Movements of the World.

J. W. Ligon, Trenton, Ky.

The Czar of Russia seems to be one of the most popular men in Europe at this time. If he has any rival in the public eye, it is in the person of Abdul-Hamid, of Turkey. France, the most progressive nation in Europe, is trying to win the favor of Russia, the most conservative nation of Europe. This is an effort upon the part of France to offset the Triple Alliance, The attraction between these two nations, so widely different in every respect, has grown so strong that President Faure will visit Czar Nicholas in August, and remain three days. The French chambers have appropriated $100,000 to pay the expenses. Almost any of us could make a visit on such terms. The Emperor of Germany will also visit the Czar in August; but, as he has no special love for France and her people, he will leave Russia a few days before President Faure arrives.

Consul-General Lee has been detected in the commission of a terrible crime. Spain has been insulted and the United States disgraced. The loyal papers in Cuba and Spain have spoken out boldly and patriotically in condemnation of this foul deed. Here is a quotation from a Cuban paper, as given in the Youth's Companion, which gives the offence: "He has the discourtesy of assisting an official act in lesser clothes in a saloon where our noble Queen, model of all virtues, was insulted. This conglomeration of words is said to mean that Consul-General Lee worked at his desk in his shirt sleeves in a room that contained a picture of the Queen. Perhaps Spain had better declare war on the United States in view of this great insult.

Thirty years ago the name of Jean Ingelow was familiar in the homes of all cultivated people, both in England and America, but of late years she has not attracted much attention. Really she has been almost lost sight of for many years, and the world only hears of her now in hearing that she is dead. Many volumes of poems and fiction in prose have come from her pen. She was contemporary with Tennyson and the Brownings, and was, perhaps as promising as they. She devoted the last twenty-five or thirty years of her life, in the main, to home duties. She and an unmarried brother have lived quietly and obscurely in London during that time. She thus practically dropped out of sight of the public and remained in comparative obscurity. She died recently at the age of 77. Her poetry is of a high moral tone, and will always be appreciated by lovers of good reading.

He had a throat trouble that rendered speech-making impossible. His other powers placed him in the front rank of statesmen. Thiers had a voice that was said to be a medium between a scream and squeak, but he became President of France.

One day last week the writer went out to the pleasant home of Brother M. E. Webb. While driving through his field as I went down, I had an object lesson on co-operation. I saw a flock of goats browsing upon the sassafras bushes that stood by the way, there was one bush larger than the rest, and the goats could not reach the leaves. One of the goats reared up against it and pushed it over and stood on it. The others did not seem to object to co-operative work, but quietly ate the leaves while he held the bush down. If Solomon could point men to the ant for wisdom, why not learn from the goat a lesson? Brother Webb, as all Messenger readers know, is President of the South Kentucky Missionary Association. He believes in co-operation, and even his goats have learned to help one another, a lesson that many Christians have failed to learn.

The discovery of coal oil is one of the boons belonging to the Seneca Indians. Old men and women will remember that it was called "Seneca oil," and was considered the great Indian remedy for all human ills. Anything could be cured by Seneca oil. It was sold in small bottles as medicine, and was known to be highly flammable. When Abraham Lincoln was elected President in 1860, many large ratification meetings were held in the North and East. In one city each man purchased a bottle of Seneca oil to burn in his torch lamp. The light was very brilliant, much more so than the people were accustomed to see. This turned the attention of men to the oil, not as a medicine, but as oil for lighting. From this torch-light procession, the reports of the merits of the oil spread, and now the humblest home is lighted brightly and cheaply by this one-time famous Indian medicine.

Eloquence is not the one thing necessary to success in public life. The most eloquent men are not always the most useful or successful. It is a great power to be able to make a stirring speech or preach a thrilling sermon, but some of the most useful and prominent Statesmen and preachers had not that ability. Thomas Jefferson, that man who, if modern politicians are to be believed, was on every side of every political question, never made a real speech in his life.

Lift up your eyes! The upper world is no farther off than it was of old, when its splendors shone on the heads of patriarchs and apostles, and on the hills of Judea whence their help came. Heaven does not hide itself; it is we that hide it. Its gates are never shut day or night, and they open into your houses, your workshops, your streets, your schools, your closets, your congregations. Strong and steadfast, cheerful and contented, no matter how hard-worked, are they who are mindful of its nearness, sure of its reality, conscious of its helping and inspiring power. Among all the popular liberalities of our day, why should we not be more liberal and abundant in faith? Whatever our private failures, in courage, temper, charity, the good and perfect gift of pardon comes down to every soul that seeks it. Brother Huntingdon.
Correspondence

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Am home from Hampton, Livingston county where H. C. Ford and I spent two weeks in a meeting. There were 7 additions to the congregation.

A little over three years ago W. H. Ligon and I held a two weeks' meeting in a tobacco barn at Hampton. Today the little congregation has an excellent house of worship, and is doing remarkably well under the efficient ministry of Bro. Ford. Some how or other Bro. Ford always manages to get a very strong hold on the people whom he serves, and never fails to succeed in his work.

Notwithstanding the fact that Hampton is numerically and financially weak, and is receiving aid from our association, the congregation made a nice little contribution to our work.

Hampton has some excellent singers, in fact I don't know of as young a congregation in South Kentucky that is equal to this little congregation in point of making good church music.

Another thing worthy of note is that a large per cent. of the members take a part in the public worship. As stated in a former batch of notes this congregation is the product of our South Ky. work. Facts speak louder than words.

Much is due to the untiring labors of Bro. N. L. Rector for the planting of the cause at Hampton. In this work he was greatly aided by his associate elder Bro. John Chittenden, and some others whose names deserve to be placed on the roll of honor.

While at Hampton we "boarded among the scholars" all of whom I should be glad to mention if space permitted.

For the want of space, and time, I must be permitted to omit personal mention of several places I visited on my way home.

My program is full from now until the convention. Have agreed to assist in meetings at the following places: Calvert City, Marshall Co.; Almo, Calloway Co.; and Lewistown, Caldwell Co.

Please forward all money due the South Ky. Association to Jas. H. Kerr, Henderson Ky.

Tennessee Notes.

A. I. MYHR.

The annual meeting of the churches of Christ in the second District of Tennessee will be held at Mt Bethel, (Limestone) Aug. 27-29. This District includes Greene, Cocke, Hamblin, Hawkins and Hancock counties. All the congregations are requested to send representatives to the meeting. The church at Mt. Bethel cordially welcomes all. The program will be found in this issue. Prepare to come and help advance the kingdom of God.

Bro. Buck held a short meeting on the borders of N. C. and dedicated a church recently.

The writer held a meeting at Stoney Creek in Carter Co. and there were three additions. Fifty years ago we had a congregation there. We are preparing to organize a new church there as the old one has been dead for many years.

Last Lord's day I spent in Virginia helping to organize a new District for Missionary work. Five hundred and fifty dollars were secured for the employment of an evangelist and Bro. D. G. Combs is in the field at work. The apportionment was adopted. It was one of the very best meetings, I ever attended, of the kind. There are only about ten congregations in the three counties of Lee, Wise, and Dickerson but there are some men who mean business. Ten such men in Tenn. as L. C. Shibleurne could revolutionize the state in ten years. I wish we had them.

I go this week to Cross Plains to hold a meeting. Remember the state convention at Tullahoma October 5-7. Prepare to attend.

Louisiana Notes.

Louisiana for Christ should be the watch word and motto of every disciple in Louisiana. It is mine; is it yours, brother? Bro. J. B. Cole of Orange, Texas has been putting in some good days and strong sermons at Cheneyville. All are delighted with preacher and sermons. Would be glad if there could be sufficient attractions in Cheneyville to induce Bro. C. to cast his lot with the good people of Cheneyville.

Bro. C. E. Chambers, who has been working with the church, will enter college this fall. Clarence is a bright young man and we wish for him all success in his college career. My heart was made glad when I looked over the practical Christian. I saw that Bro. W. L. Mason, of East Texas had been over and laboring under the shadow of the Pelican's wing. He has done a grand work at Logansport. You have my hand dear brother. Come again. Louisiana needs about two hundred such men.

We expect to have quite an additional force in this great field another year. In answer to the call for volunteers, some six or seven young men report themselves as willing to enter the field and do the work of the Lord. We have put them in correspondence with parties and hope to see an army of consecrated young men in La. Bro. W. D. Frank
lin of Kansas will go to Opelousas and Whiteville. He will be in the state on the 1st of Sept. We want to see the state alive with preachers soon. No one has ever starved in La. yet, but how soon they may I know not. All can make a living sometimes. Money is scarce. Those who wish to get rich, had better go to some other state, unless they can farm or have some other support or occupation.

Our state meeting is going to be held in Lake Charles from third to fifth of Sept. See the program. Those who miss this meeting will regret it as long as they live. Just think of such men as Bros. Benj. L. Smith, Jno. A. Stevens, J. C. Mason, D. W. Pritchett and possibly W. D. Humphreys going to be in La. Brother, Sister, you cannot afford to miss this meeting and hearing these godly men. Begin now to prepare to go. Come with a song, a prayer and an offering for the state for you.

I am now in a good meeting near Arcola. The prospects are very good. I go from here to Leesville in Vernon Parish. Will be at much expense and place of our meeting. Lake Charles, La., Sept. 3 to 5. Louisiana for Christ, Bro. C. L. Jones, Lake Charles in time that he may have a place prepared for you.

Am I in a good meeting near Arcola. The prospects are very good. I go from here to Leesville in Vernon Parish. Will be at much expense until after our state meeting. Am in need of some new stamps. Send me some postage stamps if you can’t send more. You have no idea what my stamp bill is, unless you have been in a good meeting. I ask all correspondents to address me at Independence, La. Let all remember the time and place of our meeting. Lake Charles, La., Sept. 3 to 5. Louisiana for Christ.

FRANK LANEHART.

Throw on the Light. II.

Compare lights used in spiritual investigation. Many of them give the wrong line, they show the color of the man’s principles; they are like the cameleons. Examine these Theological works—“turn on the light.” Don’t begin to tremble and shudder to see your work examined; for you know “the more the truth is investigated the brighter it shines.” We should be sure we have the right kind of light, or we might be deceived by an illusion—agnus fatus, which, like the enchanting mirage of the desert, excites our wonder and admiration, but soon fades away leaving a vacuum in our feeling to be filled with disappointment.

Suppose puny man concludes he can intensify the sunlight. See him light a wax taper and place it on a high candlestick in the blazing sunlight to guide the weary footsteps of his fellow man. How does it look? Many crowd around it, make it their idol, and shout, “Long live our man-made sun, the Waxed Taper!” But the oriental gates have been opened wide, and Phoebus has come dancing forth, “shaking his golden locks.” He hurls his glittering beams throughout the air, smiles pitilessly on his little rival, and the waxen taper is no more! Likewise, man concludes to intensify the light of God’s word; so arranges a human creed and presents it as a guide for the weary pilgrim to eternal bliss. Many cling tenaciously to these home-spun theories in Christianity, because they are the work of some “Theological Divine;” but when Heaven’s light smiles pitilessly upon them they melt away. Like the waxen taper, what little light they emitted was received from the same source that gave the sun.

Some theological lights are even dangerous, and, like lightning striking the wire of an electric car, may produce serious results. Presumptions man sometimes seems to think it his duty to thoroughly sift the word or God through his bony fingers, giving his audience the suitable grains then casting aside the “non-essentials.” Why care we for “non-essentials?” If we will only do what God says he will excuse us for obeying his commands that are “non-essential.” Some hold the light too high.

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Enter a “gent’s clothing store” where it is dark. Cotton and woolen goods look just alike—we cannot tell the difference. Bring to the light, or arrange the “sky-light,” then examine the texture.

A reliable ginner once told me cotton samples showed to best advantage in medium light— not too bright. Many of us church members are like “cotton samples.” Some persons “love darkness rather than light because their deeds are evil. Satan’s messengers frequently select the midnight gloom in which to do their work—pilfering and robbing. But we thankfully believe more spiritual light is being “turned on,” and people are gladly walking in it.

MOLLIE L. MECKS.

Children know themselves, generally, much better than grown people imagine; they know their own strong points and their weak points.—Ex.
Opening Lydia's Heart.

M. M. DAVIS.

Pres. A. Clark in the last Courier, raises again this old question, asks for light, but expresses the fear that no light can be given. To my own mind the case is not particularly difficult. Let us read it very carefully. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, to give heed to the things which were spoken of Paul." Acts 16: 14. Note the fact that it is said she "heard" before it is said that the Lord "opened" her heart. This indicates, to say the least, that the opening might be the result of the hearing. If, on investigation, we find that God now opens hearts by putting truth into them, this indication gains strength. I once knew a man whose heart was full of prejudice against "Campbellism; and a preacher of that "way" came along, whom he "heard" and by this hearing his heart was opened, and, like Lydia, he attended to the things spoken by the preacher, and was baptized. Now I am in position to know well every detail in this case; and I know his heart had been shriveled by prejudice, and I also know it was opened, not by miracle, or magic, or anything mysterious, but by the truth of God. Lydia, as a Jewish worshiper, had a heart contracted by the prejudice of her religion, but she "heard" and in that hearing she learned the true character of the Messiah and as she learned, her heart was opened by God, not directly, or miraculously, but indirectly, though the truth, and in harmony with the laws of truth.

That the view of the case may be confirmed, I wish to quote McGarvey. He says, "The Greek verb here rendered 'to give heed' means, in some connections, to fix the mind upon a matter, and in others, to put something in practice." He then cites the following examples: "It is used in the sense of fixing the attention in such expressions as these, 'Take heed that you do not your alms before men.' Matt. 6: 1. 'Beware of false prophets,' 7: 15. 'Take heed to yourselves,' Luke 17: 3. 'Neither give heed to fables and endless genealogies,' Tim. 1: 4, et al. It has the other sense in these clauses: 'Not given to much wine,' 1 Tim. 3: 8. 'Give heed to reading,' &c., 4: 13. 'From which no man hath given attendance at the altar,' Heb. 7: 13. Our author then adds: 'Here it cannot mean the former, for Lydia had already fixed her mind upon the preaching, as is declared in the words, 'a certain woman named Lydia heard us.' She first heard, then the Lord opened her heart, and then she gave heed [put in practice] to the things which Paul had spoken." —Christian Courier.

The absence of sentimentalism in Christ's relations with men is what makes his tenderness so exquisitely touching. —Exz.

Ministerial Relief.

WHO MAY RECEIVE HELP?

In order to prevent needless correspondence or disappointment the following statement should be carefully noted and preserved.

1. It is the desire of the Board of Ministerial Relief to the extent that the funds in their lands will permit, to grant relief to all worthy disabled ministers, or widows, or orphans of deceased preachers who, on account of old age, or affliction, may need a "helping hand." Disabled missionaries, at home, and in foreign lands are also the objects of our care.

2. In no case will relief be extended to preachers or other persons named in this statement, whose ministerial standing, or worthiness of life is in question.

3. As a rule relief will not be granted to either preachers or the widows of preachers, having children who are both able, and willing to provide for their care. This rule is both reasonable, and Apostolic, but will be administered in the spirit of utmost fairness to all concerned.

4. In certain cases of affliction, where permanent aid might not be required, temporary relief might be extended to worthy persons whose better care we seek to secure.

5. In all cases the Board will require satisfactory assurance from competent persons as to the worthiness of those who regard themselves entitled to its care. The wisdom, and fairness of this rule will certainly not be questioned.

6. It is not the purpose of the Board to grant relief to preachers in good health, for no other cause than want of employment.

7. When the funds are limited, preference will be given to applications showing the greatest age, and longest service. The old, and worn out preacher, or the aged widow who served, and suffered with her husband, are the special objects of our care.

When relief is granted payments will be made quarterly in January, April, July, and October.

8. Information is solicited from responsible brethren, concerning any worthy, disabled preacher's widow, or helpless orphans whom they consider entitled to receive assistance. In all cases give as full particulars as possible, stating age, years of service, and condition of health.

Address all correspondence to
A. M. Atkinson, Cor. Sec'y.,
Wabash, Indiana.

Christian Endeavor is Strong.

1. Because it so perfectly unites faith and works, character and service, consecration with practical work.
2. It has a non-sectarian creed, "trusting the Lord Jesus Christ for strength."

3. It has a non-sectarian discipline, "I promise Him to do whatever He would have me do, and I promise to read my Bible and pray every day."

4. It recognizes the non-sectarian church of Christ. Its motto being "for Christ and the church."

5. It has a non-sectarian name. Christian Endeavor, not Presbyterian or Congregational or Baptist or "Disciples" Endeavor.

6. It is a great factor on this non-sectarian basis in bringing God's people nearer to Christ and therefore nearer together.

7. It gives the young people work to do. Society or the church is in danger when people are out of employment. The Lookout Committee does the work of pastor and elders. The Prayer-meeting Committee is apostolic. The Holy Spirit can assist about a week in advance to prepare for the meeting. So all the committees are channels through which the consecration of the society work.

II. There are dangers. 1. The young people are doing so well that the pastor and elders may neglect them.

2. The young people may sometimes feel independent of the church, but this is not the fault of Christian Endeavor, for it is tied to every department of the church work.

3. It is so dangerous to live, but better life in a well organized body than the orderly composure of a corpse.-J. H. O. Smith, in Our Young Folks.

PROGRAM

OF ANNUAL CONVENTION OF CHRISTIAN CHURCHES OF THE 2ND DISTRICT OF TENNESSEE.

(Greene, Cocke, Hamblin, Hawkins and Hancock counties) to be held at Limestone, Tenn., August 27-29th, 1897.

FRIDAY MORNING.

10:00. Devotions, E. C. Buck.


11:00. Sermon, G. C. Stocker.

FRIDAY AFTERNOON.

2:00. Devotions, D. F. Bolton.


3:00. Address, "Young men and the future church," J. E. Crouch.

Discussion.

FRIDAY NIGHT.

7:00. Devotions, D. B. Teens.

7:15. Sermon, W. J. Shelburne.

SATURDAY MORNING.

9:00. Devotions, J. C. Todd.

9:15. Address, "Duty of our preachers to State Missions," Prof. W. P. Crouch.

10:00. Address, "the financial problem in the church," Dr. W. J. Mathews.


SATURDAY AFTERNOON.

2:00. Devotions, J. M. Cross.


2:30. Address, "Agencies I have found valuable in church development, R. M. Giddens.

3:00. Address, "Open doors and adversaries," A. I. Myhr.


SATURDAY NIGHT.

7:00. Devotions, Prof. H. R. Garrett.

7:15. Sermon, J. E. Stuart.

SUNDAY MORNING.

9:00. Sunday-school short addresses by various brethren.


11:00. Sermon, A. I. Myhr.

Adjournment.

And of the South, how shall we write? What shall we say? In all the prestige of her past, in all the glory of her storied days, she has found no glory like unto Christ, and no balm like that of Calvary. And she comes, too, to-day with open arms receiving to herself the people of the North and other lands, and in agony of love for the welfare of her children, she calls to us for the gospel that can heal, and build, and bless, and save eternally. Were it in the power of the Home Mission Board the work it does in the Southland would be multiplied a thousand-fold to-day. For the sterling worth of her people, the heroic zeal of her scattered bands of primitive disciples, the glad responsiveness to every plea for higher service have impressed the Board with a profound sense of her worthiness and need, while the manifold opening of opportunities that are golden indeed, impresses all with a sense of intense obligation. It has been determined to enlarge the field of operation in the South, to go hand-in-hand with the workers in each state, co-operating along the lines deemed wisest by the workers on the ground. Already in fifteen states the Board has entered into contracts with the State Boards by which as co-partners in the work of planting and fostering new and weak churches each is enabled to do the largest possible work with the means at hand.—Christian Standard.

The plain English of half our complaints is that we don't like the cross. We would have victory without conflicts and the crown without fighting for it.—Exchange.
Mississippi Delta News.

KILBY FERGUSON.

Reached Lost Lake, Quitman Co., Miss., on Friday, July 23. The people here have been blessed with rains sufficient for all purposes, no super-abundance. Consequently their crops indicate a full yield; also eastern Coahoma county.

Began a seven days' meeting on the evening of my arrival. John A. Stevens, our State Evangelist began the work here in May, 1896. Your correspondent followed close after him and in August, 1896, the membership had reached 30. Since then death, and other causes, reduced our number to 26 in July, 1897.

The first night's service was chiefly devoted to general prayer-meeting purposes. Many brethren and sisters participated. Several families hold regularly family prayer, every night. I encourage this line of Christian life because it permits spirituality, is required by the Bible, and is conductive to good at home and abroad.

The attendance was fairly large from beginning to end. The result was six by confession and baptism, and one from the Baptists. The present membership numbers thirty-three. Their new house of worship is partly built, and work progressing.

Owing to the recent overflow which largely bankrupted the people all over the Delta, contributions to Home and Foreign Missions, and other proper charitable objects, will be small. I find it very difficult to collect enough funds to enable me to meet my necessary expenses.

CAUSE AND EFFECT.

Obedient as a teacher, I have taught the gospel, as commanded in 2 Tim. 4: 2, "Preach the word; be instant in season, out of season: reprove, rebuke, exhort with all long suffering and doctrine." Marked results are now visible, to wit the Methodist Church, known as Bellview, situated half way between the Christian church at Lost Lake and Shotwell, Christian church up to Sept., '96 had not immersed any one. When my meetings in August, 1896 were ended at Lost Lake, and at Shotwell, said M. E. Church held a protracted and over one-half of those who united with the Bellview M. E. Church refused to be sprinkled and would take nothing less than baptism, immersion. This year they finished their protracted meeting July 19, '97, and not one of the nine, who wished to become members of the M. E. Church, would consent to be sprinkled; hence they came on horseback and otherwise six miles south to Cassady Bayou, near Shotwell Christian church where there was much water to be baptized.

It is now very doubtful if our M. E. brethren ever again sprinkle an adult at Bellview. The next move to which they will be forced will be to baptize "for the remission of sins," as taught in Acts 2:

|$1.60 For $1.00.

We want to extend the circulation of the Gospel Messenger, and to do this, we are making a most liberal offer to NEW SUBSCRIBERS only. Tabernacle Talks is a book of 329 pages consisting of 13 sermons by Geo. F. Hall, of Chicago, one of the greatest evangelists in the Christian church. This book retails at 60 cts. post pd., but to induce many to become new readers, we give the paper, $1. a yr., and the book, 60 c., both for $1.00. An old subscriber sending us a new name with $2.00 can get his paper renewed for one year and a copy of the book for getting the new subscriber. Send in now. Address,

Messenger Publishing Co.,
208 N. College St., NASHVILLE, TENN.
have now commenced a seven days’ meeting at Shotwell Christian church, J. N. Stiffel Elder, P. O., Dublin, Miss. Meeting is now two days old, and (1) confession, with fair prospects of more to follow.

your premium self-pronouncing Bible is a royal gem. No other paper, so far as I know, is making so good an offer. Likewise your offer of the Messenger one year and Hall’s Tabernacle Sermons for $1.00 is an unusually fine offer. I believe every person who sends you $2.75 to pay for the Bible and the paper one year will be well pleased. I sent and am much pleased. The type is the well known bourgeois type, two sizes larger than minion.

I hope to attend our state meeting at Amory, Miss. My text today at 11 A. M. was 1 Cor. 10: 31, ‘Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. The language is so suggestive that you can hardly fail to deliver a good discourse, and interest your audience. As the Holy Spirit testified of Christ (John 15: 26, 27) my text is in fact, one of the sayings of Christ, John 8: 51, ‘Verily, verily, I say unto you, if a man keep my sayings, he shall never see death.’ Can we believe the gospel, and doubt what Christ has said? No, not one person may doubt his ability to redeem his promise. The only difficulty, binds believing and repenting, is to do his will fully live up to and comply with his sayings, or commands.

LINCUM ON CHAMPAGNE.

Several times during his presidency Abraham Lincoln had occasion to rebuke the bibulous propensities of his governmental associates. One of the most effective of these, because administered in Lincoln’s own inimitable, good-natured way, is recounted by General Porter in a reminiscent article in the Century. It was on the trip down the Potomac to visit General Grant’s army. Lincoln did not feel quite well; perhaps he was a trifle seasick, or

MEDITATION ON PARENTHOOD.

The Bible is the Book of books. There is no book known that has such depths, such heights, such foresight and such boundless circumference. — Selected.
THE GOSPEL MESSENGER

M. F. HARMON
O. P. SPIEGEL

Editors.

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NASHVILLE, TENN., JULY 30, 1897.

The Sinner's Question.

In last week's Baptist and Reflector, the genial editor of that paper attempts an answer to our editorial of a few weeks ago on the above subject. We notice such points of his reply as need our attention just now. He says:

"Brother Harmon thinks we have disturbed the peace which should obtain between neighbors. But we beg to remind him that we were only giving that aCorrespondent's "peculiar views" to his correspondent and cutting at us over a correspondent's head. Dr. Folk thinks he has put beyond controversy the question of the "peculiar views," but in the "peculiar" sense, as they demand, (italics ours) it is to use an ambiguous term," etc. Just so! That shows how great a hold Bro. Folk has on the facts in the case. The very thing which for decades we have been trying in vain to get into their heads, is that we don't use the name Christian in a "distinctive" or "denominational" sense, much less do we demand such a thing. This thing of "distinction" among God's children and "denominationalism" is a thing against which we have fought. Say, brother, an old editor don't know it all, sometimes! Post yourself. He says it is offensive to him to call us Christians. I thought there must be something dead up the branch somewhere! But this is a clear breach of etiquette in a "denominational sense," the name Christian. I have waded up the branch, gotten out and buried that skeleton, hence the "offensive thing" is out of the way, and the Dr. will do better after this. Yes, if your conscience still goads you for calling us Christians, just call us Disciples, and we will feel some better, and in this matter we will let you use your best judgment whether you use a cap "D" or a lower case "d." It is presumed that you have been an editor long enough to understand the use of capital letters, but if not, I can easily look over a little defect like that. The latter part of your article will be answered in due time.

Elam-Minton Discussion.

For several weeks Brothers E. A. Elam of Gallatin, Tenn., and J. A. Minton of Bells, Tenn., have been carrying on a discussion in the Gospel Advocate. During this time the Advocate has published several responses gathered here and there, hersing Minton as a debater and almost, if not
quite, as are harvest now. We have thought it fair to these, two of our own brethren, to wait until they had finished their arguments before we had anything to say upon the question. These squibs, of course, were written to confound those hands of some who do not read and think for themselves, against Minton and his position. Now that they have finished and their arguments are public property we claim the right to have our say.

Bro. Elam undertook to prove that “the Tennessee Christian Missionary Convention violates some command or principle of the New Testament.” In this undertaking, according to my judgement, he signally failed. Nor is it berating Elam’s ability as a debater to say this, for he made the best arguments that can be made on that side of the question. Seldom have I seen a disciple write so much on the affirmative of a proposition and substantiate so little. And the fact that the Advocate saw it necessary to gather berating squibs on Minton and publish them, and call special attention to them, along with the articles, shows that they all felt general dissatisfaction.

The main issue between our co-operative brethren and every fellow-for-himself brethren, on mission work, is this: The former claim that there is not one only specific and inflexible plan of doing missionary or evangelistic work laid down in the New Testament, for our guidance. The latter claim that the evangelism of the world has been committed into the hands of the local congregation and individual Christian, and that there should be no organizations other than the local congregation.

But in this discussion Minton drove Elam to confess that “the evangelism of the world was never controlled by a local congregation.” Thus he admits that the foundation stone of the anti-co-operative doctrine is wrong. And if the foundation is wrong the doctrine cannot stand.

Minton showed that “the Tennessee Christian Missionary Convention” exists on precisely the same principle that supports the Gospel Advocate Publishing Company, (a purely human society), the Nashville Bible School,” (a purely human society). Elam tried to bluff Minton by telling him the debate was not on the Advocate, Bible School, or Orphan School, but Minton was not to be buffed, and held Elam squarely to the proposition. Minton drove Elam to say that Bro. Harding, president of the “Nashville Bible School” was conducting the school on the same principle that a farmer runs his farm upon—“to get a living out of it!” But Minton showed that if this be true a farmer might as well send all over creation and beg for money with which to buy a farm so he could be put upon a life long pension, or “living,” as for Brother Harding to have done the same thing last Spring,—only the former would not have a human creed, “restrictive clause!” in his deed while the Nashville Bible School has both.

When Elam had so completely failed to sustain his proposition he then tried to prove that Minton had once opposed the society but was now for it. Well, what of that? I see men and women every day who were once opposed to it, but are now for it. Shall a person never turn even when he sees he is wrong? The denominations say not. Many are getting their eyes open on this co-operative question. “Turn on the light” is our watchword. In my honest judgement many more honest men and women are going to favor co-operation after they read this discussion. I can but wonder if “twenty thousand copies” of this discussion will be printed for “free distribution!” Perhaps it might have been had Minton been so over run with office work that he had to drop it after the first letter or two, and let Elam done all the “disputing” by himself. That would have made fine reading for some, especially if they had been “free!”

Elam tried, like most of the every fellow-for-himself brethren do, to draw Minton into bitter personalities; but Minton could not be induced to descend. Let us in our discussions pattern after Minton’s example and have no personalities. They have nothing to do with the truth of the proposition.

This discussion clearly demonstrates what I have always believed, that our conservative brethren can hold their own when pulling on the “hip-straps” and saying, “Show us chapter and verse” for every detail that may fall under the head of “good works.” The objective case is about as far as they have learned. This is called the accusative case in Latin, and it suits very well for those who use it chiefly “(accusatory) others of desperate living. But when you part them in the affirmative they are at sea without chart, compass or rudder.

This discussion will do good as an eye opener to those who have been led astray by false accusations and assertions of brethren, for certainly if the word of God teaches us in specific and unmistakable language the one, only and inflexible way of doing missionary work, brother Elam and his “scrappers” could have cited us to at least one such passage. As they did not we conclude they could not.

We are all perfectly pleased with Bro. Minton’s arguments and the spirit he manifested throughout the discussion. He did his work well. Hear his conclusion:

“I will now sum up the ground over which we have gone. Almost every principle of the society is in the New Testament:

1. In the society there is a co-operation of the churches or individual members; just so in the apostolic age there was a co-operation, as has already been shown and admitted. (2 Cor. 8: 19, 23.)

2. In the society the disciples of Christ sometimes put their money in a common treasury, and sometimes they give it direct to the preacher; in the apostolic age the disciples had a common treasury. (Acts 2: 44, 45; 4: 32, 34, 35.)

3. In the society sometimes the money is given directly to the preacher, and sometimes there is a third person standing between the giver and the receiver. In the New Testament sometimes the money was given “direct” and sometimes a third party stood between the giver and receiver. (Phil. 2: 25; 4: 18.)

4. In the society there is a report of the work done sent to all the churches; so sometimes, but not always, in the New Testament the preachers told the glad tidings of their work to the churches. (Acts 15: 4.)

5. In the society some one, either by letter or person, stirs up the brethren to a greater activity or liberality; so in the New Testament Paul, both in person and by letter, exhorted the brethren to be liberal. (2 Cor. 9: 1-7.)

6. In the society the brethren make promises or pledges; in the New Testament they did the same thing. (2 Cor. 8: 17-21.)

7. In the society certain elders of the church are selected by brethren to act as a business committee or distribute the funds; in the New Testament the elders of the church at Jerusalem acted in this capacity, and so formed the business committee and distributed the funds. (Acts 11: 29, 30.)

8. In the society no one local congregation controls the evangelism of the world; in the New Testament the evangelism was not controlled by one local congregation. (Gal. 1: 16, 17.)

9. In the society the elders of no one local congregation controls the evangelism; so in the apostolic age the elders of no one congregation controlled the work. Several years existed before the first elders.

The Elam discussion is now at an end. All the proof that he can bring against the society has been brought forward. Has he condemned it? I think not. He has merely the principle he contends for is fatal. It at once knocks out Sunday-school, Bible school, religious papers, etc. This must be wrong. (J. A. Minton.)

Now that the discussion is over let us all get down to business and roll on to victory.

O. E. S.
Reports from the Churches.

ALABAMA.

NEW DECATURE: Our church house is about completed, and will not be dedicated till the first Sunday in September, when there will be a rally and mass meeting of all the churches close to Decatur. We have about 20 members.

S. P. SPIEGEL.

BUCCH: Since last report have had one confession at Jones' Chapel. Am in a meeting this week with L. P. Whaley at New Prospect, my home church. Many are almost persuaded to turn unto the Lord. I am to begin a meeting at the Freewill Baptist church next Lord's Day. Am receiving many calls. This is a destitute country. Tired a few Bible. I am willing to spend and be spent for the Lord. I need a new Bible. I am interested in the cause of our Saviour. I have added 10 members by primary obedience. Yours for the Master's cause.

J. L. REEVES.

LOUISIANA.

LOYD: Our meeting of 19 days, at Cheneyville closed last night. Bro' J. B. Cole did the preaching. The interest was good. As a result 20 persons were added to the church, 16 by primary obedience, and 5 otherwise. We all feel rejoiced at the result of the meeting. The writer will close his labors at this place next Lord's day, and will enter school Sept. 1 to better prepare for the work that is before him, Bro. Cole has been employed to succeed me. Pray for the work here.

C. E. CHAMBERS.

MISSISSIPPI.

JACINTO: Our Centre Star, Ala., meeting has come and gone, and 31 were added to the little number of disciples. We set them in order and they promised that they would meet regularly in the school house till they could build them a house of worship, which they expect to complete by the fourth Lord's Day in July. 1898. We promised to hold them another meeting at that time. Dr. J. P. Jones, of Petey, Ala., will minister to them once a month. This writing am preaching to good audiences at Cheyenne, Tenn.

W. H. SANDY.

SOUTH KENTUCKY.

CENTRAL CITY: On the 14th of July Leonard Daugherty the splendid singing evangelist and myself began a meeting at Lewisburg, Ky., which closed on the Twenty-fifth with three additions by primary obedience. Lewisburg is a weak point made so by many removals. The most discouraging feature to be considered in making it a strong congregation is the lack of material to work upon. The congregation is known for its good words and works. On arrival home I found one of the most excellent young men of Central City, awaiting me to be baptized.

What a happy sight to see young men of brawn and brain espousing the cause of the blessed Savior.

C. H. TEEL.

TENNESSEE.

BOLDSPRINGS: Had 12 additions at Plant. Fine audience here yesterday. With best wishes for your continued prosperity, I am, Yours fraternally,

R. P. MECKS.

SPRINGFIELD: Just closed a ten days meeting at Dozier School House, near Hubbertville in Robinson Co., where our plea had never been heard before. It was a most delightful meeting, and resulted in six additions by obedience. Yours for the Master's cause,

LOUIS D. RIDDELL.

CHATTANOOGA: Four additions to the Walnut Street Church since last report. I have recently enjoyed a month's vacation in "My old Kentucky home." It was delightful to see the friends and loved ones again.

M. D. CLIBB.

JOHNSON CITY: Six additions since last report. The writer dedicated a new church at Hale N. C., on July 18. The house is free from debt. I am on the wing now trying to visit all the churches in the District before our convention at Milligan, which convenes August 19. Say, Brother Harmon, can't you be with us? We would be ever so glad to have you come. Yours in Christ, E. C. BUCK.

TULLAHOMA: We have just closed one of the most interesting meetings in the history of the Tullahoma church. Bro. W. H. Sheffer of Union City, Tenn., did the preaching in his own intimitable way. He began Tuesday night after the 3rd Lord's day in July and closed last Sunday night, the 1st day of August. Sixteen were added to the church, fifteen by confession and baptism; one, who had formerly been a member of the church of Christ, and gone to the C. Presbyterian Church, came back home. Bro. Sheffer preached morning and evening while the meeting continued, confining his morning discourses principally to the edifying and the strengthening of the church. We all feel ourselves greatly built up, and feel that the meeting had achieved new victories for Christ in Tullahoma. Our prayers are continuance, that Bro. Sheffer may have the same on his return home.

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will not cease to keep the coals glowing on the altar till after our next convention has been pronounced the best we have ever had in the state of Tenn. Let all keep in mind that Tullahoma is the place where the State Convention will meet in Oct., and we are going to convince all who come that we can have not only good meetings in Tullahoma, but we can have good conventions as well.

I leave Thursday the fifth for Hampton, Georgia, where I will begin a meeting for the old church of my childhood beginning Saturday the 7th. Bro. D. A. Brindel is preaching for them. This is the second year he has labored for the congregation at Hampton, and he has so endeared himself to them that they are beginning to feel as though they could not do without him. I am anticipating a glorious meeting for the Master's cause, and one that will afford great pleasure to me while holding it.

I anticipate a successful meeting, because, by the efficient labors of Bro. Brindel, the church will be in splendid readiness for it. Bro. Brindle has made excellent proof of his ministry, and shown himself to be a workman that needeth not to be ashamed. It is such a satisfaction to hold a meeting for a church where all things have been set in order by a consecrated servant of the Lord. It will be a pleasure to me, because, those to whom I am indebted for what I am and for what I expect to be there and many of my old friends and companions in childhood. No one, who has never tried it, knows what a satisfaction it is, to go back to visit the scenes of childhood, and preach to the "old folks at home." The first three years of my ministry were spent there and I left them. But I will not forget to say, that as I go to Ga., for a short vacation, I will leave behind me, worshiping in Tullahoma, a band of brethren and sisters as loyal to their connections, and as faithful to the Master, as ever dunned the robe of Christian profession. Yours Fraternally.

P. L. ADAMS.

Well, as to news, I will say the progressives are getting stronger in this state. O. P. Spiegel is held in very high esteem by them as State Evangelist. The latest with them now is a $5,000 tent which they say they must have It will seat 1200 people and cost $125 delivered in Alabama. O. P. Spiegel is now receiving pledges for this purpose. — L. P. WHALEY, in Ostoigraphic Review.

Editorial Notes.

For a few issues our paper will not be trimmed on the front edge, as the paper is not quite so large as heretofore. Our paper stock ran down sooner than we expected, and as it has to be made especially to order, we had to substitute the nearest size we could find.

In speaking a few days ago relating to a certain preacher, a good sister said of him that some other man was called to the ministry and this preacher answered the call. This is possible; and from the way some men "divide the word of God," we conclude that a great many preachers have answered some other man's call.

The new church building in New Decatur, Ala., will be dedicated next Sunday. It is a neat, modest frame structure, and a great credit to Brother Pickens Spiegel and the "faithful few" who have labored so hard to establish the work in New Decatur.

The senior editor of this paper begins a protacted meeting for the church in Eutaw, Ala., on August 11, preaching for Howard J. Brazelton, the successful preacher for the Eutaw church. Brother Walter Neal has recently closed a fine meeting at Clinton, only a few miles from Eutaw. The work in Alabama is on a boom.

We regret our inability to attend the convention of the First District of Tenn., which convenes in Milligan about the middle of August.

We are getting our mailing list in good shape, so that there will be no trouble in our mailing department. We are getting new type for this business, and until it comes, we will not set up the date on tab of those who have paid. But this will be done in a short time. So if you have paid up your subscription, and the date is not set forward at once, don't think it is carelessness on our part, but remember it will be attended to soon.

Our home during our Hartsville meeting is with Brother A. A. Oden. Brother Oden is one of the pillars of the church, a fine business man, and he and his good wife know full well how to make a preacher well full. Chicken, honey, melons—hush! Who would be a disgruntled dispeptic?

Our meeting in Hartsville started off rather slim, owing to several facts. There is and has been a bad trial going on here in this (Morgan) county at Decatur for about a week, and many of the citizens of this town have been called there as jurors, etc. Then last Saturday there was a prohibition election in this precinct, in which prohibition gained a victory of 182 majority. Yes, Bro. Ho. an, the saloon is doomed! Added to all this excitement, the church here numbers only about 15 members. The audiences are getting better, though, and last night, Sunday night, we had a good audience and one confession. We may have a good meeting yet. Bro. Prof. Windes, of Cedars, Ala., was with us yesterday morning. He preaches here twice a month, though his home is 8 or 10 miles away. Bro. L. P. Whaley, a good substantial young preacher who is holding a meeting in the country about two miles from here at Mt. Pleasant, with preaching at 11 a.m. and 2 p.m., was with us last night, and assisted us much by his prayers and presence. As we have no preaching in the daytime hence we hope to go out and be with Bro. Whaley in his eleven o'clock services.

A great many Christians who believe intensely in a democratic form of government in the affairs of State that is, believe in a majority ruling, are decidedly monarchical in church government. That is, they believe in the majority submitting to the whims of even one member, provided that member is them.

How sweet 'twill be at evening, If you and I can say, "Good Shepherd, we've been watching The lambs that went astray; Heartstirrings faint with hunger, We have heard them making moan, And lo! we come at nightfall, Bearing them safely home."—Anon.

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MILTON ELLIOTT, President.
We generally think of dancing, cards, and theatres in this connection, and they are serious stumbling-blocks, but they are not the only ones. People will say: "I don't think there is anything in dancing, or in a social game of cards among our friends. Perhaps not. But can you be sure that the taste thus formed at home may not, in time, demand more exciting pleasures? Any taste, once formed, will grow unless it is literally starved out of existence. You can not even be sure of yourself: you cannot know just how far your will can control the love of amusements which, at best, are "doubtful" for Christians: you do not know just where you can draw the line, or whether you can draw it at all; and so you may stumble yourself. How, then, about the boys and girls who, in all innocence, joined in the "harmless" amusement at your home? They may learn to love such things more. In a paper read at one of Louisiana's Christian Endeavor Conventions several years ago, these words occurred: "Now that the Christian Endeavor conventions for '97 are over, our Endeavorers should begin planning to attend our own conventions, and, indeed, this is something that they ought to consider more than they have ever done." Says F. D. Power, in the Christian Standard: "October 14-22, 1897, will be a great season in the history of the disciples of Christ. Indianapolis, Indiana, will be the scene of one of the most notable gatherings of our brotherhood. Great interests are to be considered and noble enthusiasms generated—liberal things devised by far-reaching results to flow from this assembly of the hosts of our Israels. Why should not our best men and women come up from all over the land by hundreds, and even thousands, to share in these deliberations and catch the inspiration of this great meeting and the cause it represents? Twenty-five thousand young Christians journey all the way to the Gold(en) State, and twenty thousand more to Toronto, paying their own railroad and hotel expenses, to reap the benefits of such fellowship. Shall not our preachers, our women, our business men, our young people, begin to plan to attend this great annual assembly, so important in the history of our great cause? Let us have such a meeting as has never been known in our history as a people." When Sec. Baer said good-by to California Endeavorers, through the San Francisco Examiner, he voiced some thoughts that we might well remember:

"This convention will go down in history as one of the most remarkable gatherings America has ever witnessed, and my prayer is that the churches of California especially may present a stronger and more united front to the hosts of sin, and that our stay here may always be a blessed memory. My farewell message is summed up in the following suggestions:

First.—Let us get ourselves thoroughly right with God by abandoning every known sin or doubtful indulgence.

Second.—Trust absolutely to the gospel as the power of God and the wisdom of God unto salvation, and expect that God's word, faithfully studied and taught, will not return void in a single instance.

Third.—Give ourselves to prayer, giving time enough to get the sense of God in the closet, and never leaving the place of supplication until a divine vision is received—a new impartation of life and power.

Fourth.—Go ourselves to seek individuals, remembering that souls are won by individual approach.

Fifth.—Keep from all direct or indirect dependence on man; avoid seeking men's applause. Let us do for Christ what we are willing to do for please men.

Sixth.—Live a life of faith, depending on God for strength, wisdom, and guidance, and sedulously cultivate in our associates the spirit of direct leaning upon God.

The Tenth Legion now numbers over eighteen hundred. Its motto is, "Unto God the things that are God's."
PROGRAM
OF THE FIRST ANNUAL CONVENTION OF THE CHRISTIAN CHURCH IN LOUISIANA.
Lake Charles, La., Sept. 3-5, 1895.

FRIDAY (3) EVENING.
8:00. Social service.
8:30. Sermon, J. C. Mason.

SATURDAY (4) MORNING.
9:45. Address of welcome, Claud L. Jones.
10:00. Response, Linn Tanner.
10:15. Appointing of committees.
10:20. Song.
10:25. Reports from the brethren.
11:00. Sermon, W. L. Morrow.

AFTERNOON SESSION.
2:30. Devotional services, Wesley Jackson.
2:45. How to enlist the country churches, W. J. Fears.
4:15. Evangelist’s report, Frank Lanehart.
4:45. Song.

EVENING SESSION.
8:00. Devotional exercises, J. F. Smith.
8:30. Sermon, Jno. A. Stevens.

SUNDAY (5) MORNING.
9:30. Sunday-school.
10:30. Sunday-school address by D. W. Pritchett.
11:00. Home Missions to the front, Benj. L. Smith.

AFTERNOON SESSION.
4:00. Devotional service, C. E. Chambers.
5:00. Anthem by the choir.

EVENING SESSION.
7:00. Young People’s meeting, Campbell Jones.
8:00. Address by Benj. L. Smith.
Song. Blest be the tie that binds.
Respectfully, 
COMMITTEE.

There is too little of Christ in all the preaching of the times, and by far too much of the great men who have helped the world and the church out of darkness of opinionism toward the Light of the World.—Exchange.

Here is a test for the Lord’s worker: An arrow polished and feathered—content to lie in the quiver until the Master uses it—lying on the string for his unering fingers to send it forth; then going, strong, swift, sure, smiting through the heart of the King’s enemies. And with this for the motto: “I fly where I am sent.”—Selected.
PROGRAM


WEDNESDAY EVENING 25TH.
10:00. "Report of the Illinois Central Railroad at varying times, rates and limits, including a ticket on sale daily, good to return until November 7, and including tickets having limit of twenty days, fifteen days and seven days; also tickets on Tuesdays and Thursday of each week with limit of fifteen days. For full particulars as to which of the above applies from your nearest railroad station in connection with the Illinois Central Railroad, call on or address your nearest railroad ticket agent.

EVENING.
7:45. Devotional Exercises, W. O. Stryker.
8:00. Sermon, S. M. Bernard.
9:30. Final Adjournment.

EXCURSION TICKETS VIA THE Illinois Central R. R. TO THE TENNESSEE CENTENNIAL And International Exposition at NASHVILLE.

For the above occasion tickets will be sold by the Illinois Central Railroad at varying times, rates and limits, including a ticket on sale daily, good to return until November 7, and including tickets having limit of twenty days, fifteen days and seven days; also tickets on Tuesdays and Thursday of each week with limit of fifteen days. For full particulars as to which of the above applies from your nearest railroad station in connection with the Illinois Central Railroad, call on or address your nearest railroad ticket agent.

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Only.

Reasons for a Change of Position, By George W. Lee.

A sermon preached in the Central Christian Church, Dallas, Texas, Jan. 24, 1897. A tract of fifteen pages, embodying his reasons for leaving the Methodist Church and ministry and uniting with the Christian Church. This tract has excited much interest wherever it has been circulated. It is written in clear, convincing style, and makes an admirable document for general circulation.

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