8-20-1897

**Gospel-Messenger-8-33-August-20-1897**

Marion F. Harmon

Oscar P. Spiegel

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Movements of the World.

J. W. Ligon, Trenton, Ky.

Once more the red hand of anarchy has been raised in violence and a man of world-wide renown has fallen cold and dead. The illustrious victim of this foul murder was Antonio Canovas del Castillo, the Prime Minister of Spain. Many weep and many rejoice over his fall. He was assassinated at Santa Agueda, where he had gone to take a course of baths for his health, about noon August 8, he was waiting in the gallery of a bathing house for his wife, with whom he expected to take lunch; and, as he waited, a man whose name and nationality are not definitely known fired three shots at him, all of which took effect, one passing through the body and two lodging in the head. He fell in agony at the feet of his wife who made her appearance about the time the shooting began. He lingered in intense suffering until three o'clock when he breathed his last. The assassin is thought to be an Italian and says his name is Rincon. The Prime Minister whose death we deplore was born Feb. 8, 1828 and was in his seventy-eighth year. He was educated at the University of Madrid. In early life he had quite a liking for literature and once thought of entering upon a literary career. He published one volume of poems of some merit and afterwards entered upon a career of politics. From the first entrance into public life until his death he was capable, active, and devoted to his principles. The monarchy of Spain will find it hard to fill his place.

On August 8th something more pleasant than murder was occurring in St. Petersburg, the gay capital of all the Russian empire. The Emperor and Empress of Germany were there on that day visiting the Czar and Czarina of Russia. Nicholas gave a banquet in honor of these German relatives of his who had come to visit him; he also overflowed with eloquence and made a sweet little speech thanking them kindly for coming to see him. William not willing to be outdone in civility, replied in a strain still sweeter. He pledged to Russia the peace and friendship of Germany and her people and even said that he would give Russia his strongest support against anyone who might attempt to break this peace. If Nicholas could be permitted to speak from his heart and express his own true sentiments, we believe that he would say that there are three persons in Germany that he would rather see than William or Augusta Victoria, viz.: a wife and two children. When quite a youth, he married a beautiful and attractive woman and for a while kept the secret from his father. The secret could not be always kept, and it became known. And when his father's health began to fail by reason of hard drinking, all eyes were turned upon Nicholas as his rightful successor. But before he could be recognized as such, he was required to dismiss his wife and disown his children. She was not royal. She and her two children were uncenemoni-ously hurried across the border into Germany, and then Nicholas sent to Germany for a royal wife. The greatest weakness of character that he ever manifested was betrayed when he put away the wife of his youth, whom he loved, and refused to recognize his children that were naturally dear to his own heart. He did this from motives purely political. He doubtless thought that the good of his people required him to sacrifice the tenderest ties in their interest; but, if he did, he himself acted as a man and not like a puppet, and said plainly that the next one in the order of succession might have the crown and he would keep his wife and children, he would have been a much happier man to-day, and the world would have thought better of him. To say that his heart does not often long for a sight of his absent ones, whom he is not allowed to see would be to throw the lie into the face of every tender sentiment in human nature. But whatever may be the weakness of rulers or whatever construction may be placed upon the grossly misnamed doctrine of the "Rights of Kings," we are glad to see a growing sentiment in favor of peace between nations. Russia and Germany can command the peace of all Europe if they will.

From the city of Mexico comes the report that the price of silver is rapidly declining. This is unexpected and has caused some excitement even in our own country. In Mexico the mine owners and operators are something uneasy. A few days ago, the premium on gold was 126½. What bearing this will have on the parity of the two metals in other lands cannot be feretold with accuracy.

Adorn the gospel by your unselfishness. If you are always looking to your own interests, if you have no thought but for your own personal comfort, if your religion can live and die within your own hearts, you have not any that is worth having. If you would adorn the gospel you must love others, love them intensely, and make it one object of your lives to make other people happy, for so you will then be acting according to the spirit and genius of the gospel, and you will be adorning the doctrine of God our Savior in all things.—Sel.
Correspondence = =

Alabama Field Notes.

O. P. SPiegel, Birmingham.

I closed with the brethren and friends at Snow Hill Sunday night. Many were the promises: "I am going to live a better life." One man said: "For some time I have been thinking of my condition. I realize fully that I cannot afford to die in this condition."

Monday and Tuesday nights I preached at Richmond to large and appreciative audiences. This is the home of Bros. Hearst and Whittington, with their devoted families, and others. My visit there was enjoyed very much on this side, and they also seemed to appreciate my coming. To my astonishment it had been two years and five months since my last visit there. I have been so busy and time flies so rapidly that it seemed only six months.

I am now in a good meeting at New Hope, near Plantersville. The prospects are bright for good results. We have here some devoted disciples. Am putting forth all my energies.

Sister Reynolds of Athens, writes: "Elkmont has just had a meeting with 33 additions; Shanghill, with 9; Bethel, with 10; and a school house four miles and a half from Athens, with 17. Bro. Waggoner preached at Elkmont and the school house." It surely rejoices my heart to hear of this revival of activities in North Alabama. I certainly should like to see Bro. Waggoner locate in Limestone county. Why can't you, George, and let us take Alabama for Christ?

Notwithstanding the fact that our Alabama Christian Missionary Convention has had to be postponed indefinitely an account of smallpox in Birmingham and other cities, towns and rural districts of the state, it is well for the disciples all to remember that our year closes August 31, 1897. If you are behind on your pledge and want to be credited on the present year's work, please send in this amount at once as the time is now short.

Some of the brethren oppose making pledges, preferring rather to contribute what they have without a pledge. So if you have not made your contributions yet please do so at once.

Your evangelist has spent almost all of 1897 in destitute places. Nearly 500 sermons have been preached. How many have you helped to preach, brother? What we do must do quickly for the time is far spent. Only 15 more days and our year is gone!

We are to have a co-operative meeting of the work in reach of Decatur church of Christ on Saturday and first Sunday in September, beginning at ten o'clock Saturday morning. On Lord's day their beautiful new church will be dedicated. I hope that every disciple within a hundred miles of Decatur will make it a point to come. I understand Decatur opens her arms to receive us, and Decatur never does anything on the halves. Come one, come all.

South Kentucky Field Notes.

J. W. Gant, Elkton, Ky.

Our meeting at this place (Lewis Town) has been in progress one week, resulting in eleven additions. The audiences and attention have been good. Brother Payne filled his regular monthly appointment at Eddyville yesterday (Lord's day.) He reports the work there moving on nicely, and says that the prospect for building up a self-supporting congregation at that place is good.

Brother J. W. McCarrell, who agreed to contribute a meeting to our work, writes me under date of August 7 that he has held a meeting at Bethlehem, Christian County, resulting in seven additions and the organization of a congregation of twenty-five members. He says that steps have been taken to build a house of worship in the near future. There is, perhaps, no place in South Kentucky where we have been more successful in our work than in Christian county. Brother McCarrell is one of our most faithful workers.

Brethren Fowler and Cochran, what about that Missionary Rally in Warren county to be held in September? Let us hear from you.

The following letter from Brother J. C. Keith, of California who is on a visit to relatives in Christian county explains itself.

MANNINGTON, KY., Aug 7, '97.

DEAR BRO. GANT: I have been in Kentucky about a month, and in Christian Co., over ten days. Am now with my brother John. I have preached a good many times at private houses, and several times in the churches. Am to preach tomorrow at Mount Carmel, a C. P. church built in the grove where I went to school to Oscar Brown years ago. It seems to me that there is a ripe field in this part for work. People beg me to preach at their houses, and in a single afternoon they will arrange seats under the trees in the yard, circulate the appointment and have a good audience present by dark to hear the gospel. I can't fill half the requests for preaching. I believe a church could be started at No. 5, and about Grace's, if there was any one to take the work permanently. What are the chances for your association to furnish a man for permanent work?

Truly, J. C. Keith.
Brethren, why don’t more of you write for the 
MESSENGER? If you can only take time to 
write a postal do that much. You have no idea 
how often I am asked the question: “Why don’t 
our preachers write for the MESSENGER.”

It is time to begin talking up the convention. 
Let us make our next convention the best that we 
have ever had. It will be held in Paducah (one of the 
best places in this country to hold a convention) 
Oct. 5, 6, 7.

Send all moneys to J. H. Kerr, Henderson, 
Kentucky.

Mississippi Delta News.

KILBY FERGUSON.

Rains having fallen in ample volume, and with-
in the bounds of actual need, in eastern part of 
Coahoma Co., and in Quitman Co., all indications 
own point to a full crop, (in the indicated bound-
ary.)

The first annual protracted meeting of Shot-
well Christian church, P. O. Dublin, J. N. Stiffls, 
elder, began on Friday night before the 1st Lord’s 
day in August and continued seven days, was well 
attended, results, six were baptized. The writer 
did the preaching, membership one year ago was 
26, is now 32, no deaths, no removals during the 
first year of their church life.

The spiritual condition of the membership will 
compare favorably with membership anywhere. 
Here you will find the sisters are not ashamed to 
feel proud of themselves. Their spirituality is on a par 
with the brethren. I 

With a little proper 
culture every household in both congregations will 
be found at an early day to hold daily family pray-
er, not in name only; but in fact. Each member 
of the church, in every house, leading in family 
prayer at their time may come according to their 
ages.

Ministers who do not teach their church mem-
bers to practice daily family prayer make a most 
unfortunate mistake. The true time in which to 
train members, is as soon as they are baptized. 
They are then more pliable, and are more willing to 
be educated along the line of actual Christian 
life. If I have any members who do not offer 
thanks at mealt time. I do not know of it.

Neither have I any church to whom I preach 
so far as I know, but what some of the members 
hold daily family prayer.

My greatest difficulty is to get the members, 
generally, to contribute or pay regularly into the 
church treasury "according to their several ability."

All ministers who perform their duty, will 
frequently teach along this line. We have several 
good tracts on the duty of each and every member 
to contribute systematically, according to our 
several ability.

Among the number will name “money and the 
kingdom” by Josiah Strong, is an excellent tract 
of 32 pages. Price single copy, 08 cents. It’s 
personal will do any man good, and by the 100 costs 
$2.00. Every church ought to buy and circulate 
100 or more copies.

“Bible answers” for earnest inquirers, by R. 
Hopper is excellent and is 4 pages, at 50 cts. for 
100 copies. Every congregation should buy and 
circulate.

A “Christian only,” by George W. Lee, 15 
pages, 100 copies for $1.50 is excellent. As re-
gards financial matters in the Delta, will say money 
is unusually scarce, caused by the unusual expenses 
attendant on the recent overflow.

By Nov. 1, ‘97, if the season continues favor-
able, and the cotton matures as well as it now ap-
pears likely, money will be abundant, I have been 
unusually hard pressed to get funds to meet expenses.

“Rotation in office,” is a theoretical rule in 
America. And I do not see why preachers should 
be an exception. Thus, no man can continue to 
please all. I have not pleased all, and as a result, 
it is my honest conviction that I should now yield 
place to preachers who can come and against whom 
no one will have an objection; such men can accom-
plish more here than I can do. Therefore I now 
announce to all whom it may concern that the 
aforesaid first and second departments are open to 
any preachers who come with proper credentials.

They need not address me (unless they enclose pre-
paid envelopes) but should address the local church 
officers, and had better go in person and see and be 
seen, and do without delay.

As to the third department I am still their 
preacher, they can discharge me any day, but I am 
waiting to find the right man for successor then I 
will seek another field. To facilitate the obtaining 
of preachers, so that all points shall be cultured, 
and none left preacherless, I, without any authority, 
now suggest a division of the entire field into three 
departments, to wit:

First, Greenville, Indianola to include Faironia, 
seven miles northward, and Baird five miles east; 
these three places to consume one week of the 
preacher’s time each month; and Greenville receiv-
ing one week of his time each month; Green-
wood one week, and ‘Old Union,’ also one week. 
This last point is in Carroll Co., Miss. 10 miles 
from’ of Carrollton, P. O. Jefferson and J. S. 
McDonald is the brother to address.

To be safe, I estimate the compensation for 
Greenville for each month at $12.50 including 
boarding and lodging. Indianola with its aforesaid 
environments, will pay $10.00 each month in
clauding board and lodging for the week. Greenwood will pay $12.50 for one Lord's day each month including board and lodging. "Old Union" can safely be counted to pay $6.00 each month and with the right man $10. to $12.50, total for each, $12.50 x $10.00 x $12.50 x $6.00-$41.00 per month with no board bills; or $492.00 for a year.

Second department, to be composed of Lamont, Friar's Point, Coahoma, and Davis Chapel, each place to have one Lord's day each month. Each to furnish boarding and lodging for the week and pay, thus, Lamont $5.00, Friar's Point $6.00, Coahoma, $6.00, and Davis Chapel to also furnish boarding and lodging one week each month have preaching one Lord's day, and pay $12.50; because the preacher's services will be worth it, and the three principal land owners have more income than all the members of the other three places combined, and will take pleasure in thus aiding the other weaker points. Address for this last named point Capt. T. W. Elliott, Lyons, Miss.

Third group to consist of Shotwell Christian church, six miles north of Dublin, Lost Lake, ten miles east of Lyons, Reen Bailey elder, P. O. Belen, Quitman Co., Sunner on R. R., and Mattson Station also on R. R., P. O. Earnest, each place to have one Lord's day each month and board and lodge the preacher as much of the week of its Lord's day as many suit the preacher to stay. Besides these four places, the minister will be expected to give three week nights each month at following points, to wit: Shelby, Jonestown and Buckskin Lake. These are all new points built up by the writer during past fifteen months.

I have this Aug. 10th finished a four day meeting at Mattson, Coahoma Co., P. O. Earnest, and baptized three today, and now (2 p. m.) start on a horseback ride fifteen miles to Buckskin Lake in Quitman Co., to hold a three days meeting and will report results next week.

**Tennessee Notes.**

A. L. MYHR.

Bro. L. D. Riddell and I have spent two weeks together in missionary work in Robertson Co. These days have been delightful. The memories of earlier years, when he was a boy in School in Mo., and I was trying to preach, have been revived. Then he had no idea of preaching. But the day he was baptized as we departed from his father's home, the tears of heaven were falling upon our heads, I laid my hand upon his shoulder and said: "Lou," "I want you to be a preacher." Little do we know of the influence of a single word in directing a life into the service of God. Quietly I have watched his development through the years. His has been an honorable life, growing in strength and usefulness with the years. Now he is the minister of the church at Springfield, Tenn. I doubt if there is a young man among us his superior as a pastor; wide-awake, energetic, spiritual, patient, enterprising. If he remains in Springfield five years (which I hope he may do) the membership in the county will be increased five hundred per cent.

He had prepared several places where meetings might be held. At one place five miles from town he and Bro. E. L. Crystal held a ten days meeting with six additions. The result of our two weeks work together can not well be tabulated. But so far as we can see four persons were added to the Lord, a new congregation was formed with about twenty members, and in another place there are now thirteen members who, in the near future, will be formed into a congregation. The prospects at both of these places are bright and hopeful. Brother Riddell will preach at both places in addition to his work at Springfield. He is now preparing for another meeting in a new field.

This work has enlarged my conceptions of the greatness and ripeness of our field. We ought to have an evangelist in every county in Tennessee. Reader, do you know it is possible for us to have a good man in every county if we will only do our best? What is our best? Certainly one dollar each for missions in Tennessee is not extravagant. Now we have forty-four thousand members in the State. Cannot every one of these make the sacrifice of at least one dollar for this work? Two thousand are asked to give one dollar or more on the first Lord's day in October to State missions. We desire to come up to the convention free from debt. You can help us reader, if you will. See that every member has the privilege of sharing in this good work. Prepare for the offering; urge others to contribute; Pray for the work and workers.

**MISSISSIPPI.**

JOHN A. STEVENS.

On another page, is a notice of our tent meeting written by the editor of the Aberdeen Weekly. Last night from 800 to 1000 people were in, and around the tent. The tent proper utterly failed to hold the crowds and we have placed three large sections of seating and many chairs outside the tent "under the stars." The music is as fine as could well be. We have a chorus choir from all the churches of 60 or 75 voices accompanied by a piano, organ and cornet.

It is as easy and as inexpensive to speak to from 700 to 1500 people as it is to speak to 200 or 300 in a house. The temporary seating at Aberdeen lost $75.00. In fact a ten days' meeting of this kind including temporary seats, music, preachers salary etc. costs about $15.00 per day. This looks expensive but when you remember that basket col-
The question as to a special call to the ministry is not so commonly discussed as it was in my young days fifty years ago. Then it was not uncommon to hear preachers in telling their experience in protracted meeting claim an audible call from above. One man saw the letters G. P. on a cloud floating through the heavens, which he interpreted to mean go preach. On relating the incident to an old preacher the latter suggests it might mean go plow. But among the advocates of special calls to the ministry, we sometimes find doubtings coming up to cloud the otherwise clear sky, of the calls among the latter I find one in a book lately published called Jubilee of the Louisville conference. In giving a short biographical sketch of Silas Lee who entered the conference in 1826. On page 44-45 of the book, it is said "He was often sorely tempted about his call to the ministry, and it is very probable that this temptation was the cause of his location and continuance in that relation so long. He told the writer of one test he made. On his way to an appointment one day, he was gloomy and despondent, and about ready to quit. Turning into the woods he prayed; and finding no relief, he mounted his horse and turned his head toward the road, threw the reins on his neck, determined to let him decide the question. On reaching the road, his horse, less doubtful than his troubled master, turned in the direction of the church, and that day an unusual success encouraged him to go on in the way of duty." If I were called on to give an explanation of the horse's conduct, I would say, that horse had been there before, and had doubtless fared better in that locality than he had at home. The remarkable thing about this matter is, that by putting it in this Jubilee book, it is given the sanction and encouragement of the whole church.

But a more remarkable case of a call to the ministry among modern preachers, is the case of a preacher now living not far from here, and for want of a better name, I will call Duggins. He belongs to the Cumberland Presbyterian church. I did not hear this experience, but I have it from several responsible witnesses who did. He was called to preach five years before he was converted and he refused to obey the call. The call was renewed again and again, and was met each time with a direct refusal, until he could bear it no longer, and he determined to commit suicide. With this determination he armed himself with a pistol, and taking his bible with him, he went to a lonely spot in the woods. He read a chapter, then offered up praying, then taking his bible with him, he went to a lonely spot in the woods. He read a chapter, then offered up

Let us not do good deeds to win the applause of men; rather let us do all things "heartily, as unto the Lord," and "our Father who seeth in secret," will in no wise let us lose our reward.—Selected.
to the ministry time and again, but was very ready and willing to obey him when told to withhold his hand.  

W. L. TAYLOR.

PROGRAMME. 

OF THE 

Annual Convention of the Churches of Christ in Tennessee to be Held at Tullahoma, Tennessee, Oct. 5-7, 1897.

TUESDAY MORNING.

10:00. Address of Welcome: F L Adams.
10:30. Address: "What are we here for?" J E Stuart.
Discussion: (Five minutes speeches.)


TUESDAY AFTERNOON.

2:00. Devotions: J P Holmes.
2:15. Appointments of Committees.
3:00. Address: "Church auxiliaries." E C Wilson.

TUESDAY NIGHT.

7:00. Devotions: G C Stocker.
7:30. Discourse: W K Homan, Dallas, Texas.

WEDNESDAY MORNING.

9:00. Devotions: J E Terry.
9:15. Appointment of committees.
10:10. Reports: Cor. Sec'y., Treasurer.

WEDNESDAY AFTERNOON.

2:00. Devotions: H B Easterly.
3:45. Address: "My experience in organized missions." G L Surber.

WEDNESDAY NIGHT.

7:00. Devotions: E C Buck.
7:30. Sermon: W H Sheffer.

THURSDAY MORNING.

9:15. "Y P S C E, Value to the church." Peyton Robertson.
9:45. Paper: "Young Ladies" Puris.
10:00. Address: "The Prayer-meeting" Discussion, L D Riddell.
10:45. Paper: "Ladies' Aid Society, Value to the church."
11:00. Sermon: J A Reynolds.

THURSDAY AFTERNOON.

2:00. Devotions: E L Crystal.
(1) "How I manage my school?" Victor Smith.

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Messenger Publishing Co.,
208 N. College St., NASHVILLE, TENN.
(2) "The Bible class." Mrs. Halford.
(3) "Wisdom in soul winning." H. F. Davis.

4 00. Report of committees.

THURSDAY NIGHT.

7 00. Devotions, M. D. Clubb.
7 30. Sermon, R. Lin Cave, Lexington, Ky.

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.
10:15. "Our Purpose in District Work," H. B.
Easterly.
11:00. Sermon, G. C. Stocker.

FRIDAY AFTERNOON.

2:00. Devotions, D. F. Bolton.
2:15. Essay: "Our young ladies and missions
in Tennessee," Mrs. Lula C. Hendrix.
3:00. Address: "Young men and the future
church," J. E. Crouch.
\Discussion.

FRIDAY AFTERNOON.

7:00. Devotions, D. T. Beems.
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.
11:00. "Mission fields in the 2nd District," L. B.
Smith.

SATURDAY AFTERNOON.

2:00. Devotions, J. M. Cross.
2:15. Essay, "the Sunday-school and missions,"
Miss Minnie Bolton.
2:30. Address, "Agencies I have found valu-
able in church development," R. M. Giddens.
3:00. Address, "Open doors and adversaries," A.
I. Myhr.
3:30. Address, "Education and church pro-
gress," Prof. J. P. McConnell.

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.

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Standard Publishing Company,
216, 218 and 220 East Ninth St.,
CINCINNATI, OHIO.
The Sabbath Question.

A good sister has sent me the following clipping:

At Avon, Iowa, a minister of the Christian Church was anxious to have a debate with Brother F. A. Washburn on the Sabbath question. His request was finally granted, and in course of the debate Brother W. asked him to give a scriptural answer to the following queries:

1. Where is there a text which states that the first day of the week is the Lord's day? 2. Where was the first day made holy? 3. Was any one ever condemned by the Lord for breaking it? 4. Was it a regular stated time for meeting to break bread? 5. Of course the adversary of the law of God had to acknowledge that He could not answer the questions from the word of God. They are good test questions, and in brief completely expose the Sunday-sabbath falacy.

I have no means of knowing who this Bull of Bashaw is, but he merits some attention. That this "minister of the Christian Church," whose name is kept profoundly secret, "was anxious to have a debate with Brother F. A. Washburn, on the Sabbath question," I most seriously doubt, as our preachers never anxious "to seem to have a debate" on any question, preferring rather to spend their time in preaching the gospel, according to the commission of their Savior. Yet, if the gospel as preached by them should be attacked by an "advocate of the Law," or any one else, they are always ready to stand their ground, and never flee as slaves and cowards.

Some faithful disciple of Jesus should do some missionary work among these Iowa Sabbatarians and tell them Christ has died to redeem us from the curse of the Law, and that unless we are "under the Law" we are not under obligations to keep one item of the law, as such. "Now we know that whatsoever things the law saith, it saith to them who are under the law." Rom. 3:19. And if we are under the law, we are under obligations to do all the works of the law, for it is written: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10. Hence, "ye are not under the law, but under grace." Rom. 6:14

There is no such thing in the word of God as the "Sunday-sabbath." Might as well say, "this is communion," when referring to the Lord's supper, or "sprinkled dipping" when referring to baptism. The holy observance of the Sabbath was never commanded of the Gentiles nationally, nor of Christians at all.

I want to take long range at this Iowa Sabbatarian, and give him the law on the Sabbath: "Six days thou shalt labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou." Deut. 5: 13, 14. From this it will be seen that if we are going to "keep the Sabbath" we must keep it. We must not work any of our stock, nor allow any of our servants to work on the Sabbath.

Their practice conforms to the law of the Sabbath. "And Moses said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: Bake that which ye will take today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Ex. 16: 23. There must be no cooking done in the Sabbath, for cooking is work, and no one can "rest" while working, especially if that work is cooking! "Ye shall kindle no fire throughout your habitations upon the Sabbath day." Ex. 35: 3.

To kindle a fire upon the Sabbath day then was to break the Sabbath; So it is now. I wonder if the Sabbatarians know this?

A man was not allowed to even pick up sticks on the sabbath under penalty of death. Num. 15: 32, 35.

In order to the holy observance of the Sabbath certain offerings must be made every Sabbath day: "And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every Sabbath, besides the continual burnt offering, and his drink offering. Num. 28: 9, 10." I wonder if these Sabbatarians make such offerings "every Sabbath?" if not, they are not "keeping the Sabbath."

The very same people who were commanded to keep the weekly Sabbath were also commanded to keep the Sabbath of years. Lev. 25: 3, 7. Every seventh year was "a Sabbath of rest unto the Lord." I wonder if these modern Sabbatarians let their land have complete rest the whole of every seventh year? They must to be consistent.

But "why do Christians observe the first day of the week, or the Lord's day, and not the seventh day, or the Sabbath?"

1. Because Christians were never commanded to keep the Sabbath.

2. Because Christ and his Apostles and the early disciples never met on the Sabbath day either to keep it holy as a rest day, or to worship God. They sometimes took advantage of the occasion to get a crowd together to preach the gospel to them, and hence met with them on the Sabbath day. But Christians as such, never met for worship on the Sabbath day by divine directions.

3. Because Christ rose from the dead, and brought life and immortality to light through his glorious gospel, on the first day of the week.

Mark 16: 9. This day is called "the Lord's day." In Rev. 1: 10, according to the best scholarship of earth, irrespective of denominational tenets; as well as the history of the early church fathers, on the interchangeable usage of "the first day of the week" with "the Lord's day.


5. Because the Savior met with them upon the first day of two successive weeks, and indorsed their meeting. John 20: 19, 26.

6. The Holy Spirit, our comforter, descended upon "the first day of the week,' to take up his final and triumphant abode with the church forever. Acts 2: 1, 4.

7. The church of God was established its organization upon "the first day of the week," and the door of the heavenly kingdom swung open wide, when three thousand souls passed graciously out of the thrall of sin, accepting the law of pardon laid down by Peter, the inspired spokesman, in Acts 2: 38, and being added to the church, which was in existence in Acts 2: 47, but which had been established after Acts 1: 6, as there they were still looking for its establishment.

These are some of the reasons why Christians meet upon "the first day of the week," and not upon the sev-
enth, or sabbath. Have Sabbatarians better reasons for meeting on the Sabbath day? Will they show us where Gentiles in particular or Christians in general were ever required to "Remember the Sabbath day to keep it holy?" These modern Sabbatarians ought to read their New Testaments some. If they would read them they would find where Paul said that Jesus "blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col. 2: 14. "Let no man therefore judge you in meat, or in drink, or in respect of our holy day, or of the new moon, or of the Sabbath days which are a shadow of things to come." Col. 2: 16, 17. Do they not know that the things foreshadowed have come? "The Son of Man is Lord also of the Sabbath." Mark 2: 28. We have the "Lord of the Sabbath" to honor now and he is far above the Sabbath. Nor ought Christians ever to call "the first day of the week," or "the Lord's day," or Sunday, "the Sabbath." This is a perversion of names and a confusion of ideas. "Old Bible things by Bible names" will apply here to advantage.

O. P. S.

Eutaw Meeting.

Our meeting in Eutaw, Ala., began on Wednesday night, Aug. 11. This is a young church—about two years old—established by the self-sacrificing State Evangelist, O. P. Spiegel. Howard J. Brazelon the scholarly and dignified pastor has been in charge for more than a year, and is held in high esteem. We have one of the best church properties in the state here; a building put up for and used as an opera house for a short time. It is neatly built, well seated with chairs, and was bought at a great sacrifice and paid for on the spot. Our people have come to the front rapidly here, and are destined some day it seems to me, to become the people of Green county. We have some very prominent people in the young church—Albert Hill, Circuit Clerk; Gray Bros., Merchants and Bankers; Neal, Merchant, etc.

One fine feature about Eutaw is, people here will attend church. Our audiences have been fine from the first. The morning services are well attended, there being near one hundred present at the Bible reading. So far, there have been four confessions and the meeting is six days old. We look for others yet. Our home is with Mr. Walter Eastman and his good family. The preacher always gets the best home to be had in the community, and this is no exception to the rule. S. P. Spiegel is conducting the song service, and as he always does, in an able manner.

Editorial Notes.

Brother J. M. Watson will move to Nashville about Sept. 1, when we hope to begin to make things lively in the Messenger office.

Seventeen churches in Tennessee have given to Foreign Missions this year that did not do so last year. The number of missionary churches is rapidly increasing.

Another of our church enterprises worthy of strong and prayerful effort is Church Extension. This collection comes in next month. We hope it will be generally observed. Read facts about it on another page.

The church at Birmingham has extended a call, or rather invited J. W. Ingram to visit their church with a view to becoming their pastor. He is a good and strong man. Hope he may be able to serve the church.

The senior editor of this paper expects to take in the Mississippi Convention at Amory next month. We hope to meet many of our former friends. This promises to be the best convention Mississippi has ever had.

A subscriber from Union, Ala., asks us to insert the following: "To John P. Tuck, Central City, Ky.—Are you a son of Isham Tuck? My father's name was John C. Tuck. Answer through the Gospelmessenger, A. D. Tuck."

We are glad to see the number of churches in Tennessee that contribute to Foreign Missions increasing. For several years our Missionary Board has been trying to reach the $100,000 mark. We trust this year we will realize what for years we have tried to attain. Then set the mark at 200,000 and pull for that. This looks like advancement. We remember when the mark was only $50,000 a year, but that has long since been past.

In Memoriam.

Died at St. Elmo, near Chattanooga, Tenn., July 2, 1897, in the seventy-third year of his age, Dr. John McKay, of Memphis, Tenn., and formerly of Madison, Miss. Mrs. McKay was born in Nelson county, Ky., Nov. 16, 1824, and was reared in that county and Daviess. He graduated at Bethany College Va., in the class of 1854. After his graduation, he was elected to the chair of Mathematics in Madison College, Wilkinson county, Miss., an institution which had been founded by the distinguished Dr. D. L. Phares; and this position he filled for four years with much credit to himself and much benefit to the College. Studying medicine in the meantime, he graduated from Jefferson Medical College, Philadelphia, in 1859, and in the same year located in Carroll county, Miss., where for ten years he had an extensive and lucrative practice. In the latter part of 1869, he removed to Madison Station, in Madison county, Miss., in the vicinity of which he did a large practice for many years, until his health broke down. For several years he was also largely engaged in fruit culture. In the summer of 1886, he removed to Memphis, Tenn., where he remained till his final sickness came. He was twice married. In 1851 he was married to Miss Catherine E. McKay, the distinguished and beloved Dr. Wm. E. Mathews of Carroll county, Miss. Five children were born to this happy union, three of whom are two sons and one daughter. His wife dying in 1881, in 1882 he was married to Mrs. Cornelius P. Hendrick, a member of one of the oldest and best families in the state. This was also a most happy union. She survives, bowed down with grief, but sustained and cheered by the Christian's faith and hope.

In early manhood, Dr. McKay became a member of the Christian Church, and his faith and zeal and love grew with his increasing years. His bedside talk while waiting on the sick turned many an erring soul to Christ, and confirmed the faith and hope of many saints who were distressed by doubts and fears. I knew him long and well. For 37 years we were to each other as brothers in the flesh as well as in the spirit. He was emphatically a strong man—strong physically, strong mentally, strong morally, and strong religiously. He always had the courage of his convictions; and there was never any doubt as to where he stood on any great social, moral, or religious question. His sense of duty was deep and intense. He literally wore himself out in his earnestness came. He was twice married. In 1851 he was married to Miss Catherine E. McKay, the distinguished and beloved Dr. Wm. E. Mathews of Carroll county, Miss. Five children were born to this happy union, three of whom are two sons and one daughter. His wife dying in 1881, in 1882 he was married to Mrs. Cornelius P. Hendrick, a member of one of the oldest and best families in the state. This was also a most happy union. She survives, bowed down with grief, but sustained and cheered by the Christian's faith and hope.

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Reports from the Churches.

ALABAMA.

HATTIE: The meeting at Harmony Church, Beulah, Ala., began July 31, and closed on the evening of August 6. Brother L. A. Dale conducted the meeting, assisted by Brother E. R. Clarkson, one of the Alabama boys, Dr. A. C. Henry, the pulpit orator. The sermons preached by these brethren will long be remembered by the people of Beulah. While we only had three additions, we feel sure that great good has been done, hence we expect to reap the results of this meeting in the future.

We were pleased to have good Sister Dale with us during our meeting, which did much toward making the meeting a success. Brother Dale has been preaching for Harmony church this year, and all who know him love him, hence they came to church and brought their friends, and when they heard the first sermon, were anxious to hear the next, and so continued until the close. Could the meeting have been continued a week longer, I am sure our hearts would have been made glad by seeing others obey the Lord. We are thankful for the three young men who made the good confession during the meeting. May they ever be true to the Master's cause, and use their influence in bringing others to Christ.

HATTIE WADINS

MISSISSIPPI.

JACINTO: We began our meeting with the warm-hearted little band of disciples at Chewalii, Tenn., on Aug. 1, and closed on the night of Aug. 6, in a crowded house, and I don't think I ever saw a people that were more disposed to hear than the Chewallians were, and the courtesy shown me by this people will forever be a source of pleasure to me.

We lived in the same city, and sometimes acted as unpaid collector for a very important missionary society, called one day at the merchant's home to solicit a contribution.

The owner of the house soon appeared. His visitor explained the meaning of his call, but immediately added: "I see sir, that you really cannot afford it, and I cannot think of presenting any claim upon you. Such a scale of expenditure as I see indicated by everything around me can indeed leave you little, if anything, for the cause of Christ. I must look elsewhere for support to our operations. Good morning, sir."

"I Cannot Afford It."

"Indeed, I can't afford it," was the frequent reply of a merchant, when asked for a contribution to religious or missionary objects.

A well-known gentleman, who lived in the same city, and sometimes acted as unpaid collector for a very important missionary society, called one day at the merchant's home to solicit a contribution.

The owner of the house soon appeared. His visitor explained the meaning of his call, but immediately added: "I see sir, that you really cannot afford it, and I cannot think of presenting any claim upon you. Such a scale of expenditure as I see indicated by everything around me can indeed leave you little, if anything, for the cause of Christ. I must look elsewhere for support to our operations. Good morning, sir."

"I Cannot Afford It."

SOUTH KENTUCKY.

PRINCETON: Our meeting at Lewisville continues; eight added; a fine promise of others taking a stand for Christ and the church. Yours, W. S. PAYNE.

SHEFFERVORY: I have just closed a most successful meeting at this place. At no place in my life have I preached to more attentive congregations. There were eighteen additions, all by confession and baptism. I go from here to assist Brother J. H. Beasley in a meeting in Hardin county. Fraternally,

L. MARTIN

TENNESSEE.

Palo Alto: We have just closed a grand meeting at Abott, with six added to the saved. The writer did the preaching the first week, John A. Stevens, State Evangelist, closed the last week. It just took several of Stevens' dynamites thrown among the camps of the unsaved before they could be moved. As a result of these great bomb-shells of truth, six precious souls were made to rejoice with the saved. Much and lasting good was accomplished. I am now at Corinth to begin a meeting to-morrow night (Tuesday). We hope for much success. More anon.

JOHN M. TALLEY.

WEST POINT: I wish to say to the brethren of Mississippi, through the columns of the Gospel Messenger, that Brother N. R. Patterson has been quite sick for several weeks. He has had a serious attack of fever. The brethren will be glad to learn that he is able to be up now. He will not be able to fill any of his engagements for meetings until about Sept. 1.

The writer and Brother J. H. Cole- son, of West Point, Miss., have just closed a two-weeks' meeting at Ackerman. One was added to the Lord, and we trust that the church was strengthened. On last Lord's day a deacon (Brother T. J. Stepies) was duly ordained.

We hope to have a better convention this year than ever before. Let all remember that Amory is the place and Aug. 25 is the time. With best wishes for the success of the Messenger, I am, Yours in the work,

J. E. WELLS.

NIXON: Brother John J. Castleberry has just closed a ten-days' meeting in a destitute place near Coffee Landing with eight additions. Brother Castleberry is a young man, a student of the Bible College of Kentucky University, and is spending the vacation in Hardin and McNairy counties, putting the work to his utmost.

N. G. BAKER.

CHATTANOOGA: I am now at my old home visiting loved ones. Had three confessions and baptisms just before leaving Chattanooga. Have married one couple since I came home—Brother John R. Swindle to Miss Emma Holder. I am glad Brother Watson is going to join you in the work. The Messenger is a power for good, and all should pray for and encourage in every way possible the rightly-named paper. Yours in the faith,

W. M. TAYLOR

"Dare to be a Daniel, Dare to stand alone; Dare to have a purpose true, Dare to make it known."
Every church and individual should help the "Unhoused" in September.

The opportunity to give to Church Extension is the first Sunday in Sept. Send collections to G. W. Muckley, Cor. Sec., Kansas City, Mo.

The Extension Fund is loaned to unhoused missions to help them complete their chapels.

The Fund is loaned for five years, to be paid back to the Board in equal annual installments.

The money is loaned only on first mortgage security, with all other debts paid in cash except what the loan will pay, and building must be completed so as to avoid liens.

The Board requires the Church to insure its property against fire, and against cyclones in States subject to them. The loan must be well secured.

By safe business management, like that of any Trust Company or Bank, the Board has never lost a dollar on loans. This is a great Trust Fund of the brotherhood.

About 5,600 of our congregations in the U. S. own their buildings. Over 2,600 Gave a gift last year. We are growing and need a million dollars in our Church Extension Fund.

This Fund was organized because of the need, especially in the West and South, and in the suburban wards of Eastern cities. The idea was to stop indiscriminate appeals and to help by loan instead of by sinking the money in gifts.

By the Church Extension Plan your money put into this Fund builds a church every five years, because the money is paid back and reloaned. Your money is constantly in motion. It is building churches when you are dead.

There is $140.00 in the Fund now. This is all loaned out to 282 congregations. As fast as the money is paid back it is reloaned the next month. Money is never lying in bank in Kansas City. It is constantly kept at work.

If for any reason the offering cannot be made the first Sunday, choose another Lord's day in the month and secure an offering. The important thing is to send an offering from every church.

The last National Convention recommended that the number of contributing churches to Church Extension be greatly increased. Last year only a little over $5,000 was sent by church offerings. The Corresponding Secretary raised $15,000 through pledges. He visited churches every Sunday.

Our Board of Church Extension at Kansas City is raising the cry "One Quarter of a million in our Church Extension Fund by the close of this Century," and the churches are taking up the cry. Christianity is not sluggish. We are growing and need a million dollars in our Church Extension Fund.

The Church Extension Board at Kansas City is raising the cry for a permanent loan fund that is constantly loaned out and collected back again for reloaning than it does to pay money out in salaries to missionaries as do our other Missionary Societies. A wise business man is kept in the office all the time who has the management of all loans.

Do not fail to use the small collection envelopes sent to you by the Secretary of the Church Extension Board. See that one envelope gets to each family the week before the offering and ask each family to bring its offering to the church the first Sunday in September, or the day the church makes its offering.

The plea for Church Extension should come upon us with all its ponderous weight. The Board can answer but one appeal out of five that come to it for aid. Over 1,600 appeals and only 345 answered during the past eight years.

Every Christian motive appeals to us to aid this work in September by a liberal offering.
Great Through Trunk Line BETWEEN Cincinnati, Lexington, Louisville, Evansville, St. Louis, and the cities of Nashville, Memphis, Montgomery, Mobile, and New Orleans.

Without Change and Speed Unrivaled.

Pullman Palace Cars for Atlanta, Savannah, Macon, Jacksonville, and points in Florida.

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With any one for not believing our message when first they hear it.

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Mayfield, Ky.

For MALES AND FEMALES.

English and Classics.


MILTON ELLIOTT, President.
"Keep yourselves from idols," and remember that an idol is not necessarily a hideous object such as the heathen bow down to. This is a topic that calls for a bit of self-examination, for Webster says an idol is anything on which the affections are strongly, often excessively, set; so, then, is free from idolatry? That is what any strong purpose, any talent, amounts to when it interferes with the time, and strength; and energy, that are God's due. If you have a talent for anything, and most of us have, develop it; God gave it, and expects you to use it wisely; but don't let it come between you and God.

Every one likes to be justly praised for work well done; but when good deeds are done for the applause they may win, do you think God will say "well done?" The only praise worth having is that which comes unsought. May win, do you think God will say "well done?" The only praise worth having is that which comes unsought.

"One hundred thousand dollars for missions!" has been the watchword that each society must solve for itself, in a great measure. It is a serious problem, for they must be led on gradually until they take part in the meeting easily and gladly, and then they will be ready to help some one else. If a timid member is not helped at all, he will never grow; on the other hand, he may be frightened by too much zeal, as an earnest worker on a certain Lookout committee recently discovered. The new member in question was regular in attendance, and had even joined in the sentence prayers; then he stopped coming to the prayer meetings, though he was present at all the church services. When questioned, he would give some evasive answer; but finally admitted that he could not think of anything to say, and so thought he must not come. He had been urged onward too rapidly. Young Endeavorers who were timid members themselves not very long ago, may not have found this difficulty yet; older and more experienced workers may have learned how to avoid it, and yet they are apt to forget how very hard it is for a new member to speak, or even read a selection, before he has become accustomed to the sound of his own voice. Help the timid member by all means, in every way you can; but don't try to help him too fast.

"Arbitration treaties may be amended or accepted or rejected. The world-wide Christian Endeavor movement is a new treaty of love and good will between millions of those who speak the same language and work by the same methods for the same Lord," says President Clark. This same "new treaty of love," in years to come, may become so strong that other treaties will not be needed. "The world for Christ;" and when millions of people are working toward such an end, how can they stop to fight?

The speech that has most to do in influencing lives is the one that has "come" in it.—Sel.

TENNESSEE MISSIONS.

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

CHRISTIAN DEPOSITORY.

Give your children pure literature, and you will reap pure thoughts. Give them "light" reading, and you will reap light thoughts.

Pure Literature, Bibles, Testaments, Song Books, Bible Dictionaries, all books reviewed in this column, &c., &c., can be obtained by writing to the address below.

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LOUISVILLE, KY.
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.
4:45. 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 are some people whose life year by year is only a going around and around in the old beaten paths, with no onward movement. They are like men who walk in a circular course for a prize, covering a thousand miles, perhaps, but ending just where they began. Rather, our daily walk should be like one whose path goes about a mountain, but climbs a little higher with each circuit, until at last he gains the clear summit, and looks into the face of God. While we must do in a measure the same things every day, we should do them a little better with each repetition.—J. R. Miller.

Visitors to the Tennessee Centennial

Will find it to their interest to write to this office and arrange with us for their entertainment while here, and not wait to arrange for it after you come. We have arranged with the cleanest, nicest, most desirable boarding house in this city to entertain the friends of the MESSENGER attending our great Centennial exhibition, at rates much less than you can get at a hotel. The house is located on the car line, a beautiful three story brick, owned and controlled by one of our sisters, and no better table was ever set than you would get here. Write us. Address,

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This school opened last September, and everything considered, made a fine showing. The buildings are in a healthy, high location, and the surroundings are the best. The course is as thorough as in any of our colleges, with many advantages not possessed by some others. Our Southern brotherhood should investigate the merits of this school before sending elsewhere.

Second year of the school opens September 14, next.

For information, write
G. L. SURBER, President
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PROGRAM

OFFICE

On application. Address S., Care of this office.


WEDNESDAY EVENING 25TH.

7:45. Sermon, O. P. Spiegel of Ala. Social meeting thereafter.

THURSDAY MORNING 26TH.


10:00. President's address.


11:00. Address, "Why should we have conventions?" B. F. Manire.

APRIL.


2:50. Appointment of Committees.


4:00. "Reports from other Evangelists."

5:00. Adjournment.

EVENING.


8:00. Address, "Origin of our reformation and Distinctive Plan," Benj. L. Smith, Corresponding Sec'y, Cincinnati.

FRIDAY MORNING 27TH.


10:00. Address, "Ministerial Relief," A. M. Atkinson, Sec'y, Wabash, Ind.

10:30. Discussion.

11:00. "Short Reports from Churches."

12:00. Adjournment.

AFTERNOON.

2:30. Devotional Exercises, Kelso Davis.

3:00. "Reports of Committees and action on same."

4:00. "Model Sunday-school Class" taught by Miss M. Hallie Costine.


5:00. Adjournment.

EVENING.


8:00. Address, "Home Missions," Benj. L. Smith, Cincinnati.

SATURDAY MORNING 28TH.

9:00. Devotional Exercises, M. Kenrick.


11:00. Address, "Our Literature," J. L. Smars.

12:00. Adjournment.

AFTERNOON.


3:00. "The word of God and how to study it," W. A. Crum.

4:00. Sermon, F. M. McCarthy.

5:00. Adjournment.

EVENING.

7:45. Devotional Exercises, W. O. Srygley.

8:00. Sermon, S. M. Bernard.

9:30. Final Adjournment.

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