficient amount of money per month for labor performed as the missionary of the National, or State Boards of Missions. Too little a value is placed on a negro laborer; and yet in this mighty field is far greater than the white missionary. It is but thirty-four years since he was proclaimed a free man. Thrown upon this world penniless, without a home, and education, he is almost left to work out his own salvation. The denominations have perverted his mind, and the Church of Christ, is not quite awakened to its duty toward the black man and brother. He has been left to grope in darkness and place his trust in the Gospel. The black minister has to beg his white (competent in every way) brother hourly for help to preach and rescue his black kinsmen from the thraldom of sin, ignorance, vice, immorality and sectarianism with but little result, and simply immediate relief. A little help given to evangelize and educate the American negro, goes farther than thousands of dollars spent yearly to convert a heathen abroad.

Help the negro at your door. You claim he is to become your home (now he is free), a beast and an idiocr, a mongrel, etc.—help him be a man, and a respected citizen.

Were I a young white man and a Christian, and, knowing the condition of the Southern negro, and having a knowledge of his filial and filial devotion to the home and women and children of those who went to war to bind his chains together, and probably nursed me, while my father was away on the field of battle, my heart would be ever grateful to the negroes and I would do all in my power, now that I realize the condition of the past, present and hope for the future, to relieve his burdens from his shoulders (for he is wearied, and hand pressed) and give him the gospel, education and help pecuniarily to bless his benighted servant.

May the readers of the Messenger ponder over the above, and deliberate favorably, and view same in the light conveyed. More anon.

Help, help, help; financial aid is needed. With a permanent amount granted to the negro evangelization in Tennessee much good can be done.

Oh, brother, have compassion on thy black neighbor; do the will of God—help him.

Yours in Christ, A. C. CHICHON.

Let no opportunity pass without owning your Savior before others, and modestly urging all to accept his service.—Our Hope.
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For Ten-day.

SUNDAY-SCHOOL DAY:

Mesmerization, Hypnotism, and Spiritualism are dangerous and insidious delusions. They are the handmaidens of superstition and folly. They are the offspring of ignorance and the parent of error. They are the harbingers of infidelity and the advocates of evil. They are the forerunners of despotism and the champions of tyranny.

TENNESSEE MISSIONS.

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

MISSIONARY DUTY: For all Christian churches in Tennessee, first Lord's day in October.

TENNESSEE MISSIONS.

Boarding in a First-class house is a luxury, when the charges are reasonable. When any of the friends of this paper visit Nashville, they can find such a Boarding house by calling on Mrs. S. A. McAllister, 204 s. High street.
FRUIT BEARING.


No man can serve two masters. Every man serves one; his deeds, good or bad, proclaim his allegiance. Pure thoughts, steady purpose, and an honest desire to serve God, produce the fruits which Paul enumerates as good.

Fellow Endeavorers, are you better men and women with Christianity than you would be without it? If not, something is wrong.

There will always be people who judge Christianity by those who profess it; they always know when a Christian stumbles; and, as an excuse for their own neglect of Christ, they say they are as good as some of his followers.

Are you a stronger Christian now than you were yesterday? If not, you have gone backward, for you cannot stand still.

Try not to let a day pass without making somebody happy. You will be almost sure to succeed; moreover, this is a good rule for your own happiness, even if it may sometimes call for self-sacrifice.

The humblest duties will become fruits in God's sight, if done heartily, in the spirit of love.

Now is the time for action: not tomorrow, nor next year. The fig tree was cursed, because it had no fruit just at that time. It might have borne in seasons to come, but it ought to have had fruit then. God certainly expects each day's work to be done in its appointed time. Tomorrow will be full of its own opportunities and duties, with no time for today's neglected ones.

"The tree does not eat its own fruit. Let the Christian be zealous to bear fruit for others, rather than himself. The wish to bear fruit and plans for bearing fruit, are not fruits, though we often think they are. The vine does not hang all its fruit on the outside. The best fruit is often hidden by the leaves."—Amos R. Wells.

MORE CONVENTION NOTES.

Friday afternoon was given up to a workers' conference, and in spite of a hard rain just before the opening hour, there was a full attendance. The Lookout Committee was first considered. Following are some of the most important suggestions: It is the duty of this committee, as to to see that every other committee and all the officers do their duty. If it does not, it is faithless and the society cannot thrive. A good chairman is of the greatest importance. It is well to assign to each member of the committee some special work—one to this or that committee, one to keep the roll, etc. It can be a great help to the pastor in greeting strangers and new members. Its chairman should be the Vice President of the society.

The Prayer Meeting Committee should use the greatest care in selecting leaders to give them appropriate subjects. Meetings are often spoiled by having the wrong leader. If the meeting gets started in a wrong direction, break it and get it back into the right channel. Don't allow pauses to remain unfilled. Be sure to have prayer meetings. Introduce variety; keep up the interest. Meet the leader a few minutes before the meeting to pray and go over the topic. After this a dull meeting is impossible. The prayer meeting is the pulse of the society. The Prayer Meeting Committee must see that the pulse is neither feverishly quick, nor sluggish.

The Social Committee is responsible for the atmosphere of the society. There can be no fixed rule for its work. It will be most successful when its chairman is a person who knows how to make every one feel at ease and welcome. Its duty is not so much to provide socials, as to create a feeling of good will and fellowship among the members. A Christian Endeavor Society depends on these three committees. If they are active and faithful the whole society will be so.

The conference of Corresponding Secretaries was conducted by the State Secretary, Peyton Robertson, of the Vine Street Christian Church, Nashville. He urged that corresponding secretaries should report regularly and fully to the state officers, and keep their societies properly enrolled in all unions—Local, District, and State; that when they receive information from any source, it should be given to the society promptly: that they should always carry to the prayer meeting some bit of C. E. news; that they should keep their societies in touch with what other Endeavorers are doing. If stagnation exists in any society, the Corresponding Secretary is to blame, in part at least.

"Christian Endeavor is doing more than anything else in the world to advance the cause of Christ," said Rev. R. W. Mansfield, Vice President for the M. E. Church.

The Chattanooga Junior Union, which won the banner for the highest average attendance in 1896, includes eight societies. Miss Alice Adams, of the Walnut Street Christian Church, is its president.

The banner for the highest average contribution to missions was won by the Knoxville Junior Union. To compete for either of these banners, a union must have at least three societies.

On Sunday morning there was a prayer meeting to which none were admitted but Juniors and Junior Superintendents. It was a small meeting, but a very sweet one, led by Miss Mac Lynne, Junior Superintendent of the Knoxville District.

In 1896 the Y. P. S. C. E. and the Juniors of the Christian Church, Clarksville, gave to missions $100.

Tennessee will have about two hundred delegates to the San Francisco Convention.

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The Narrow Way.

Dedicated to the beautiful life of our best friend, Mrs. Willie C. Oglesby, who traveled it and found the ending glorious.

From clouds cold and gray, tears in torrents were shed,
For they whispered so sadly, so softly, "She's dead!"
But we wandered away where her feet used to stray,
So gladly and golden gleamed the straight narrow way.
'Twas not weary and worn, but a path clear and bright,
For His yoke's ever easy, and His burden is light.
Through green pastures it wound, by still waters around,
In fair flowers of faithfulness blossomed the ground.
And we followed her feet to a cold, cheerless hearth,
Where Poverty stepped on Calamities dearth,
And the sad, trembling strain filled our own hearts with pain;
Oh, who'll bind our hearts when they're broken again?
Why, the same hand of love that was ever her guide
Will always be with us, her "Lord will provide."
And the room bare and drear fairly flooded with cheer,
Hope's bow of promise shown through grief's falling tear.
To sick rooms of suffering in palace or den,
With the fair and the cultured or the lowest of men—
To church—anywhere there was need of a prayer—
We had only to go, and her footprints were there!
But the pathway was shortening, the end was in view,
And faith opened wide those sky windows of blue;
And the "straight, narrow way"—
Over star countries lay—
Brightening and brighter to that fair, "perfect day."
The clouds cold and gray their tear torrents have shed,
But we whisper no longer so sadly, "She's dead!"
For we've wandered away to the eternal day,
Where gloriously ended the straight, narrow way.

FANNY KIMZEY

Let no day pass without personal secret communion with God.

OBITUARIES.

PARKER.

We mourn the loss of a good man, W. R. Parker was born Jan. 16, 1848 in Knox County, Indiana, and died at his home in Occee, Fla., April 27, '97. He became a disciple of Christ when fifteen years of age and lived an earnest Christian life. The community and the church of Christ at this place feel a great loss. He leaves a devoted wife and five children—three daughters and two sons with a host of friends to mourn this separation. But through their tears may they look up and thank the Lord for the hope that "their loss is his eternal gain."

A. B. HERRING.

MITCHELL.

James D. Mitchell, son of Hon. J. M. Mitchell, M.D., of McNairy County, Tenn., died at his home near Mitchie, Tenn., May 9, 1897; aged 25 years, 3 months and 17 days. He leaves a mother, father and young wife. He married a daughter of Elder M. Kendrick, of Kendrick, Miss. He was a member of the Christian Church and a noble young man. Funeral services were conducted by Elder A. R. Kendrick. May the Lord comfort and bless the heart-broken family; and may there be happy reunion around the great white throne.

A. KENDRICK.

MORTON.

On Friday morning, May 14, the angel of death visited the home of Brother W. T. and Sister M. E. Morton, and claimed for his own their youngest child, little Robert, aged 1 year, 6 months, and 24 days. Our hearts are sad indeed, but we have the sweet assurance that little Robert is safely resting with Him who said, "Of such is the kingdom of heaven." By faith we can see that bright home to which our darling has gone, and see him beckon to us to come and live with him forever where there will be no more death—no more sad partings.

SISIETH.

MARRIED.

Perkins—Parker: At the residence of the bride's father, W. R. Parker in Occee, Fla., April 14, '97. E. D. M. Perkins of Jacksonville and Miss Della Parker were united in marriage, A. B. Herring, officiating.

WILD VIOLETS.

They smell of the rain, the sun and breeze;
Of the long, cool shadows of cedar trees:
The brook that sings down its mossy bed;
The binding ferns and the rustling sedge;
Of violet mosses that keep the dew,
And of sweet, dead leaves that last year knew.

They smell of the chill, pure breath of dawn;
Of wind-swept hillside and sun-swept lawn;
Of rose-brier hedge and of winding lane;
And of dreams that will never come back again.

These wild, pale violets, faint and sweet,
That we buy in the crowded city street.

—Ex.

Who Drinks the Most.

A Chicago paper publishes a statement of the number of liquor licenses now in force in the different states and territories of the Union. New York leads with 42,361 licenses, and Illinois comes second with 27,512. Indiana Territory has only 121, and Alaska 127. In proportion to population Montana leads with 12 per 1,000, and Mississippi stands at the foot of the procession with only one for every 2,500 people. These figures make quite a creditable showing for all Southern States, from a Prohibition standpoint.

Vermont has more saloons than Arkansas, though she has not one-third the population. Nevada has more saloons than South Carolina, and Idaho more than Mississippi, though the two Southern States, are, respectively, 35 and 15 times more populous.

The entire South has less than one per cent. more liquor licenses than New York, though nearly four times as populous, and with five times as many people as righteous New England, has less than one-third as many liquor licenses.—Clarion-Ledger.

A correspondent of the "Congregationalist," writing from Ashe ville, N. C., says of the negroes: "These people regard the North as the colored man's paradise, where their real friends are, and look, with a longing that is truly pathetic, for some good fortune that may chance to transport them over the line." This may be so, but the facts do not show it. The whole drift of the negroes is not to the North, but farther to the South. We sincerely wish that they could be distributed more evenly over the whole country; yet we cannot assure them that there is any prospect of
their finding a paradise even in New England.—Christian Advocate.

The Hammer and the Anvil.

Last eve I passed beside a blacksmith's door, And heard the anvil ring the vesper chime; Then, looking in, I saw upon the floor Old hammers worn with beating years of time. "How many anvils have you had?" said I, "To wear and batter all those hammers so?" Just once, said he, with twining eye, "And so I thought the anvil of God's word For ages might some blows have beat upon; Yet though the noise of falling blows was heard, The anvil was unharmed—the hammers gone.

Africa.

Africa has a most remarkable history. It is the home of the oldest civilization. Here science was born. In Africa, Judaism was fostered and Christianity was sheltered from the wrath of Herod. Here Moses was born, and from Africa he received his wife. It was an African woman who bore the cross of Jesus Christ. Among the early Christian writers we find the names of Augustine, Cyprian, Tertullian and Origen, all of whom were native Africans. The northern coast of Africa has been the stage where the greatest men and nations have made their parts. In appearance, Africa resembles very much South America. Both continents are broad in the northern portions, and narrow in the southern. Through this continent flow the sacred Nile, 3,400 miles in length; the Congo, 2,900 miles long; the Zambezi, and Niger. Numerous lakes are found in various parts. With the Atlas Mountains, and table lands, in the north, and with plateaus in the central and southern portions. Africa has almost every degree of temperature. So varied is its climate, that a person from any part of the earth can find the same climatic condition on this continent which he has at home. The wealth of Africa is phenomenal. Among the products we find the following: Wheat, barley, oats, tobacco, olive oil, cattle, sheep, goats, gold, copper, lead, ivory, ostrich feathers, dates, esparto grass (for making paper), poultry, rock salt, indigo, rice, cotton, coffee, diamonds, India rubber, sweet potatoes, varnish, cloves, ginger, pepper, ground nuts and sugar cane.—May Teacher.

PROGRAM

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.

WEDNESDAY AFTERNOON SESSION.
2 00. Devotions, Bro. Zimmerman.

WEDNESDAY EVENING SESSION.
8 00. Devotions, Gentry Reynolds.

THURSDAY MORNING SESSION.
9 00. Devotions, M. P. Harmon.

THURSDAY AFTERNOON SESSION.
2 00. Devotions, Bro. Williams.

THURSDAY EVENING SESSION.
8 00. Devotions, S. G. Parker.
8 30. Address, A. I. Myhr.

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