They were warmly received by the Emperor of Germany spent two days left France August 18; and just before the visit as the representative of the French Republic. He and his party the recipients of hearty approval of the peaceful relations existing between the two nations. Each told how well he loved the other's country, and both desired a continuation of the existing fraternal feeling. As long as Russia holds Russian soil, he was welcomed and enthusiastically embraced by the Czar. The President and his party soon proceeded on their way, and reached Russia without further trouble. As the President of the French nation landed upon American soil, he was welcomed and enthusiastically embraced by the Czar. Then followed banqueting and speeches; and both rulers expressed hearty approval of the peaceful relations existing between the two nations. Each told how well he loved the other's country, and both desired a continuation of the existing fraternal feeling. As long as Russia holds Russian soil, he was welcomed and enthusiastically embraced by the Czar.

A meeting of coal mine operators and miners who are now on a strike was held in Pittsburgh, Aug. 24. They failed to come to a proper understanding, and the strike is still on. Neither the miners nor their employes were satisfied with the others' propositions, and no adjustment of differences was reached. The miners have refused to go to work, and the operators have decided to open their mines at once, and secure new men for the work.

Brother R. B. Neal is doing a fine work in Eastern Kentucky, and we always read his letters with interest. The work that he is doing is badly needed, and we know of a few counties right in the heart of our South Kentucky mission work, in which a similar work would do great good. We have only one congregation in Crittenden county, only three in Livingston county, and none in Lyon county, except a little houseless band in Eddyville. In Caldwell county we are weak. Here is truly a mission field, and it ought to be occupied. We have done some mission work in all these counties, and the cause is getting a fair start in Livingston. It will require persistent effort to gain a foot hold, but the effort must be made. People who never heard the simple teaching of the New Testament are much easier reached with it than those who have heard it all their lives. Surely these counties where we are hardly known, demand our attention.

To Visitor Subscribers.

This paper is mailed to all the paid up subscribers of the Christian Visitor, and to some who have not paid up. All that is due on the Visitor subscription list belongs to us. If any one who was a subscriber to that paper does not want this paper in its place, and does not vote for every piece we would like for you to drop us a card at once, so your name may be taken off the list. Possibly a good many took the Visitor from other than religious affiliations with it, and now, while the paper is the same religiously speaking, you may not be interested in it. If so, drop us a card and your name will be dropped. We would be glad however, to retain every name on the list.

Truly,

Missenger Pub. Co.

A writer in the New York Independent in a discussion of the Negro problem in the South argues for the great, present and pressing need of "Higher Culture" as the chief factor in the solution. His argument is finely written and good, but too narrow to fit the case. He argues for the "Higher Culture" as against industrialism as the great present and perpetual need of the colored race. The training that such colleges as "Oberlin and Howard and Yale and Harvard" can give is the training that is to do more for the Negro than any thing else. Just how he is to be given this "Higher Culture" we are not told. If it is meant that he is to seek it for himself and obtain it by his own energy, we can say a hearty amen. And we would wish every college in the land to be opened to the colored man on exactly the same terms given to others. But it is not altogether, nor chiefly the "Higher Culture" that upholds the white race. The "Higher Culture" to all who can obtain it is a great benefit if it be not spoiled by bad morals; it is also a benefit to society to have cultured leaders. But the great power of civilization is moderate culture and an intelligent industrialism combined. Give the Negro race these two things and open the way for him to obtain the other if he can, and the Negro problem is solved provided he can have a consistent religion.—Pacific Christian.
Correspondence =

Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

The meeting at New Hope closed the third Sunday with nine additions. The last day was by far the best day of the meeting. There are so many good brethren and sisters there it is a pleasure to labor with and for them. New Hope and the other churches around Selma intend to co-operate in the support of a regular minister.

The fourth Lord's day we began a meeting at Cedar Plains, one of my old home churches. Bros. J. E. and S. P. Spiegel assisted me, the former preached some, the latter led the singing. Bro. Windes who lives there and Bro. Lee of Leedesdale and other brethren and sisters also were wonderfully helpful in the meeting. We continued until the fifth Sunday night, having three services the last day. There were ten additions the last day, six at the last service, 14 in all. Bro. Wallace, 72 years of age, said he had never seen so large attendance and good attention in the history of this old church. The brethren and sisters all worked. Many were left unsaved, but not without opportunity. The Cedar Plains church agreed to plant one new church in a destitute field in Alabama before the close of 1897. And they will do it. The brethren and sisters are beginning to see who is doing the work in Alabama. They are beginning to learn that a theory, however beautiful, that will not work is not worth anything. These editors and others who shoot at long range and never help the disciples in Alabama are being rapidly dropped, thank the Lord. Alabama for Christ is our present motto.

Saturday and Sunday of this week the disciples of North Ala. are to assemble in mass meeting at the beautiful New Decatur church of Christ and talk over the Lord's business there and throughout this section. Let all come. Harmon, Watson, Henry, Curtis, Windes, Lee, the Spiegels and others among our preachers are expected to attend. On Sunday afternoon their new house will be dedicated.

The second Sunday in Sept. and Saturday before the Greene Co. disciples are to assemble in mass meeting at Clinton. Brethren Speer, Bernard, Piper, Brazelton, Hinton, Spiegel and others among our preachers are expected. We are surely moving forward at a rapid rate in Alabama. The Lord is with us in power.

We were late this issue on account of getting our mailing list in good shape. We propose keeping our list in fine shape now.

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Came to this city (Hopkinsville) Saturday evening. Preached Lord's day morning for Bro. Smith, who is aiding Bro. T. D. Moore in a meeting at Rearing Springs. There was a union meeting of the Societies of Christian Endeavor at the Christian church Lord's day evening.

Since coming to Hopkinsville my home has been with Prof. A. C. Kaykendall of South Kentucky College. Brethren Kaykendall and Woolwine say the prospect for a large attendance of pupils from a distance is good. The college ought to receive the earnest support of our people in this section of the country. All religious denominations regard their institutions of learning as great auxiliaries. Can they all be mistaken? Experience has shown the wisdom of standing by these institutions. Shall we not be as wise as our religious neighbors?

Prof. Kaykendall and I made a visit yesterday afternoon to our aged and beloved Bro. B. S. Campbell who was at church yesterday morning. It was a great pleasure to be permitted once more to meet this grand old man who has done so much for the cause of Christ in South Ky. He is unconscious of the great good he has done in his day and generation. He is in his 87th year. Not long since his wife who was a most excellent woman crossed over the river, while he is permitted to remain on this a while longer. Such men are a great blessing to the church and to the world.

Our meeting begins at Calvert City next Wednesday night.

D. J. Cochran is aiding G. W. Dunford in a meeting at Daysville. The meeting will be reported to the MESSENGER when it closes.

I learn that the meeting held by Bro. T. D. Moore for his brother at Ford's Chapel was very successful. I suppose it will be reported.

I learn that Bro. H. C. Ford's meeting at Salem was very successful. Bro. Ford, please report to the MESSENGER.

Bro. W. S. Payne reports one confession at the last baptizing at Lewis Town which makes 50 additions as the result of our meeting there.

I learn that the Warren county convention will be held in Bowling Green, Sept. 14 & 15. I suppose the program will be published in the MESSENGER.

To the preachers of South Kentucky: Please report to me any mission work that may be done by congregations not co-operating with the South Ky. Association. Get ready for the convention. Send all moneys to J. H. Kerr, Secretary, Henderson, Ky.
Tennessee Notes.

A. I. MYHR.

The Second District convention was held at Bethel, near Limestone, Tennessee, Oct. 27-29. This district was organized one year ago. There are about 90,000 people in the boundary of its territory and eight congregations with about 450 members and the finest opportunities for work seen anywhere. Greenville, Morristown, Newport, Rogersville and Sneedville, all county seats without any church of Christ. The members propose to raise $150 for mission work this year, and have apportioned the churches what it is thought they are able to pay. The apportionment is gladly accepted and Bro. Buck is at work now. He will hold a few meetings in this District. A man is needed for his whole time but we have not the money to employ him. The convention was admirable in purpose, spirit, intelligence and enthusiasm. The hospitality of the people at Bethel was unbounded. The attendance was large. Every thing indicates a prosperous year and the outlook for the growth of the cause is hopeful.

The most encouraging sign is the character of our preachers. Those who attended this convention were W. C. Maupin, W. J. Shelburne, H. C. Easterly, Prof. J. V. Thomas, G. C. Stocker and A. I. Myhr. It was taught the addresses and sermons were good and worthy of any convention. The people are hopeful for the future of the church. On Sunday morning we had a great crowd. The conventions were good and worthy of any convention. The writer spoke on the theme: "Does the world need our plea?" The next convention will be at Driskill in August, 1898.

To-day—Monday—I go with Bro. H. B. Easterly to his home to preach four sermons. He came to us from the Lutherans more than a year ago, has attended the Bible College at Lexington and after one more year will be ready for permanent work. He is a child of the missionary work and if nothing more had been done than to give Brother Easterly to the Lord and the church, this would be worthy of all our expenditures. He is new preaching in this district. If I mistake not, he will do a most efficient work.

We are preparing for the regular offering for state missions first Lord's day in October. Let every preacher and every church prepare to secure a large offering. Nothing should hinder us in this work. Every Christian should covet a share in such service. Let there be a spontaneous, cheerful, liberal offering made on that day. It will surely gladden the heart of all the workers—help us pay out all indebtedness and give a new impetus to the work of the next year. All pledges are due now. Send money to me at Nashville, we need every dollar promised and especial efforts will be made begin the new year out of debt.

Prepare to come to the State Convention, Oct. 5-7th.

Relation of the Church to Young Men.

ADAM B. COUCH.

To talk to young men about their relation with the Church is in a sense to speak not only of the welfare of the present Church and the destinies of the souls directly concerned, but also to speak of the welfare of the future Church and the destinies of souls that shall exist in the future. With a correct apprehension of this important fact, we may readily see the necessity of dealing with the problem carefully and prayerfully.

The middle-aged have attained their growth, have become settled in their habits and have chosen their life-work. The old have spent their day, brought out their destiny, and whatever it be shall soon enter upon it. With the middle class the sun is at high meridian; they look either way, but can only go on. We think of them as established in character and aim, and must write their names where the shadows will soon fall. But on the other side the stalwart ranks of a mighty army of young men confront us, flushed with the glow and beautiful with the freshness of the morning; on the very threshold of life, with advantages of choice and opportunity that have never before been offered to the young men of any time; with temptations to meet; with characters to form; with destinies to decide. This is the class in whose behalf I appear before you to-day; these are the ones which I represent to you as needing the holy influences of the Church thrown around them in order that they may not only make a success of life, but that they may shine as "stars of the firmament forever and ever."

The needs of the young men of to-day are many and worthy of the most critical study in this connection.

In the first place, the young men of to-day need a higher ideal. There can be no success in life, unless there is an ideal towards which to move and after which to fashion our lives. With an ideal before us we may study his character and his habits, note his temptations and weaknesses, and methods of overcoming them and we are thereby enabled to more easily live pure and holy lives. It matters not what characteristic of true manhood we are seeking we may find it in Christ. There we find unlimited power without pride; unrivaled beauty without vanity; matchless love without selfishness; purity without a stain; a sun without a spot. Whatever is pure in purpose; praiseworthy in conduct, and excellent in character will be found shining forth pre-eminent. Whether it be in the home, in society, in the state or in the Church, Christ is the ideal and the only one worthy of imitation. Christ is the only ideal that we as young men can imitate and attain to the highest usefulness in this world and eternal bliss in the world that is to come.

In the second place, the young men of to-day need greater convictions of right and duty and more
courage to stand by them. Among the young men of to-day there are too many cowards. The world is in need of more young men like Daniel of Old. He was commanded by the King to eat a certain kind of meat and drink a certain brand of wine, but we learn that “Daniel proposed in his heart that he would not defile himself with the portion of the King’s meat nor the wine which he drank.” He stood firm in his convictions of right and duty in the face of royalty itself and came out victorious in the end. The young men to-day have nothing to contend with in comparison with the evil influences that were brought to bear upon Daniel, they have every thing around them which tends to a higher life, but how few are there that show the firmness and courage of Daniel!

In the third place, the young men of to-day need greater power to withstand temptation. We young men oftentimes think that it is almost impossible to live a Christian life, when the Devil sorely tries us and uses every artful device of his cunning nature to press into his service, when friends desert and foes deride; then it is that we need that power and determination to say with Christ “Get thee behind me, Satan.”

A writer tells of going with a party down a coal mine. Over by the side of the gang-way grew a pure white flower. The visitors were surprised at its snowy whiteness in so much black-dust. A miner stooped and picked up a handful of dust and threw it upon the flower, but not a particle adhered to the enamel-like petals. This is a good illustration of the young Christian life in this world. All around us is sin and wickedness. Unholy influences breathe upon us incessantly. We should be so strong and so proof against the dust of sin, that constantly being in contact with it and having it thrown upon us, that we could remain pure and white.

Also, in this connection it would be well for us to notice as briefly as possible a few of the needs of the Church.

One of the most urgent needs of the Church is a greater consecration to the work upon the part of its members. Probably no other failing is regarding the progress of the work of the Lord as much as a lack of consecration. I remember reading an article once which contained a little story of a young man who was attending the school of Socrates. It was the custom of the young men who sat under his teaching to bring some gift in gratification for his instruction. One morning after the usual gifts had been presented one poor young man, who loved Socrates so much, threw himself at the feet of his teacher and said “Oh! Socrates, I give myself to thee!” So should we as young men, if we love the Lord and his work, give ourselves wholly unto him. We belong to God in a two-fold sense. He made us and then redeemed us, gave his son to die on Calvary’s rugged cross for our sins; with a realization of the infinite mercies that we are constantly the recipients of, it should be our aim at all times to please him and glorify his name among men. Paul said “And you are not your own; for ye are bought with a price, therefore glorify God in your body and spirit which are God’s.’

To-day the Church of Christ numbers 1,000,000 strong. A century ago our movement was not inaugurated. This remarkable success has attended our pathway only by a consecration that knew no limit and a labor that knew no cessation on the part of our fathers. If the Church moves forward in the future as it has in the past, we as young men must consecrate ourselves to the work. The success or failure of the great enterprises that shall mark the onward march of the Church will depend to a great degree upon the way we as young men prepare ourselves to take the place of the old heroes and pioneers of simple Christianity who are fast passing away.

Another need of the Church is a knowledge of the word of God among its members. An ancient sage has said, “Man, know thyself.” Few sentences are there in the English language that comprehend so much. Lack of familiarity in the various enterprises of life in all relations involves both peril and misfortune. A man unacquainted with a particular business enters it and fails. A man ignorant of mechanics tries to operate a complicated piece of machinery and is killed. If such be the case in the ordinary affairs of life, what peril and misfortune does a man invite, who attempts to rear a true character which is to shine before the world and show unto the world that there is a reality in the religion of Jesus Christ, and which is to decide his destiny, if the word of God is not studied and taken as a daily guide. Our nation is a nation of readers, but it is a painful confession that among those who profess to believe and to take the Bible as the revelation of their everlasting hopes, only a minority read the Book with the frequency and with the intelligence that it merits. The body is fed on the choicest morsels; the mind is gratified with the latest literature; while the soul is left to perish with the bread of life all around it.

Again, the Church needs more liberal and systematic giving. This is easily seen if we will only note that in nearly every congregating the expenses are met by a few and and Home and Foreign Missions and the different charitable enterprises of the Church are remembered only by a very small percentage of the membership.

(Continued.)

The Endeavor Pledge Again.

DEAR BROTHER HARMON: I enjoy the GOSPEL MESSENGER very much, and often when reading it, I think I would like to write you my appreciation, but just as often I neglect to do so.

Some weeks since when I read Bro. Daugherty’s
article, in which he spoke of the Ephworth League and Christian Endeavor Society, I felt I must write a few words in answer. I was glad to see Brother Spiegel’s answer to him in the last issue of the GOSPEL MESSENGER.

Now I must say I was a little surprised, yes even pained at Bro. Daugherty’s article. Brother Daugherty and his work at Hampton are very near to my heart in a peculiar way, although personally he is a total stranger.

My only sister, her husband and their family of interesting girls live at Hampton, Florida; are members of the church and Sunday-school; and I had hoped they would soon have an earnest, active Endeavor Society. Through my sister I often hear of Brother and Sister Daugherty and their good work.

For some years my father and mother have spent the winters there; my dear mother died there and Bro. Daugherty preached her funeral, hence I feel a deep interest in him and his work. I felt confident when I read his article he did not understand the Christian Endeavor movement. Brother Daugherty, I know supports the Sunday-school and prayer-meeting. The Endeavor Society is equally worthy. In its own peculiar sphere it is superior to both.

The Sunday-school teaches the word of God, or should do so, the prayer meeting develops spirituality, the Endeavor Society teaches the young, timid, flattering members to speak and pray in public as no other organization, of which I have any knowledge, can do. I know whereof I speak. Experience is a thorough teacher, and we have had much experience in the Endeavor work for eight years, in cities, towns and villages, and never have I known one to fail to accomplish its blessed work. I have in mind an instance at Girald, Ill.

We have fine prayer-meetings, and many efficient leaders. The pastor, Sunday-school superintendents, teachers and other capable members of the church would take turns in preparing the program, selecting the songs and leading the meeting. One week Mr. Young saw, in turn, four of the men, church officers in reference to the prayer-meeting. It was the old story of Luke 14: 18, “And they all with one consent began to make excuse” which, however, was unusual for that people. Then he turned to the Christian Endeavor Society, which had never failed him in any work requested of them. He said to one of the girls, “Sister Sophia, would you please lead our prayer-meeting this week.” She answered readily, I never did such a thing in my life, Bro. Young, but if you think I can, and want me to, I will try.”

She did so with modest, Christian dignity. She had thorough preparation of subject, and appropriate songs, and the meeting was full of interest from beginning to end. But for the few months’ training in the Endeavor meetings, it would have been an utter impossibility. Like Bro. Spiegel I can see no objection whatever to the pledge “to support my church.” Every one, be they Sweeden-borgen Unitarian or what not, tacitly pledges himself to support his church when he unites with it. We have reclaimed so many cold, indifferent young Christians through the Christian Endeavor Society, it pains me to hear one speak light of it. Wishing you, and the GOSPEL MESSENGER abundant success. I am your sister in Christ,

Nona Eva Young.

6961 Tholozan Avenue.

Kentucky University.

The session of 1897-8 of Kentucky University is now about at hand, and we deem it in order, having had special and recent opportunities to become intimately acquainted with its work, its scope and its purposes, to say a few words in behalf of this honored institution, and its especial claims upon the Christian church. For while its students are of all beliefs, still the greater number are from families connected with the Christian church, and its essential support comes from “our people,” hence we feel that we are justified in urging its claims through our papers upon the whole brotherhood.

We have ample evidence of the literary advantages offered by Kentucky University in nearly 12,000 matriculates, who have attended the institution since 1860, as well as in the Alumni who represent her honorably in every department of literary and scientific attainment. Some of these have risen quite rapidly in the world, and are to-day occupying positions of honor and trust all over our land. In glancing over the long list we find that some have attained quite a reputation in the medical profession, some are “making a name for themselves” in the law; a number are occupying positions of honor in the educational institutions of our land; some have entered the political arena and have been highly honored; a number are making quite a success in the business world, while a great many have entered the ministry and are to-day proclaiming the glad tidings far and wide over our land and in foreign countries.

Kentucky University has now three departments or colleges, viz: College of Liberal Arts, College of the Bible and the Commercial College. Its students come from all parts of the U. S. and a number of foreign countries are represented each year. During last session (1896-7) over 788 students were matriculated in the three colleges. The College of Arts and College of the Bible matriculated 337 and sent out 42 graduates. The attendance the coming session will no doubt be just as large. During recent years many improvements have been made as to new buildings, etc. In 1894 a large and commodious Gymnasium was erected and in January of last year a beautiful new building was dedicated to the use of the College of the Bible. The Alumni and old students now have a movement...
on foot to re-furnish, re-paint, etc., Morrison Chapel and the class-rooms. Quite a neat sum has been already subscribed for this purpose, and the work has begun on these improvements.

The faculties of the three colleges are composed of men of acknowledged ability, who exercise an excellent influence over all with whom they come in contact. The courses of instruction are thorough and complete. The Literary Societies, (five in number) create a wholesome emulation in their departments of literary work. There are two college papers, one a monthly Magazine, The Transylvanian, and other a weekly, The Cloverbloom, the former representing the literary and the latter the social aspects of the colleges. They are both well edited and creditable in every way. The Y. M. C. A. and Y. W. C. A. exercise a most excellent influence over the students and hold weekly meetings. Interest in the various Athletic sports is increasing each year, and is creating a wholesome college spirit among the students. A portion of every afternoon is given to out-door exercise. The K. U. Lecture Association, which has been in successful operation now for several years, contributes much to the intellectual culture and enjoyment of the students. A course of five lectures is given every session and some of the best lecturers on the platform are engaged.

Several changes have been made in the faculties for this session. Dr. Rheuben Lindsey Cave, of Nashville, Tenn., has been chosen as the successor of President Loos, and will enter upon his new duties about Sept. 1st. Pres. Loos however will retain the Chair of Greek, which he has so ably filled for the past seventeen years. The institution is fortunate in being able to retain his services. Prof. Andrews, M. D., has been secured as Director of the Gymnasium. He has been teaching for several years in Brooklyn, N. Y., and comes very highly recommended. A chair of Civil History has been created with Mrs. A. R. Bourne as teacher, while Miss Minnie Lee Wood will have charge of the department of Elocution.

The next session of the University and College of the Bible will begin on Monday September 13th. The fees for session of nine months are only $22. Board and lodging can be secured in the city for from $2.50 to $3.00, according to location, etc. Board in students’ clubs can be had even cheaper. For catalogue of any special information, apply to Pres. of Alumni Association. Geo. W. Kemper, ’93. Pres. of Alumni Association. Lexington, Kentucky.

**Revival Choir No. 2.**

This is the latest and freshest song book on the market. It is edited by A. J. Showalter and J. D. Patton. Bro. Patton's music ability is too well known to the MESSENGER readers to need any commendation here. The book has more than 250 songs, adapted to church and S. S. purposes.

**Sample copy prepaid for examination: $1.00.**

Address, MESSENGER PUB. Co., Nashville, Tenn.

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**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.


Discussion: (Five minutes speeches.)


**TUESDAY AFTERNOON.**

2:00. Devotions: J P Holmes.

2:15. Appointments of Committees.


**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.


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.

(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.
CORRESPONDENCE BIBLE STUDY.

BY C. J. BURTON, CHRISTIAN UNIVERSITY, CANTON, MISSOURI.

WRITE FOR PARTICULARS. STUDENTS IN 35 STATES, ENGLAND AND JAMAICA.

COMPREHENSIVE COURSE-OLD TESTAMENT HISTORY.

LESSON VI. CAPACITY OF THE TEN TRIBES TO THE CLOSE OF OLD TESTAMENT HISTORY.

Hezekiah is still on the throne of Judah; he began to reign B.C. 736, five years before the captivity of Israel, and he reigned 29 years.

1. Scriptures to be studied:
   1. From the 17th chapter of 2 Kings to the conclusion of the book; from the 31st chapter of 2 Chron., to the conclusion of the book: also Ezra, Esther, and Nehemiah.

2. It would also be well to study portions of Isaiah, Jeremiah, Ezekiel, Daniel, and the book of Lamentations to get the full benefit of this lesson.

3. Several prophets appeared during this period; study their history and work.

II. Important events of this period.

1. Reigns of the last eight kings of Judah.
2. The Babylonian captivity.
3. Destruction of Jerusalem by the Chaldeans.
4. Proclamation of Cyrus, and return of the Jews.
5. Dedication of the second temple.
7. Ezra sent to govern Jerusalem.
8. Reformation by Nehemiah.
9. Questions and order of work.

1. Carefully record in your own language the history of this lesson down to the conclusion of 2 Kings, and 2 Chronicles.
2. How much time does this part of the lesson cover?
3. Mention the prominent persons and tell what is said of them.
4. Locate on the map the countries, cities, towns, and rivers of this part of the lesson, and tell what occurred in connection with each.
5. Give main facts of the reigns of the last eight kings of Judah.
6. What other kings are mentioned in connection with them? Give the particulars of their history.
7. When did the Babylonian captivity begin? When was it completed? How long did it last?
8. Record in your own language the historical portion of the book of Daniel. How much time does it cover?
10. How much time does the book cover?
11. Locate on the map the countries, cities, and rivers mentioned in Ezra.
12. Record in your own language the history contained in the book of Nehemiah.
13. How much time does this book cover?
15. How many years does the book cover?
16. Who are the prominent personages contained in Esther?
17. Considering this entire lesson together, what forms of idolatry do we find?
18. How much time does this entire lesson embrace?

(Continued on page 14.)
THE GOSPEL MESSENGER.

M. F. HARMON,  
O. P. SPIEGEL,  
Editors.

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NASHVILLE, TENN., SEPT. 3, 1897.

A Combination.

The Christian Visitor, hitherto run in the interest of the Christian Church of Mississippi, edited by Brother J. L. Smart, of Tupelo, Miss., has been bought out by the Messenger Pub. Co., and hereafter the GOSPEL MESSENGER will go to the Visitor subscribers instead of the Visitor. By this combination, the Mississippi brethren will not only get all they would have gotten in the Visitor, but much more. Brother Stevens takes his old place on the Messenger, and will furnish weekly his Paragraphs, and our Mississippi preachers will furnish their reports more profusely than they have in the past. We propose making the MESSENGER just as fine a paper as we possibly can for one dollar a year. We now have well on to 2,500 subscribers. We are pulling to have that in every sense is worthy the esteem of his people than does he with the Amory church. This church has just gotten their new house sufficiently completed to hold the convention in. When completed it will be one of the safest and best frame churches in the state. It is handsomely seated with oak circled pews, put in by the women of the church. This is the church where Brother Stevens held such a grand meeting just after the last state convention, adding some fifty odd to the church.

Of the old preachers who have in time past helped to make these meetings a success, we remember the following: Bros. Manire, Harris, Stevens, Harmon. Talley, Stewart, Ferguson,Neal, Crum, Armor, Archer, Gammill. Of new ones coming in since last convention, we notice Mr. Harley, Colson, Shulius and McCarthy. Of visiting brethren from a distance, were Bros. A. M. Atkinson, of Wabash, Ind., and Ben L. Smith, Cincinnati.

It was our privilege to remain at the convention only from Thursday morning till Friday evening at five o'clock. But the speeches and addresses were of a high character. The first we heard was a paper by B. F. Maniro on, "Why Should We Have Conventions?" and it was, as we all expected, a rare treat. By unanimous voice its publication was requested for the GOSPEL MESSENGER. It will appear in a short time. The addresses by Brother Atkinson on Ministerial Relief, and by Benj. L. Smith, on the Movements of the Restoration, were both fine, and were heartily received. In the way of cash and pledges raised, we never saw a convention superior to this. Pledges and cash taken for state work on Thursday night amounted to $485. After Brother Atkinson's Address on Ministerial Relief, though he asked for no contribution then, still the people insisted on giving to this sacred work, and a cash collection of $66 was taken. Then there was another cash collection of $20 taken while we were there. If there was any other collection taken, we don't know. One important feature of the convention was the fine report of Evangelist Jno. A. Stevens. This showed 199 baptisms and 54 otheraccessions during the year, or a total of 253 added to the churches. Among these, were several of the leading men in different parts of Mississippi. Here showed a little short of $2,000 raised during the year, and after all expenses were paid, there was $250 left in the treasury. With the money received at the convention after the books were closed, this amount would likely run to near the new year on. Churches were established during the year at several new points, and older points were greatly strengthened during the year by Brother Stevens.

The music of the convention was led by W. A. Neal, of Jackson, W. H. Wells, organist, and Miss Crowder, cornetist. The spirit of the convention was fine; and to one who could look back over seven years past, it must have been a grand gathering and a very rapid progress of the Disciples of Christ, it was soul refreshing. The brotherhood of this grand old state are making wonderful strides in taking Mississippi for Christ, and are doing so at a rapid rate. Her consecrated evangelists and preachers, her sacrificing business men, and her loyal women are doing a work the value of which can only be known in the great eternity. The inauguration of a C. W. B. M. was set on foot at this meeting, which we hope may have made great progress by our next annual convention, which meets with the young church at McComb City, Miss., on Wednesday before the last Sunday in August, 1898.

The Christian Visitor.

One year ago the Christian Visitor was born. I worked faithfully and succeeded fairly well. While at the convention at Amory, Brother M. F. Harmon made me a proposition that my associates, Brothers Crum and Stevens, advised me to accept, which I did, which acceptance closed the earthly career of the Visitor, and 1890 to 1897.

The first and to one who could look back over seven years past, it was a grand and successful meeting. We have not seen such a grand gathering since our beloved pastor, James M. Watson, after three and one-half years' work as pastor of this congregation, has resigned to enter into a new field of usefulness as editor of.
The paper on which the Messenger is printed ran short this week, and we had to print on some a little under the size, hence we have not trimmed it, but leave you to slit the pages for yourself. The contents of this issue will fully repay you for this extra trouble. Next week we will have our regular size, and can trim as heretofore.

There appears in another column of this issue an "ad." of "Palmer's Magnetic Inhaler," handled by our friend the Baptist and Reflector of this city. It is endorsed by a great many leading men of this city as well as elsewhere, and we have no doubt but what it is in every sense what is claimed for it. We have one, and we are just waiting to catch a cold to try it.

SPECIAL OFFER: To get the Gospel Messenger into as many new homes as possible at once, we propose sending the first paper from now till the last day of December, four months, for only 25 cents. If in clubs of five or more, 20 cents each. Preachers, please announce this proposition to your church, and thereby get us a good list and do yourself a service by getting your people to read and keep posted. Act at once. Remember the cash must accompany the list of names. Address Messenger Pub., Co, 208 N. College St., Nashville, Tenn.

Bro. R. B. Neal who is doing a fine work in the mountains of Eastern Kentucky, in his notes recently, tells of the unique style of the preachers of that country. He says: "The Sunday before an old Baptist preacher held forth. His text was: "There are terrestrial and celestial bodies." He said in his touring style that for years he had not understood this passage. Lately he had sensed it. God had revealed the meaning to him. He smote his breast and said, "Thank God! mine is not a terrestrial body no terror or fear about it. Mine is a celestial body." This same brother has a son who is also a preacher, called and sent like his father. Their pulpits courtesy is unique. He calls his father "Brother Pap," and Brother Pap calls him "Brother Son," and you will find it for yourself. The contents of this issue will fully repay you for this extra trouble. Next week we will have our regular size, and can trim as heretofore.

The receipts to date amount to $3,021.50 over the corresponding eleven months last year. We are now only 4,627.38 short of the $100,000 mark. We must not fail now! The time is very short. Please act quick. Every consideration demands that we reach $100,000. Forward at once to F. M. Raines, Treas., Box 700, Cincinnati, O.

A City Pastor's Dream.

It came after a busy day of visiting in one of the newer portions of the city.

St. Peter stood at heaven's portal. A company of self-complacent men and women came smiling up to the glistening gate. "And who are you?" said St. Peter. "Church members, every one of us," replied the spokesman of the party: "Indeed?" "Yes, here are letters, Peter. We kept them stored away in our trunks, and specially requested that they might be placed within our hands, when we should lie in our caskets. We knew you would be asking for them." "Let me see the dates," quoth Peter. "1880—1881, eighteen years ago. Here is another—1884—1889—well, that is a trifle better, 1892. Can it be that all these years you have failed to identify yourselves with any church of Christ?" "Well, Peter, you see we were 'moving' so often, when we were down below, and then the ties to the dear old home church were so sacred. We did not wish to hurt the feelings of our old pastors, who baptized us and married us. So we have simply gone from church to church, but oh, Peter, we have become wonderful sermon tasters." A quiet smile crept over the face of the heavenly warden. "My children, you may as well linger awhile outside the portal, until the ties to the 'dear old home church' are so sacred. We did not wish to hurt the feelings of our old pastors, who baptized us and married us. So we have simply gone from church to church, but oh, Peter, we have become wonderful sermon tasters."

"Truth is the largest percentage of gift that has been made in any month over the corresponding eleven months last year. We must not fail now! The time is very short. Please act quick. Every consideration demands that we reach $100,000. Forward at once to F. M. Raines, Treas., Box 700, Cincinnati, O.

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It was a dream.—Exchange.
Reports from the Churches.

ALABAMA.

HINES, Aug. 22: The writer is in a meeting near this place, just across the state line. Twenty-four have been added to the congregation to date—twelve came forward last night. The audiences are very large day and night, and the interest is good. The meeting is just five days old. I have never enjoyed myself better in a meeting.

JACINTO: Owing to much sickness in the Salem neighborhood, I did not protract the meeting the third Lord's day in August; but I expect to make a protracted effort there later on. We began a meeting with our home church the fourth Lord's day. The hearing has been good, and up to date there have been eight added to the saved—two from the Methodists, one from the Baptists, and five by primary obedience. The people showed they were interested by the way they crowded the box with questions.

Miss Betty Carmack, is conducting the song services for us, which is appreciated by all, and adds much to the interest of the meeting. Miss C. is one of the most efficient organists in the town, if not in this country. The Lord willing, I will fill my regular appointment at Chewallas, Tenn., next Lord's day. Then I will start to Hilsboro, Ala., to hold a two-weeks' meeting.

W. H. SANDY.

TENNESSEE.

COLLIERSVILLE: Just closed a twelve days meeting at Old Bethany with thirteen additions. Good audiences and interest all the time. Some of the members at Collieversville came out and rendered valuable assistance in the singing.

E. C. Wilson.

SOUTH KENTUCKY.

Sharon Grove: I held a meeting at Gordonsville two weeks, with four added—two by baptism and two by letter. It was a good meeting, taking all things into consideration, as there were two more meetings going on at the same time within two miles of us, also the camp meeting at Hermon.

G. W. Dunford.

Morganfield, Aug. 25: The congregation at Shiloh, this county, closed an interesting series of meetings yesterday, which greatly blessed the cause along the lines of unification, edification, and multiplication. Evangelist R. A. Omer, of Camp Point, Illinois, was with us and led in the meeting. He did us faithful and efficient service in the gospel. Twenty-five persons responded to the gospel invitation, and the whole community was aroused to renewed interest in the work of the Lord. We thank God and take courage.

W. A. Gibbon.

Florida Notes.

The writer is now in a meeting at Bronson. This is the county site of Lee County, a hard place, too. We have a small congregation and a large Sunday school here. We have three or four hundred members in this county. Only two preachers.

The writer prepared at Cedar Keys Sunday morning and night. Had good audiences, all things considered. We found upon our arrival that they had newly seated their church, and had given it a hard oil finish on the inside. The congregation there now has one of the coziest little church houses in the state. And we do not hesitate to say that the Cedar Keys
Church of Christ is one of the best, if not the best church in the state. They are workers. They have done more to build up the cause of primitive Christianity in the past three years than the whole State Board and the C. W. B. M. combined.

Our Florida Mission Boards are very religious—in the jaw—once a year. They are taking “Florida for Christ,” very much like young folks gather flowers at a picnic.

Brethren of Florida, meeting once a year in a sort of Annual Pleasure Association, and saying little speeches—talking about foreign Missionary stations and fields, and passing “resolutions” will never take Florida for Christ. It is too much like our “anti” society brethren do. Always talking about the “Lord’s plan,” and never giving any practical demonstration of the things. Men are asking for results. Don’t tell us what you are going to do; tell us what you are doing and have done. The tree must bear fruit, or the Christ-cry is “cut it down.” Just so with the “plan” or “Board.” If the plan don’t vindicate itself by results, throw it away. If the Board don’t anything, year in and year out; then, in mercy to the brotherhood, let it disorganize and diabolize. The converts of a church are, in their lives and characters, the church’s best grounds of defense or copedomination. The fruits of the church are the reason for the church’s existence. Christianity is vindicated by its results, as seen in individuals, communities and nations; before the eyes of all men.

Brethren, for Christ’s sake and the sake of the perishing, go to work. I am doing all that my physical strength and financial ability will permit me to do. Are you? Yours in the Master’s service, W. E. DAUGHERTY.

Obituaries.

Obituary notices of 100 words inserted free; one cent a word charged above that number. Send remittances with notice.

SLOCUM.

On Tuesday night, August 24, ’97, the angel of death visited the home of Brother J. A. and Sister T. L. Slocum, and claimed for his own their youngest child, little Cozie, aged eleven months and ten days. “Our hearts are sad indeed, but we have the sweet assurance that little Cozie is safely resting with Him who said, ‘Of such is the kingdom of heaven.’ By faith we can see that bright home where our darling has gone, and see him beckon to us to come and live with him forever where there will be no more death—no more sad partings.”

Mrs. F. L. ALDERSMAN.

SOUR OLD MEN.

I would not call the old man sour. Who tolled through day and night, Glad in the armor of God, Contending for the right, “Fights without and fears within!” Made them brave men of power, Who built more wisely than the boys To day who call them sour.

Out from their cabin homes they went Glad tidings to proclaim, And publish to a dying world Salvation in the name Of Christ the mighty conquering king, The leader of the throng, Whose banner was with this inscribed “Quit you like men, be strong.”

In sixty one, the awful war Of carnage and of blood, Found these men with the Prince of Peace And like Him doing good. True to their motto they went forth, Their faces brown and tan, And tried to substitute for war “The brotherhood of man.” They stood beside the sorrowing then As we should stand to day Or by the dying on the field, Would with them sing and pray; And lift the vail that hides from view “The land of pure delight,” Thus help the tired spirit in It’s upward, onward flight. The churches, schools and colleges, Throughout our happy land, Are monuments to these brave men, Who always took a stand For learning, truth, and righteousness— Our nation’s pride and power— And conquered by the law of love; Such men cannot get sour. But after all these faithful men Should have a right to be A little sour now and then At what they hear and see.

When brethren say, “The old faith is Just like a crumbling tower,” Right then and there these old men have A right to sulk and sour. I’m not so old, and yet I feel Almost like clabber now, When’would be critics’make demand That these brave men must bow, And let them run the church and schools Or they will raise a fuss; If sour men, should swear at all, I’d say, now let us cuss.

—J. H. COFFY in Church Register.

TRY IT THIS WEEK.

Let no day pass without personal secret communion with God.

Begin each day by taking counsel with Him who said, “Of such is the kingdom of heaven.” By faith we can see that bright home where our darling has gone, and see him beckon to us to come and live with him forever where there will be no more death—no more sad partings.”

Mrs. F. L. ALDERSMAN.
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TENNESSEE CENTENNIAL EXPOSITION

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Largest Jewelry House in the South.
Practical Directions:


(A memory meeting suggested.)

The people who sometimes say that Christianity will do for those who have time for it, but that it is not practical enough for business men, are very much mistaken. To begin with, the Mosaic law is the foundation of all modern law. Business men of the better sort know that honesty is the best policy, even if they did not love truth for itself. The Bible is our only means of knowing God's will; and in it there is guidance for all of life. But it is not of much help to those who do not study it: its comfort, and strength, and guidance are not for those who neglect it.

1. To be well dressed is to be suitably dressed; and that, in nine cases out of ten, calls for simple clothing. Clothing should never call attention to itself; it won't when it neat and appropriate: it certainly will when it points toward extravagance, which it often the beginning of many grave troubles. Simple dress has another advantage; that of leaving one's mid free for better things.

2. As for simple foods; physicians strongly recommend their use, for physical welfare: think of the Jews in their wanderings, and how strong they were with only manna and quails: think of Martha, who forgot the "better part" in her sewing; and remember that there may be intemperance in eating as well as in drinking.

3. There is no place for a lazy person, in these busy times; and really, there does not seem to have been any more room for id in the day of Solomon, for he never spared the sluggard. The prosperous, progressive nations are those that recognize Christ. Look around among the business men you know of; the most successful will be those who carry Christ's teaching into their work.

"Whatevcer you find to do, do it with our might!" half way methods never bring success.

4. Good food is no more necessary to good health than good sleep; and this is almost certain to come when the digestion has not been spoiled with unwholesome dishes, and when the conscience is free. "Fret not. Trust in the Lord." If these two short sentences are fulfilled there will be no worry; and worry is responsible for many ills. Do your best—that is all God expects—and leave the rest to him; then you will be ready for the next duty.

5. It is the love of money that Paul condemns: honestly gotten and rightly used is a blessing. Those who have it, can do much good which they could not do without it. Faithful stewards of worldly goods will be given higher things to care for.

6. "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." The hardest thing in the world is to always speak the right word or be silent at the right time. Words come from thoughts and feelings; when these are perfectly pure and sweet, there will be no impatient, hurtful words. The love that thinketh no evil cannot say unkind things of another. When people get their hearts full of such love, then gossip must stop; and a very large part of the world's troubles will be over.

October 15 will be Father's Day, the time set apart for Endeavorers to make their annual offering to Home missions: and that is just as important, for them to learn more of the noble men whose courage and strength of conviction led them to break away from the creeds of men, and stand for the Bible only. If the pastor and president work together, the day may be made a bright one.

The sermon might well mention the work of these men and the influence of their lives; while the Endeavor prayer meeting should be carefully prepared for. If we support our own church, as we should, we must know something about it. Ask several Endeavorers to prepare brief papers about the "Forefathers;" or, better still, to tell what they have read. The regular topic can be given higher time, or set aside entirely. We hope every society in our churches will observe this day; and, when it is passed, we hope to have reports of how it was observed.

Every society has a corresponding secretary or a press committee; and it is not their duty to keep their societies in touch with others? A postal card and a few minutes of time will be sufficient to send a full report.

WHAT "MY OWN CHURCH" MEANS.

And in every way you pledge yourself to support your own church, and to make it the rule of your life to do it. Consider some of these ways:

There is the way of steady presence at your own church services. If ever a choice must be made between presence at a church service and a Christian Endeavor service, you are instantly to decide in favor of the church service. The seat which, of all others, ought never to be vacant at a church service is the seat of a Christian Endeavorer. Of all the people whose presence the pastor of your own church can count on, he ought to be able to count, most confidently of all, on the presence of the Christian Endeavorer. The Christian Endeavor pledge is the steady fee of absence from your own church service; it fights needless empty seats, curious scurryings around to other churches.

There is the way of talking up your own church. Every member of a Christian Endeavor Society ought to be, in a high way, sensitive to the honor and success of his own church. Always speak the word which means hope and up for it, never the word which means defeat and down—Wayland Hoyt, in the Golden Rule.

No endeavor is Christian that cannot claim Christ as a co-worker. Before you try to carry out your plan, stop and question whether it was He that began it, and whether you can consistently ask him to complete it.

There is no life so practical as the Christians; for its foundations rest on the rock which lies below the reach of the earthquake, and its spire rises above the region of storm. It is, therefore, safe in its trust and assured in its hope, which is true of no other life.

To be unconscious of your own failings is to be unacquainted with the grace of fervent charity.

CHRISTIAN DEPOSITORY.

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

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W. M. S. BROADHURST, 165-165 Fourth Ave., P. O. Box 940, Louisville, Ky.
they "came together on the first day of the week to break bread," why should they be so engrossed in Paul's preaching as to be induced to put off this important work until the second day of the week?"

The first things, after the assembling of the church on Lord's day morning, should be to commemorate the sufferings and death of the Lord Jesus Christ by observing the supper instituted by him. The mind is clear and fresh; free from the fatigue often engendered by a lengthy and dry sermon, and is much more susceptible to a solemn impression. Let the preaching follow the supper. The preacher can deliberately and carefully pick his way into the minds of his auditors after all else is rightly disposed of, and the people know they will be at liberty after the sermon.

The argument is often advanced that the preaching is a proper preface to the communion-setting the mind in proper shape for its reception. The New Testament nowhere teaches such doctrine. The simple and matter of fact statement is: "they came together on the first day of the week to break bread." The claims are often made too, that communicants will not assemble by 10:30 A.M., and that a church coming in promiscuously will greatly disturb the quietude which should prevail. Persons anxious to do the Lord's will, can always get to church in time, and they will. Others perhaps had better remain outside until the communion is over.

My honest opinion is that we who claim to be reformers must come back to communion before the preaching in order to be entirely apostolic.

Metropolis City, Ill.

ALBERT NICHOLS.

THE GOSPEL MESSENGER.

19. Name the prophets who appeared during this period, and tell of their work.
22. How long after the "Brazen serpent" was made till it was destroyed?
23. What sign was given Hezekiah that his life would be lengthened?
24. What and where was "Topheth?" "Megiddo?"
25. What was the proclamation of Cyrus?
26. What was the work of Zerubbabel?
27. How long after the foundation of the temple was laid till it was dedicated?
28. What length of time intervened between the 6th and 7th chapters of Ezra?
29. What river is mentioned in Ezra 8: 15, 21?
30. What was the work of Ezra?
31. How much time between the books of Ezra and Nehemiah?
32. What month was "Chisleu?" It answers to which of our months?
33. For what was Sanballat noted?
34. Where was the "Plain of Ono?"
35. When was the wall of Jerusalem finished? How long was it being built?
36. What was the dominion of Ahasuerus?
37. Who was Memucan? Mordecai? Zeresh?
38. Explain the origin of the feast of Purim?

REVIEW:
39. Write an essay of 400 words on each of the following subjects: (1.) The Ante-diluvian world. (2.) Noah and the flood. (8.) Post-diluvian world till Abraham.
40. Write the life and times of Abraham in 500 words.

The Lord's Supper.

The common custom of our churches is to attend the Lord's Supper on Lord's day morning, immediately after the preaching. I have often wondered if this is correct. The purpose evidently for which Paul and the church at Macedonia came together was "to break bread"—Acts 20: 7. This was on the Lord's day, or "first day of the week." Now, if they came together, making the communion the object of assembling, have we a right to secondaryize this very solemn and sacred institution? After the communion service Paul preached to the brethren. This was wise. This was the thing to do.

The breaking bread and eating, as recorded in the eleventh verse, must have been a full meal. There would be no excuse, especially to speak of eating, in referring to the Lord's Supper; and then the hour was such as to testify a full meal as it was past midnight, and very reasonable to suppose that hunger had called them to this eating. This idea over-rules the thought that the breaking and eating of bread in the eleventh verse was the observance of the communion after the preaching. And if
**PROGRAM**

**OF THE EAST ALABAMA DISTRICT CONVENTION, PHOENIX CITY, ALA., OCT. 5-7TH.**

**TUESDAY EVENING.**
- 7:30. Social service.
- **WEDNESDAY MORNING.**
  - 10:00. Response, J. A. Branch.
  - 10:15. Appointment of Committees.
  - 10:30. The needs of the East Ala. field, J. A. Branch.
  - 11:00. General discussion.

**AFTERNOON.**
- 2:00. Devotional services, Eld. J. C. Tilley.
- 2:15. The Sunday-school as a factor in missions, Miss H. Wadkins.
- 2:30. General discussion.
- 2:45. The mid-week prayer meeting as a factor in missions, Mrs. L. A. Dale.
- 3:00. General discussion.
- 3:15. Reports of our evangelists.
- 3:45. Reports of committees.

**EVENING.**
- 7:30. Devotional Service.
- 8:00. The Lord's plan of missionary work, L. A. Dale.
- **THURSDAY MORNING.**
  - 9:30. Business meeting, planning for future work.
  - 10:30. The gospel the power of God to dedication, J. A. Branch.
  - 11:00. General discussion.

**AFTERNOON.**
- 2:00. Devotional service.
- 2:15. Consecration to the Lord's work—a symposium.
- 2:45. How much shall I give to missions next year, a symposium.
- 3:15. Pledges for the new year.
- 3:45. Election of officers, selection of time and place for next convention.

**EVENING.**
- 7:30. Devotional service.

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- 1 pt. .20 .30 .40
- 1 qt. .30 .40 .50
- Gall. .50 .75 .75

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Bowling Green Business College, Bowling Green, Ky.

**A Christian Only**

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 uniting with the Christian Church. This tract has excited much interest wherever it has been circulated. It is written in clear, convincing style, and excellent spirit, and makes an admirable document for general circulation. The first edition was soon exhausted. Second Edition now ready. Single copy 5 cents; 12 copies, 25 cents; 100 copies, $1.50. Published and for sale by the Christian Courier Co., Dallas, Texas.

**NOTICE TO STOCKHOLDERS.**

The Board of Directors of the Illinois Central Railroad Company, at a meeting held July 31, 1897, adopted the following preamble and resolution:

To the end that the Stockholders of the Illinois Central Railroad Company may more readily attend, in person, the Annual Meetings of Stockholders which the By-Laws require to be held in Chicago on the third Wednesday in September in each year, be it—

RESOLVED, That, until the further order of this Board, there may be issued to each holder of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the Company, a ticket enabling him, or her, to travel free over the Company's lines from the station on the Illinois Central Railroad nearest to his or her registered address, to Chicago and return, for the purpose of attending, in person, the Meetings of Stockholders. Such tickets to be good for the journey to Chicago only during the four days immediately preceding, and the day of, the meeting, and for the return journey from Chicago only on the day of the meeting, and the four days immediately following, when properly countersigned and stamped in the President's office. Such a ticket may be obtained by any registered holder of stock on application, in writing, to the President of the Company in Chicago. Each application must state the full name and address of the Stockholder exactly as given in his or her Certificate of Stock, together with the number and date of such certificate. No more than one person will be entitled to any one holding of stock as registered on the books of the Company.

By order of the Board of Directors:

A. G. Hackstaff,
Secretary.

The next Annual Meeting of the Stockholders of the Illinois Central Railroad Company, in Chicago, on Wednesday, September 15, 1897, at noon.

The Stock Transfer Books will be closed from August 9 until September 16, 1897.

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