Movements of the World.

J. W. Ligon, Trenton, KY.

Associate Justice, Stephen J. Field, has resigned his position in the Supreme Court of the United States. This eminent jurist has had a long and honorable career on the bench. Before his appointment to the exalted position which he has just resigned, he was a member of the Supreme Court of the State of California. He was appointed to that office Oct. 18, 1857, and held it for five years, seven months, and five days. During the latter part of the time he acted as Chief Justice. On March 10, 1863, he was commissioned a Justice of the Supreme Court of the United States. The commission was issued by President Lincoln. Justice Field has served on the Supreme bench longer than any of his predecessors, and his entire judicial career covers more than forty years. Since he has been a member of the court, three chief justices have passed away, and he is the last survivor of President Lincoln's appointees. He is old and full of days, and no one retires to enjoy the repose to which his great service entitles him. The Field family is a noted one. Stephen J. Field was one of four brothers, all of whom became famous. David D. Field was a famous lawyer. The crowning glory of the life of Cyrus W. Field was the linking of Europe and America together, by means of the Atlantic cable. Henry M. Field is a distinguished clergyman and writer; and the life of Stephen J. Field has been an open book before the American people for almost half a century. It is highly probable that Attorney-General McKenna will be the successor of Justice Field on the Supreme Bench. He is President McKinley's choice for the place, and that is a strong pull in his favor.

On the night of Oct. 15, Robinson's Opera House in the City of Cincinnati partially collapsed during the performance of a play. The play that was being enacted was "The Dangers of a Great city." Before it was concluded, the audience realized some of the dangers of a great city, A lady in the audience heard a cracking sound, but paid no attention to it, thinking it was a part of the program. The plastering soon began to fall in small particles, and later in larger chunks. Many retired from the room. Suddenly a portion of the ceiling eighty feet long and forty feet wide came down with a crash. The two ends caught on the galleries. It broke in the center and came down. Three were killed, and many seriously injured. The results would have been more fatal if the ceiling had not caught on the galleries, letting only the middle fall to the floor.

The King of Corea is to be known no longer among men as merely a King. On Oct. 15 he proclaimed himself Emperor. He has heretofore had Emperors all around him, and now he has concluded to be one himself. Russia, China and Japan have each wanted to rule over Corea. For a long time China has held to a kind of sovereignty over Corea, and this led to the recent war between that empire and Japan; and though China was defeated, she never relinquished her claim. Now that Corea has become an empire, she shows to these other nations that she has no intention of being absorbed or dismembered by them.

A large conference of prominent Baptists met in Nashville recently to consider the Whitsitt controversy. They prepared a long address to the Southern Baptist people. The address is in the interest of harmony, and concludes thus: "We have positive knowledge that Dr. Whitsitt believes and teaches every item of Baptist faith as set forth in the fundamental laws of the Seminary and the Philadelphia Confession of Faith." This is certainly a sweet morsel! Just so Dr. Whitsett teaches "Baptist Faith," according to the "fundamental laws of the Seminary and the Philadelphia Confession of Faith," he fills the bill. The Bible, it seems, is not to be considered. There is a good reason for this. He must teach "every item of Baptist faith;" and the Philadelphia Confession of Faith is the only book that contains "every item of the Baptist faith." We think Christian faith better than Baptist faith; we think the New Testament better authority than the "fundamental laws of the Seminary" or the "Philadelphia Confession of Faith." But every one to his taste.

For Foreign Missions.

Comparing the receipts for Foreign Missions for the week ending Oct. 21 with the corresponding week last year, shows the following:

- Contributing 1896 1897 Gain.
  - Churches 5 4 1
  - Sunday schools 6 4 2
  - Endeavor societies 9 7 2
  - Individuals 7 3 2

Amount $162.41 $181.78 $19.37.

Send remittances to F. M. Rains, Treas., Box 750, Cincinnati, Ohio.

Special Request.

The Foreign Society desires the name of every new Christian church and Sunday school and Endeavor society organized during the past year. This information will help the cause of Foreign Missions. When the name of the church is different from the post office, please to so state. Address F. M. Rains, Treas., Box 750, Cincinnati, Ohio.

A wild, insane negro, about sixty years old, was captured recently in Alabama. His hair was matted closely to his head with crude turpentine, making his head look twice its normal size. The upper part of his body was uncovered. He wore a remarkable pair of short trousers, consisting of seven pairs, placed one inside the other, and quilted together with leather strings. They had evidently seen years of service. He was bareheaded and barefooted. Since his capture he has acted like a wild animal. It is believed that the man escaped from bondage before the war, and has since lived in the swamps not knowing that the war had given him his freedom. Alas! how many men there are whom the bondage of sin drives into the deep swamps of vice and crime, and they die there in their despair, never realizing that Christ has redeemed them, and that the price of their full pardon has been paid. It is a chief part of the Christian's privilege to show the good tidings of deliverance to those who are in bondage.—Ex.
HUMILITY.

"Blessed are the poor in spirit, for their's is the kingdom of heaven." These are words that few would have expected from the lips of one who was about to establish a kingdom more durable than earth had ever beheld. And yet, when we remember the greatness of the end proposed, we must not be surprised at the novelty of the means to be employed. The leader, in every scheme of earthly ambition, by arousing the passions and flattering the pride of the human heart, easily rendered his followers the willing instruments of accomplishing his own selfish purposes; and the prospect held out to them of honor, and high reward, was but the lure which superior pride dictated as the means of success. But when the Messiah appears, his first object seems to be, the mortification of the pride of the human heart; to repress its selfish and inordinate ambition; and to teach, that self-conquest is the most glorious of all triumphs.

Pride has ever been the greatest obstacle in the way of man's happiness. There have been but few eyes which it has not dazzled; few hearts in which it has not erected its throne; and yet, so like virtue are its disguises, so pleasing to the mind its promises, that comparatively few have been able successfully to rebel against its power, and tear it from the throne which it has so boldly usurped. Nay, we may go farther, and say that pride has been the fruitful source of all man's sorrow; for it was that principle that led the revolt in heaven; and all the machinations of the Evil one are but the legitimate fruits of disappointed ambition.

The direct tendency of this principle is to close the eyes of man to his own true character, and the character of the God from whom he has departed. It leads him to disobedience and self-justification; like a deceitful mirror, it changes his moral features; produces a feeling of self-complacency in the soul, by presenting him to his own mind magnified far beyond his true proportions, as they appear to the eyes of his Maker, and to those of his fellows, and, under the influence of this illusion, he acts as though he were the equal of God, and the superior of his fellows, by denying reverence to the one, and proudly demanding it from the other.

The world has ever been full of this spirit; and it is because pride and love of worldly glory form such a large ingredient in the motives of human action, that few, who attain the object of their eager pursuit, are ever found to lay aside their honors, and take upon themselves the yoke of Christ. How shall the mighty monarch, whose subjects, like those of the Babylonian King, are ready to fall down and worship his image; the flushed hero, fresh from the victorious field; or the statesman, whose voice can command the attention of "listening Senates"—refuse the intoxicating draught of public adulation, and bow in the spirit of humility at the feet of the King of kings? Deep must be the conviction, and strong the faith, that would prompt the struggle, and few the true heroes that achieve such a victory. And yet, pride did never truly exalt man; the world's true benefactors are not those who have yielded themselves to its iron despotism. The son of Philip, who would fain have been a god—the conqueror of Gaul; and the idol of France, all once the objects of popular worship, were the scourges of their race, and the goal of their ambition is linked with the memory of the cup of Her- cules, the dagger of Brutus, and the lone tomb on Helena's rock. Great the rewards pride promised to those her votaries, yet ignoble tombs is all she gave.

Was it not, then, a proof of more than human wisdom, for the author of our religion to lay down, as the basis of the character of his followers, the injunction, Be humble; be poor in spirit, as antagonistic to the fell spirit of pride, which so long had ruled in the hearts of men; and does it not, then, become an important inquiry, in what does this humility consist?

Humility consists, not, as many suppose, in esteeming ourselves worse than we really are; but in attaining such a view of our own defects as will make us sensible of our extreme liability to error, and lead us, instead of being positive and bigoted, to be yielding, teachable, and desirous of deriving instruction from the very humblest sources. It does not require, that the man of enlightened mind and comprehensive views should conceive himself to be more ignorant than the unlettered and narrow-minded; that the man of good principles and moral habits should esteem himself as vile as another, who is addicted to open and shameful views; it does not require John to think himself as vile as Judas, or Paul to confess himself as ignorant as many of the Gentiles to whom he preached.

It consists in self-knowledge; it reiterates the "Know thyself" of the Greeks; requires us, by self-examination, to learn the sphere for which we are best fitted, and then enjoins the faithful discharge of all the duties to which that position gives rise.

Many of the evils in the church, and in society, arise from an ignorance of, or disregard to, the truths just stated. Those who have the least capacity for responsible offices, are generally most desirous of securing them; their overweening pride and self-sufficiencies lead them to use improper means to gain their ends, and the result is, irresolution in council, and confusion in action—they have overrated their own powers, and their weak attempts prove their imbecility; while the really competent and deserving, with that modesty that
ever attends true merit, having an humbler but more correct view of themselves, and better acquainted with the responsibilities of the station, are neglected; until a crisis approaches, and the cooler judgment of their fellows calls them to rule; and though no boasting precedes their elevation, success proves their ability for the discharge of the duties of the station to which they have been called. There were many, doubtless, who deemed themselves better fitted to command when Washington was named as General-in-Chief of the American armies. He himself heard it with surprise, and accepted it with modesty. But the result proved the wisdom of the choice, and none will now say, that, under another leader, the issue of the contest would have been as favorable. Indeed, it may be stated as a general truth, that an ardent desire and eager search after distinction and office, proves the unfitness of those who thus obtrude themselves on public notice; and a single glance at the face of society, civil and religious, will convince any candid observer that much of the evil that exists in the church and state results from men having mistaken themselves, and forced their way into situations for which they had no qualifications, human or divine.

Men are generally partial judges, when their own merits are in question; and in most cases, the judgment of our fellow-men will prove better than our own. If, then, we have the ability to serve in the church or secular office, let them discover our fitness, and call us to their service; if we act differently, we stand in great danger of imitating the bramble, in the ancient fable, which, when the fig tree, the stately palm and the vine, had modestly declined the sovereignty, most patronizingly proffered its services, and offered to take the lords of the forest under its protection.

Humility permits not one man to despise an other on account of any inferiority in genius, learning, wealth, dress, or any outward circumstance or condition. If God have accorded to one genius and talent, he should employ them for the benefit of those less richly gifted; and the man on whom fortune has smiled, instead of priding himself on her gifts, as did one who was clothed in purple and fine linen, and fared sumptuously every day, should remember that God does not judge from outward appearances, but from a strict scrutiny of the heart.

That this humility may be acquired, we think is evident from the fact that the Saviour has enjoined it; for he certainly would not require impossibilities; and when he presented himself before us as the pattern of humility, he declared that his yoke was easy, and his burden light. — Millennial Harbinger.

Have you seen people puffed up with importance? They are one class of fools, and next to irredeemable. They will step on you and then feel as if you were according you more recognition than you ever.
Evangelistic Department

Stevens' Paragraphs.

JOHN A. STEVENS, JACKSON, MISS.

The writer hopes to return from General Convention and begin a meeting at Baldwyn on 4th Lord's day in October.

There are a few women left in this great world, who have more frankness and and familiarity than sense. A woman that keeps you eternally debating in your mind as to whether she is decent, and worthy of your respect, is to say the least, a nuisance. There are to-day a great many good, pure women who are hard to distinguish because of the "rapidity" of their manners.

After much study I have located the cause of this female "freshness" as being an anatomical rather than a moral one. The fact is that, the skull bone of such women is entirely too thick for the "gray matter" deposited therein. A "spoony" woman generally marries late in life if at all. She disgusts the men.

A while ago the writer was talking with some men about religion. The conversation was in a store. Near by stood one of those gander legged, phlegmatic, cadaverous looking solemnickers, the billiousness of whose temperament would turn a microbe pale. This downy lipped young rooster from the back yard of pietic idocy, felt "moved upon" to settle the whole matter by serenly remarking that "the only safe thing for anyone to do was to follow his parents." He said that to "accept the religion of your father and mother was always right, and that to do so was to put an end to discussion," or words to that effect.

I turned my head and looked at right angles into his weak aimless face and put the question, "Suppose your father and mother were Mormons, Mohammedans or infidels, then what would you do?"

"Yankee Doodle, one morning, with patriotic devotion, took a saw in hand and went out to trim the tree of liberty according to his notion. (H. climbed the tree.) There sat Yankee Doodle on a limb like another noodle. He sawed the limb between the tree and him, and down come Yankee Doodle and broke his neck and every bone about him. And there stood the tree of liberty and did very well without him." The evident mistake that Yankee Doodle made was that of "saving the limb between the tree and him" so it is with the preacher who fights the salaries of others. He only teaches the people not to pay him. He is a human being hanged on his own gallows.

The Columbus Commercial has the following to say about our meeting at Caledonia.

THE TENT MEETING.

John A. Stevens is an orator, a lecturer, a preacher, and a wit. In short, he is a brick. His sermons are interesting and impressive, eloquent and full of the philosophy of true life. He makes religion a thing of beauty instead of an unwilling subjugation of every bright thing in life to a gloomy and forbidding duty. He pleases and charms his listeners and converts to his way of thinking without a word to your prejudices or a touch to your emotions. His sermons of an hour are never tiresome and the end is always too soon.

Bro. Stevens is conducting a series of meetings at Caledonia, having begun the first Sunday at 11 a. m., preaching to increasing crowds each night. Services are held in a tent, in a grove near the centre of town. The people of Caledonia are delighted with him, and are thankful that the opportunity was afforded them. Judging from the increasing attendance nightly, he will have preached to every man, woman and child in and around Caledonia before the close of the meeting, and this is well for it can but improve the moral tone of any nature to hear the true philosophy of life and the brighter features of duty plainly and logically discussed.

Just how long the meeting will continue we do not know. This is the eighth day of the meeting and nine added to the church.

Quite an attractive feature in the meeting is the music rendered by Miss Crowder, cornetist, of Aberdeen, and Miss Nabers, organist, Amory. They are Christian girls with their hearts full of the love of Christ, and their music is made to reach Heaven. May the Lord bless them and Brother Stevens wherever they may go.

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Brother T. D. Moore is in an excellent meeting at Liberty, Todd County. He is having very large audiences, and there have been, I hear, quite a number of additions. I suppose Brother Moore will report at the close of the meeting.

Brother W. H. Moore is in a meeting at Kelley, Christian County. I regret that circumstances were such that I could not assist Brother M. in this meeting, as it was his desire that I should do so. However, I don't think that the success of the meeting depends upon anything I could do if I were there. Brother M. is one of our most efficient preachers.

Am in receipt of a very encouraging letter from Brother W. H. Ligon, of Hanson, Ky., where he is engaged in a successful meeting. Brother L. agrees to contribute a meeting to our work, and says that he will make a thorough canvass of his congregations for the South Ky. Association. With the
earnest co-operation of our preaching force, we can take South Ky. for Christ.

From letters received W. S. Payne of Princeton, I am also much encouraged. Bro. Payne is in the work with his whole heart and soul. Such men are worth a great deal to the missionary cause. Zeal is an essential element to success in any work.

A South Kentucky missionary rally will be held at Salem, Livingston county the first Tuesday and Wednesday in December. I believe that these rallies can be made if properly conducted a great blessing to the cause. They serve to bring us more in touch with each other, and to arouse a missionary spirit.

The third Lord’s day in November is the time to take an offering for our work. We are anxious to have the offering taken between that time, and the third Lord’s day in December. We hope our preaching brethren will attend to this matter. Much depends on it. Leave a list of pledges with an agent in each congregation, and send me a list. When the canvas is made, you ought to endeavor to get a pledge from the Sunday-school. Our association has done an excellent work for the Sunday school cause in South Kentucky.

All moneys should be sent to Geo. P. Street, Elkton, Kentucky.

Mississippi Delta Notes.

KILBY FERGUSON.

Your correspondent reached Webb, Miss., Oct. 14, ’97, from Plantersville, Ala., via Birmingham, Ala., and Memphis, Tenn. In the latter place remained over night, and attended prayer-meeting at Linden St. Christian church. Bro. Ellis, their pastor was absent; but I found the membership quite friendly and spiritually minded. Their lesson was I Cor. 3: 1–23, and the writer was requested to read the chapter and offer comments, which he did. There was a very genial minded, intelligent interchange of views on the lesson.

At Webb, Miss., Bro. G. A. Reynolds, of Sherman, Miss., I found him holding for me an interesting protracted meeting. He is a genial, entertaining and effectual speaker. Heard him in two discourses. I engaged him to hold this meeting for me whilst at our state meeting in August. And I intend, if possible to keep him in the Delta holding protracted meetings all this fall. Want meetings held by him at Belen, Quitman Co., Miss., Davis Chapel, Coahoma, Frier’s Point and Clarksdale, Coahoma Co., Greenville, Indiana and Greenwood. I have only indicated in this that which I would like to see done by our brethren.

In the meeting now being held by Bro. Reynolds at the “Union Church Building” half way between Webb and Sumner, I witnessed last night, Oct. 15, the confession of Warren Harris, a young merchant of Webb, Miss. I leave this meeting to resume my regular round of Delta work. Am to preach 3d Lord’s day at Shotwell Christian church in Quitman Co. For lack of time must close this letter, for I now leave the railroad, to visit points in the country occupying 3rd and 4th days. After which will resume regular Delta news.

We were Highly Elated.

There was general rejoicing among the religious people of the city, especially the Disciples, over the announcement in yesterday’s Times that the next annual convention of the American Christian Missionary society will be held in this city in October, 1898. This is an important gathering. From 3,000 to 4,000 delegates and visitors from every part of the union will attend. In extending the invitation Rev. Clubb and the local Christians said the convention could not be entertained free here, hence the delegates will pay for their entertainment.

INTERVIEW WITH REV. CLUBB.

Rev. M. D. Clubb, pastor of the Walnut St. Christian church, is highly elated over Chattanooga’s success in securing the convention. Rev. Clubb gave the following interesting interview on the history and work of the society:

The annual conventions of the Disciples of Christ are purely missionary in spirit and in purpose. They have no ecclesiastical authority over the churches. They are simply annual meetings for the purpose of devising ways and means for the extension of the Kingdom of Christ among men and to consider matters which are vitally related to missionary work.

The first convention was held in Cincinnati in 1849. Alexander Campbell was the first president.

The general-convention is composed of the following organizations: The American Christian Missionary society, the Foreign Christian Missionary society and the Christian Woman’s Board of Missions. Their names indicate the nature of the work done by each.

The convention just closed at Indianapolis was a most magnificent gathering. About 4,000 delegates and visitors were in attendance. Missionary enthusiasm ran high. The spirit of devotion and loyalty to the last great commission of the Lord was quite enough to arouse and inspire the most indifferent.

The reports of the work done the past year show about 170 churches organized and about 20,000 additions. This represents only the work done by the missionaries in the field.

I think there is no doubt that we shall have between 3,000 and 4,000 people here. We shall strive to make the attendance as large as possible.
Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

My space is taken up with an account of our great convention. Only let me say, Do not forget that the first Lord's day in November is State Missions Day. Let everyone remember our work on that day, and through November.

Remember, also, our greatest state convention in Birmingham, December 7-9. All get ready to come.

THE GENERAL CONVENTION.

The greatest National Convention in the history of the disciples was held in Indianapolis, Ind., Oct. 14-22. It was held in the right city to make it a great convention. There are some three or four thousand disciples there in fourteen good churches. The disciples are also prodigious in the entire surrounding country. More than 2,000 delegates registered, and it is thought at least 500 failed to register.

The C. W. B. M. opened Oct. 14 with a social meeting. They occupied the time until Saturday evening. Their program had been well prepared and was well rendered. Every one on the program was present to carry out his or her part. This is right. If you promise to do a thing do it. Miss Birdie Farrar of Virginia and Mrs. Jennie Eucell of New York were the two addresses I heard and they were very fine. I asked the President, Sister O. A. Burgess, to appoint some one to furnish our readers a full account of the C. W. B. M. work and their plans, which I hope she may do. They reported more than $62,000 raised for missions the past year. Their work is almost equally divided between Home and Foreign missions. They are doing a grand work in supporting six missionaries in Jamaica, sixteen in India, one in Mexico and sixteen in the United States, thirty-nine in all. Besides, they are supporting Bible chairs at Ann Arbor, Mich., and at the Universities of Virginia and Georgia. I can only say Let us help these women which labour with us in the Gospel.

Lord's day afternoon we had a union communion service. Our fourteen churches dispensed with their regular morning communion and we all came together in Tomlinson Hall at three p.m. About 5,000 people, mostly disciples, were present. It was a grand service. The oldest preachers among us had never seen the like. The Governor of Indiana was present, and said he had never seen so delightful service. D. R. Lucas presided and was assisted by the other resident ministers. About forty deacons waited on the immense audience.

All of our pulpits, and many others, were filled Lord's day and night by our visiting preachers. I heard J. A. Lord in the morning on "New Testament Doctrine and Missions." At night I heard R. Lin Cave in a powerful sermon on the "Divinity of Christ."

Monday morning the Foreign Christian Missionary Society opened up with a grand thanksgiving service by F. M. Rains for the $106,000 raised the past year.

C. B. Newman of Detroit gave us a fine address on "The Minister's Attitude Toward Missions." W. R. Loyd of Richmond, Ky. read a splendid paper on "Taking the Offering." It was to the point. C. S. Medbury of Indiana gave a good address on "The Divine Desire." He is a young man but had a splendid address.

Then came a hero true and tried, H. W. Everest, on "The Purpose of God in the Ages." I wish I had space to outline it. J. P. Pinkerton told us of "The Triumphs of the Cross" in his masterly way, and W. P. Aylesworth emphasized "The College as a Promoter of Missions."

Tuesday evening was a joint session of the Home and Foreign work. B. B. Tyler spoke on "Our Present Opportunities," or rather our opportunities in the west, for he dwelt almost altogether on the west. It was good and I was glad to hear him. I would not have one dollar less spent in evangelizing the great west, but I would like for Bro. Tyler to make a southern tour before the next convention and speak to us of "Our Opportunities in the South."

Following him was an able address by Dr. John Henry Barrows, of Chicago, president of the World's Congress of Religious at the World's Fair, on "The Christian conflict and conquest in Asia." He is a strong believer in missions since he saw the condition of the heathen and what the gospel is doing. A conservative estimate places 400,000,000 people in the United States in the year 2000. At a little less than our present rate of increase. Over 100,000,000 of them will be simple disciples of Jesus Christ. How this thought ought to stir us up to greater activities for Christ.

M. M. Davis of Dallas was president of the American Christian Missionary Society. He read a most excellent paper on "Priority of Home Missions." We hope to give it to our readers in full. Jabez Hall and Cary E. Morgan delivered well-prepared address, "Our Plea to American Christianity" and "The Church and the Children." Booker T. Washington of Tuskegee, Ala. gave a stirring address explaining his industrial school work among his race. It was a strong address.

W. B. Craig, of Des Moines gave us "Our Duty in Education." He held up a higher standard and showed us why we should build up our schools.
They are true partners of Christianity. Mark Col- 

lis, on "The Relation of the Minister to the Mis-

sionary Conscience of his People," was full of good 
sense, and food for the soul. He was my profes-
sor of English in Kentucky University.

J. A. L. Romig told us how to take "Our cities for Christ." I shall have a special article on this 

important theme in the near future. His address 

was fine. G. W. Muckley and J. N. McCash gave 
two splendid addresses. The best was reserved for 

the last, in point of age and prominence.

J. W. McGarvey, on "The Church as the Pil-

lar and Support of the Truth." He made a strong 
plea for the grand old church which we all love.

Then Alexander Proctor, one of the deepest and 

most eloquent of the pioneer preachers of the Re-

storation. His address was rich.

Bro. Lockwood was introduced and made a 

few remarks. He was the only one present at the 
organization of the society in 1849 when Alexander 

Campbell was elected president. Then Henry R. 

Pritchard, the nestor of our Indiana churches, and 
one of our old heroes, spoke a few moments. It is 
grand to see and hear these old soldiers of the cross.

During the convention we exchanged greetings 

with the National Convention of the Friends(Quak-

ers) which was in session in Indianapolis at the 
same time, and held, on our last day, a union praise 

service with them in a Methodist church! This 
shows, at least, a more fraternal spirit than used to 
exist. All of our treasurers showed large gains the 
past year. They hope to improve for the year to 
come.

Chattanooga presented the strongest possible 

invitation for the next National Convention to meet 
with them in 1898, and while Desmoines presented 
a strong invitation and Kansas City a stronger, the 

convention voted for Chattanooga unanimously.

So it remains for us to go to work now—all of us—
to have such an assembling of the hosts of Christ as 
have recently assembled in Indianapolis. But 

enough for the present. Some other items I will 
mention later.

Statistics.

We desire as far as possible to have accurate 

statistics of our people in Tennessee. Please fill 

out on a postal card the following facts about your 
congregation:

Name of congregation.

Number of members, Oct. 1

Number in Sunday school

Amount of money spent during the year for 
current expense.

Amount of money raised during the year for 
missions.

Name of clerk, ___________. Postoffice, 

Value of church property, $______

Please find out these facts at once and send 
them to me. 

Nashville, Tenn. 

A. J. MYHR.
Holy Ghost Redemption.

This caption has a strange sound, but it is a doctrine to which no inconsiderable part of the religious world is committed at this day. Perhaps no other error is so prolific of confusion and controversy: and no other, certainly, does greater violence to vital truth. If the reader will lend me his thoughtful attention I shall endeavor to state the case clearly.

In the transgression of God's law, or in sin, man incurred the penalty of death—everlasting banishment from the presence of God—and, what is no less to be desired, the guilt of sin. All will readily appreciate the truth in this statement and recognize the difference between penalty and guilt. For instance, a man for the murder of one of his fellows is sentenced, by the jury, to life-time imprisonment. There is now resting upon him a heavy penalty and the guilt of murder. He might be led to sincere repentance and still suffer the penalty, or he might be pardoned by the governor and yet be guilty. To save him from the results of his unwarranted deed would be to secure for him both pardon and cleansing. Pardon is release from penalty; and cleansing from guilt is reforming, or transforming, the mind and heart and thereby creating a new (not another) creature. Cleansing from guilt is, in other words, redemption. Redemption does not include pardon; nor does pardon include redemption, though the blessing of one is evidence of the blessing of the other.

From this it will easily appear that salvation is both redemption and pardon. A Savior is, therefore, one who redeems us and secures for us pardon. Jesus of Nazareth, who is the Son of God, is the Savior of the world. He inspires us with a new and perfect ideal, purifies our hearts and transforms our lives, thus making us new creatures, saved from the guilt of sin—redeemed; He secures for us—not by legal expiation, but through his mediatorial office—pardon or release from penalty. Redemption is an experience, while pardon takes place in the mind of God and is a matter purely of faith with us. We do not experience pardon but a happy sensation of heart in the confidence that we are pardoned.

In the transgression of God's law, or in sin, man incurred the penalty of death—everlasting banishment from the presence of God—and, what is no less to be desired, the guilt of sin. All will readily appreciate the truth in this statement and recognize the difference between penalty and guilt. For instance, a man for the murder of one of his fellows is sentenced, by the jury, to life-time imprisonment. There is now resting upon him a heavy penalty and the guilt of murder. He might be led to sincere repentance and still suffer the penalty, or he might be pardoned by the governor and yet be guilty. To save him from the results of his unwarranted deed would be to secure for him both pardon and cleansing. Pardon is release from penalty; and cleansing from guilt is reforming, or transforming, the mind and heart and thereby creating a new (not another) creature. Cleansing from guilt is, in other words, redemption. Redemption does not include pardon; nor does pardon include redemption, though the blessing of one is evidence of the blessing of the other.

From this it will easily appear that salvation is both redemption and pardon. A Savior is, therefore, one who redeems us and secures for us pardon. Jesus of Nazareth, who is the Son of God, is the Savior of the world. He inspires us with a new and perfect ideal, purifies our hearts and transforms our lives, thus making us new creatures, saved from the guilt of sin—redeemed; He secures for us—not by legal expiation, but through his mediatorial office—pardon or release from penalty. Redemption is an experience, while pardon takes place in the mind of God and is a matter purely of faith with us. We do not experience pardon but a happy sensation of heart in the confidence that we are pardoned.

I remark again that redemption is an experience; and I remark also that Jesus Christ is the Redeemer and that he redeems us personally and not by proxy. Now, this Holy Ghost theory, above referred to, argues a direct operation of the Holy Ghost the cleansing, transforming and redeeming power, and thus dethrones Christ andenthrones the Holy Ghost as the Redeemer of the world. But, this doctrine contradicts the New Testament and, were it not an honest misapprehension, it would be less than a species of infidelity. I am not sure but that this misapprehension, however, is the source of more confusion than all the arguments of all the infidels of the whole earth.

The New Testament teaches us that to those who have been redeemed and pardoned—saved, in other words—is given the Holy Spirit as an abiding comforter and as an earnest of the inheritance. The notion that the Holy Spirit is given to us because we are redeemed and not to redeem us. True, Jesus says we are begotten—transformed—by the spirit, but hear his explanation: "The spirit speaks where it pleases and you hear the sound thereof * * * so is begotten every one that is begotten of the spirit." In other words, the Holy Spirit, through the apostles, preached and wrote the gospel to the world and we are begotten of the Spirit by hearing the word preached. The Word of God, and Jesus is that Word, is the power which directly renews and transforms our lives. The Holy Spirit is the Sower who went forth to sow and the Word is the seed which, when received into good and honest hearts, brings forth life. Peter says, "We are begotten again not of corruptible, but of incorruptible, seed by the word of God which liveth and abideth forever." Again, "This is the word which by the gospel is preached unto you." Paul said to the Corinthians: "I have begotten you through the gospel." To the Romans he said: "The gospel is the power of God unto salvation to every one who believeth." And we are taught that the hearts of both Jews and Gentiles are purified by faith in the gospel of Jesus Christ, then, is the power which cleanses, transforms, and redeems our lives, and secures for us pardon from the penalty of sin. Christ is the personal Savior of the world, and there is none other. The Holy Spirit did not suffer and die for us, nor does He regenerate our lives. The theory which makes him so to do a strange article. It contradicts the Bible, and unintentionally dishonors the Christ little less than brazen-faced infidelity. There was never a day, than this, when (the single gospel of Christ as the power of God unto salvation needed more to be preached to a hungry, confused and dying world.)

THE GOSPEL MESSENGER.

NASHVILLE, TENN.

M. F. HARMON, J. M. WATSON, O. P. SPIEGEL.

SUBSCRIPTION $1.00 A YEAR.

NASHVILLE, TENN., OCT. 29, 1897.
the wide circulation of the New Testament was providing men to continue the Reformation. And, at the close of the 17th century, the statues that rose up simultaneously, in all parts of this country and in Scotland, men who urged a restoration complete. They urged that we should go back to the simple creed of the early church, which is the Christ; that ecclesiasticism should be repudiated and the spiritual family of God held up to the world; that faith, repentance and baptism should be taught as the way men must accept Christ and be added to His church; that denominational names should be dropped and all wear and honor the name of Christ only; that man-made disciplines should be thrown away and the inspired one alone be acknowledged; that the church should be a united family, full of love and good works. The Reformation, as thus continued through the 18th century, is destined to prevail the world around as certainly as the word of God liveth and abideth forever.

"The Blues."

This peculiar trouble is about as fat as Bright's disease, and if the former be incurable, the latter is preferable. The "blues" would kill any preacher, editor, business man, or educator, and even the Devil himself, were he not an immortal compound. This trouble is often attributable to ill-health, but ill-health does not necessitate the trouble, and the same is a habit with many people; and in the long, long list of ugly habits few parallels are found to the "blues"; few other things so unfit a man for the work of life, in any sphere whatsoever, and especially for Christian service. Some people may think so, but I doubt that a really Christian man can have the "blues"; if so, it must be when faith and hope, like wintry clouds, hang low, and the heart momentarily falters before its task.

Everybody has troubles, and sorrows and burdens, to speak with common repetition, and then things do not always go our way; but, to go through life mourning and complaining is to play the part of an irrational actor, and darken rather than brighten the world.

This world is full of blessings and sunshine and it is just a little way over to the world where there is eternal day. And, while there are hedges here, "I reckon that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us." Are you a Christian then cheer up. You have no time to be sad. The mourner's garb does not become you. Be brave. Rise above the mower's attitude and let your spirit ascend with the eagle and bathe in the sunlight of heaven. Dwell not upon your troubles but upon your blessings and hopes until these latter shall gild in sunshine your heart and life and seek expression in daily thanksgiving and song. There is no use to worry about things we can not help. "All things work together for good to them who love the Lord." If we do the best we can and trust results to Him who knows best no real harm can come to us—all then is well.

Paul had troubles, but not the "blues." He was always full of hope and joy. From the prison cell his great heart rose in happy songs, from the gilotine in magnificent triumph. "Time is winging us away!" and a few months, a few years will find us before the great white throne of our common Father. We are getting ready to appear in the judgment and the inconveniences and mishaps that attended us now pale before the great event that is near at hand.

Again, let us cheer up. Let us work with a will, sing happy songs, do our best we can and soon we shall be wearing crowns in that deathless land now so near.

Greater than Light Houses.

A light house, towering many hundreds of feet above the rugged sea and throwing its friendly warning to the sailor many miles away, is magnificent to contemplate and more so, still, to behold. There is a darkness in this world, however, more terrible than the absence of physical light and a light that is greater than that of the sun. To a little band of disciples sitting, upon the Mount, at His feet Jesus said: "Ye are the light of the world." Christianity, shining through the lives of the followers of Jesus, is not merely a light house, which illumines but a few miles, but the great spiritual sun of the globe, which is to light all seas, all islands and all continents.

So far as the world has light to day Christianity is the cause. The English language, with its splendid literature, is the production and inspiration of Christian thought and culture. The amicable agreements among nations, the base of the world's splendid commerce, is attributable to the influence of Christian principles. The great institutions of the civilized world are the off-spring of Christian teaching.

Who sneers at Christianity is a fool with neither eyes nor ears and with even less heart.

W.

The Alabama Convention.

Dec. 7, 8, 9—which will be Tuesday, Wednesday and Thursday after the first Lord's day—is the time. Birmingham is the place. The time is auspicious, I think, and the place conveniently located. Our Alabama brethren should make this convention a great success. The programme will be splendid. A large number should attend. Bro. Spiegel, has done a great work in Alabama and his report will be interesting. But, upon my own responsibility I declare that he has not been supported as he deserves. Some are not doing their duty. Through Bro. Spiegel, our Alabama brethren can preach the gospel to the destitute in that state and a failure so to do is to measure far short of their duty.

Let us all prepare to attend the convention. The rates will be cheap and the opportunities great. Bring with you a contribution to the state work. Come, and let us mingle together, renew our courage and do a still grander work during the new year. Bros. Branch, Piper, Brazilton, Spicer, the Spiegel host and other hosts will be there full of life and work—and what a feast! Come!

W.

Editorial Notes.

Brother Spiegel, one of the editors of this paper, and the never-give-up man of Alabama, will have something rich for us next week.

Brother Bernard is a good writer. He says much in few words and says it well. Read his devotional productions—they will help you.

One more week and the Tennessee Centennial will live only in history. It has been a splendid success, and does honor to the grand old state of Tennessee.

The Senior editor is this week engaged in a protracted series at Hickman, Ky. The meeting began last Lord's day, and will continue two weeks and probably longer. My word for it, this gentleman can get over more ground in a given time than any other man in the brotherhood. He is a born hustler. We look for encouraging reports from him by next week.

"Stevens' Paragraphs" are puny. They go to the heart of things in short order. A man of conviction, Stevens uses few quips and jingles, and stands face to face. Nobody need have any trouble locating him. His positions are decided and emphatic—his will is iron. He is for something and not "again" anything. He believes in results and results, through the mercy of God, will crown him in the day of judgment.
BELL BUCKLE: Brother F. F. Dearling and I have just closed a meeting at Beechwood School House near here with seven additions, five by baptism. In the summer we held a meeting in a tent on Elk River, near Prairie Plains, Coffee County, which resulted in 6 baptisms. Not long since my father, R. Lin. Cave, assisted me in a meeting here, with 4 additions as immediate results. Work in all lines is progressing nicely. Brother Harmon spent a Lord’s day with us recently, and his sermons and visit generally helped us greatly. Yours for Christ, ROBERT LORD CAVES.

HICKMAN: Closed a meeting last night at new Bethel for Brother Milton Elliott—3 baptized, 2 from the Baptists, one reclaimed. I begin a meeting at Hebron next Lord’s day in Carlisle County. D. J. Cochran is at Bardwell in a meeting. M. F. Harmon began our meeting yesterday. W. H. Sheffer has been with the brethren at Greenwood. Several other meetings have been held, and others are in progress. Fraternally, JAMES H. BROOKS.

SCOTTSHILL: I will close a two-weeks meeting here to-night. So far, have had 16 accessions. R. P. MEEK.

ROCKWOOD: Our meeting closed last Sunday night with 14 additions. Many others were almost persuaded. Brother Buck has done the church good great spiritually. Audiences were good, and on last night many were turned away for lack of room. We want him again at Rockwood.

W. J. SHELBURNE.

SOUTH KENTUCKY.

HANSON: I am in a meeting at my home church here at Hanson. Large attendance and two confessions last night. One made confession to-day. Very truly, W. H. LIGON.

HAYWOOD CHAPEL: I filled my regular appointment at Haywood Chapel, Oct. 16 18. Had three additions, all by baptism. This swells our number at that point to 49; before I held my recent meeting we numbered only 16. To-night I begin a meeting here at Hanson. Will report the result later. Very truly, W. H. LIGON.

PARKSVILLE: I began a meeting here last Monday night week. Twenty-five added to date. Eighteen have made the good confession. One immersed believer from the Methodist, one from the Baptists, one by letter, and four reclaimed. Most of them are grown—many young men and a number of heads of families. Your paper has recently come under my notice. Allow me to congratulate you on its great improvement. Please send it to me at Lebanon, Ky. IRA M. BOSEWELL.

THE GOSPEL MESSENGER.

Reports from the Churches.

ILLINOIS.

CAVE IN ROCK: Meeting getting on well. 18 added to date. I am getting up a list of subscribers here for the GOSPEL MESSENGER. Look out in a few days. J. A. MINTON.

MISSISSIPPI.

WREN: My meeting at this place is in good condition. Large crowd yesterday morning and last night. One confession, and more to follow. My next protracted meeting will be in Charleston, county seat of Tallasatchie Co., Miss. Will go to Winona, as soon as the quarantine is raised, and the scare from yellow fever has died out. Fraternally, G. A. REYNOLDS.

JACINTO: Our Mockerson Valley meeting, near Theo, Miss., lasted five days and resulted in four additions—all heads of families—one was from the Methodists. I go to Wennessa, Miss., to-morrow. Hope to have a good meeting.

W. H. SANDY.

SOUTHERN KENTUCKY.

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W. J. SHELBURNE.

TEXAS.

DALLAS: I have received your issue of Sept. 17, Thisis the only copy of the MESSENGER I have seen; and it strikes me as a bright, newsy, useful paper. Since my return from Nashville, I have held two short meetings, in which there were 16 additions. Partly set in order a church at Ringgold, Texas, with about 35 members. I will aid the MESSENGER whenever I have opportunity.

W. H. WRIGHT.

Newman Ave.

DALLAS—EDITORS GOSPEL MESSENGER: Please explain for me through your paper that the reason of my failure to attend the Tennessee Missionary Convention and fill my place on the program is that yellow fever was reported at two or three points in Texas, and a very rigid quarantine was established at Dallas, resulting in the discontinuance of trains on some of the roads, and rendering it quite improbable that I should be able to reach Tullahoma, or that I could return to Dallas if I should start. I was anxious to attend the convention, had made my arrangements to do so, and should certainly have done so had it not been for the excitement about the fever, and the consequent quarantine. It turned out that the alarm was a false one, and that the quarantine was unnecessary, but it effectually stopped travel and business for the time. Faithfully yours, W. K. HOMAN.

Sounding Out the Word.

Every child of God ought to bear his or her part in this important work. Jesus says, “Go preach the gospel to every creature.” This is a worldwide commission, and we must help to carry it out. We have been pur-
chased with the precious blood of Christ, and let us remember that we belong to Christ, and everything we have belongs to him. If a man has a willing mind, God accepts what he can give. “Every man, as he purposeth in his heart to give, not grudgingly, but willingly, for the Lord loveth a cheerful giver.” 2 Cor. 9:7.

But he who soweth sparingly shall reap also sparingly; he which loveth a cheerful giver.” 2 Cor. 9:6. If one-tenth of all our gross income now were annually given to the ministry what would the harvest be? “He which soweth sparingly shall reap also sparingly; he which soweth bountifully shall reap also bountifully.”

Don’t enrich the preachers, but increase the number of preachers and convert more people. We need more true gospel preachers in the field today.

J. E. ANDERSON (col.)

Hamlin, Ky.

A Little Change.

At the last convention of South Ky. Association the work of Secretary and Treasurer was divided up as follows: J. W. Gant, Elkton, Financial Agent and Cor. Sec. Geo. F. Street, Elkton, Treasurer. Jas. H. Kerr, Henderson, Recording Sec.

Under this arrangement all money for the Association should be sent to Bro. Gant, whose office is at Elkton, Kentucky, where he is the agent, and Cor. Sec. Geo. F. Street, Elkton, Treasurer. Jas. H. Kerr, Henderson, Recording Sec.

Ten men have been employed so far by the Board of Missions in Tennessee. We hope to have others in the field, and we hope every church and Sunday school will stand by this work heartily, so we may be enabled to send the gospel to multitudes this year.

We are now in a meeting with the church in Dover. The outlook is bright for a good meeting. Pray for us.

R. M. Giddens begins work with the church at Paris Nov. 1st. He takes the place of the beloved Bro. Dunlap. The writer knows no minister who can so nearly fill his place at Paris as R. M. Giddens. We look for a great advancement at Paris. A good man goes to work for a good people.

The next general convention meets in Chattanooga, the State Convention in Memphs next October. We ought to have a fine attendance at both of these meetings. Those who go to Chattanooga will entertain themselves; those who go to Memphis will be entertained free.

We desire to know our church in Dover. The outlook is bright for a good meeting. Pray for us.

Respectfully,

JAS. H. KERR.

Tennessee Notes.

A. I. MYHR.

Will every preacher and clerk in Tennessee heed my request for statistics? We desire the facts for publication. We desire to know our growth in two years. The U. S. Government will ask us for the facts. Why should we not be ready to give the facts? In order to do so, the statistics we know this year will be published with our minutes in a “Year Book of the Christian churches in Tennessee.” Please send me these facts at once. The minutes will be in the hands of the printer this week.

The report of the Treasurer of Tennessee Missions will be closed Oct. 31. We desire to go into the next year free from debts. Will you not send in all monies which you owe on last year so the debt may be cancelled, and your record clear. Please send what you can before the date mentioned above, so we may clear the record. Do so at once.

The promised interesting report from Brother Spiegel came in time to go in our second form; and, while it should have appeared on editorial page, we desire it in this issue, and hence put it in the Evangelistic column. Let everybody read it carefully and rejoice.

November is the month set apart for Alabama missions. Let our Alabama brethren rally to the state work during the time. Every disciple in the state should give something. Many little gifts put together would make a large sum and put the work in good shape. As it stands, Bro. Spiegel is largely unpaid, and I am almost, if not quite, persuaded to say, it is a shame that he has received so little. I say this upon my own responsibility, but I am acquainted with the facts. We are all expecting better things at the Birmingham convention, Dec. 7-9. Come!

STILL GAINING THE THIRD WEEK OF OCTOBER.

Comparing Church Extension Receipts for the third week of October this year with last, the result is as follows: Receipts for the third week of Oct., $437.66. Receipts for the third week of October, '98, $433.47. Gain, $44.19. New York leads with $60; Pennsylvania is second with $46; California is third with $44. Missouri is fourth, Indiana fifth, Illinois and Ohio sixth, Kentucky seventh, Michigan eighth, Kansas ninth, and Iowa tenth. All remittance should be sent to G. W. Mackley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

My Mother’s Face.

BY IRA M. BOSWELL.

The world is fast and I am weary of its pace.

And long again to see my dear old mother’s face.

A picture of that face most wondrously fair
In hanging in my heart in its frame of silver hair.

That face that used to bend so gently o’er my bed,
And soothe with mother patience’s endless strain
In hanging in my heart in its frame of silver hair.

And when through sore temptation I have wandered in the night,
That face has been a beacon to lead me back to light.

And since my childhood days like gay-winged birds have flown,
With Jacob I have often laid my head upon a stone.

And when soft-fingered sleep had closed my tired eyes
God dropped his golden ladder down through the darkened skies.

And angels soft descending with outstretched wings of white
Would comfort the torrid day songs my sorrows of the night.

And my heart would fill with joy as I listened to their song—
May God forgive the error if what I say is wrong.

But among that band of aneels there were none that could compare
With the face of dear old mother and her crown of silver hair.

Yes, mother, I am weary of the world’s show and all its woe;
Come now and sit beside me as you used to long ago.

Place close upon my cheek, unmarked as yet by care.
Your face with all its wrinkles and its wealth of silver hair.
the apostles, therefore we still have
We still have the recorded words of
that Christ had said unto them.
thing and brought to their remembrance all
presence is a "teacher." He taught them the story of the cross, so that
never accepted our Savior. Brother, never heard these things. And nei-
dwelling Spirit, because they have
the comfortin~ influence of the in-
Heathen would know him not, introduce divinity to those who have
taking of the church of Christ, to in-
to them. Here is the gigantic under-
impression which it is intended the
Holy Spirit should make.

The Holy Spirit as a comforter should make.

Now, the fact that some of our re-
ligious neighbors have put so much stress on the "Holy Ghost," as they
call it, has caused some of our own brethren to fly to the opposite extreme,
and often destroys that very sacred impression which it is intended the
Holy Spirit should make.

The Holy Spirit as a comforter is the peculiar property of the Christian. The
Heathen would know him not, because he has never been introduced to them. Here is the gigantic under-
taking of the church of Christ, to in-
tr ()duce divinity to those who have never heard these things. And nei-
th can the sinner around us have
the comforting influence of the in-
dwelling Spirit, because they have never accepted our Savior. Brother, don't you think that you should tell
them the story of the cross, so that they also can become partakers of
these blessings?

The Holy Spirit as an indwelling presence is a "teacher." He taught the
apostles all things (John 14: 26), and brought to their remembrance all things that Christ had said unto them.
We still have the recorded words of the apostles, therefore we still have

The Lord's Supper.

There is nothing in a name, says some one who does not think twice before speaking. The lifetime of the
earthly creatures is, as a rule, short. Pursued and things generally have but
one name during that lifetime and if we can find out what that name is we
should certainly be reverential enough to apply the right name at all times.
Now, this blessed Christian act of
worship has worn several names during its
history. Some of these terms are correctly applied and some of them are not. Let us first examine
those which are not.

The Lord's Supper is called the
"Eucharist." We turn to the con-
cordance in the back of our English
Bibles and find that no such word is
there. We next go to Hitchcocks
Complete Analysis of the Bible and
still are unable to find the word. The
Greek Lexicon is next consulted and
we do not find that word applied to the Lord's Supper. The word in the Greek means, "to
give thanks." We turn to the con-
cordance in the back of our English
Bibles and find that no such word is
there. We next go to Hitchcocks
Complete Analysis of the Bible and
still are unable to find the word. The
Greek Lexicon is next consulted and
we do not find that word applied to the Lord's Supper. The word in the Greek means, "to
give thanks." or "expressing thanks." Now, it is true that Jesus gave thanks before the supper was partaken of,
but that is no reason why the Lord's
Supper should be called a giving thanks.

Suppose I were to say I went over
to the residence of neighbor Grimes,
and about 6 P. M. we had a "giving thanks," would you infer from that
I had a supper at 6 P. M. Certainly not. Then why give to the Lord's
Supper the name which expresses only that which precedes the partak-
ing the emblems? Another name often given to it is "sacrament." This word comes from the latin and means "an oath" or in religious af-
airs "a sacred oath." The Roman
Catholic and Greek churches have
seven so-called sacraments namely:
Baptism, confirmation, eucharist, pen-
ance, extreme unction, holy orders,
matriomony. Ordinary Protestants
have the two: Baptism and the Lord's Supper.

In any case we still have an oath at the sacred worship that we will try to forsake our sins and live better lives, but why should we call this act of worship by the name which expresses just that one feature of it and which is not applied to it by in-
spired writers. Let us pray for more light in finding and applying the right names.

SPECIAL OFFER: To get the Gos-
pell Messenger into as many new homes as possible at once, we propose sending the 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 churches, 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.

108 N. College St., Nashville, Tenn.

Young People,

FREE: $20.00 IN GOLD, today, John Watch, Diamond Ring, or a Scholarship in Draughon's Practical Business College, Nashville, Tenn., Gatwick or Tachkon, etc., or a scholarship in most any other reputable busi-
ness college or literary school in the U. S. can be secured by doing a little work at home for the Youth's Advocate. This is a semi-monthly journal. It is elevating in character, moral in tone, and especially interesting and profitable to young people, but read with interest and profit by people of all ages. Stories and other inter-

[ Mention this paper. ]

L. & N.

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One week
The Gospel Messenger

Our Influence.

Nov. 5. Influence of holiness. Ex. 32:25-35.
Nov. 7. Topic: Influence. Why to get it; how to get it; how to use it. Deut. 30:1-9; Matt. 5:13-16.

Some times we hear the excuse, "I have no influence." A pitiful excuse, or a provoking one: it may come from a sense of inability, or else from laziness. It is not true in either case, for the person without influence of some sort has not yet lived. The real question is not so much whether I have any, but whether it is for good or evil; for it is simply impossible to live without affecting some one. God has given to each a certain power: are you going to develop yours and your religion really means anything to you? You must leave such a legacy, or else its opposite. Sometime you and I will have opportunity to urge another on, or to restrain him; then our words will have much weight or little, just as our lives have inspired confidence.

"No man or woman can really be strong, pure and good without the world being better for it."

The National Convention of '97 at Indianapolis opened with more than two thousand delegates in attendance, and others constantly coming in. The report of the Foreign Christian Missionary Society was received with great enthusiasm, eight years ago the mark was set at $100,000; and this year it was reached for the first time. Last year only 265 E. deavor societies contributed; this year there were 228, more than twice as many. They gave this year, $3,350.65; a gain of $1,377.76. Among our churches there are more than four thousand societies; some of these are able to contribute liberally; others can give but little; yet if every society gave but one dollar, see how it would swell the total. And every society ought certainly to give something for the work; not only because the money is needed, but for the training, and the good that comes from giving.

Chattanooga has won the convention of '98. This will give many of our Endeavorers who could not go to Indianapolis, an opportunity to attend the greatest gathering of our people. Suppose we begin even now to think about going, and try to make it possible. The Christian Woman's Board of Missions is sending, to the superintendents of Junior societies, pledge cards for the coming year. A picture of the bungalow at Bilaspur, India, the first building erected with the children's offerings, makes the card attractive: there are spaces for twenty-five names, and the twelve months; and the words "We promise to pay the sum of five cents each per month for missions." With one of these cards on the wall it will be an easy matter for the children to see whether their dues are promptly paid; and it will doubtless be a great help where ever it is used.

We are never fit to serve Christ until we are willing to fall for his sake if need be.

The man who goes on the witness stand in behalf of a friend whose honesty or honor has been called into question realizes that the point of importance is not that he shall impress the jury with the fact that he is eloquent or original, but rather with the fact that he actually knows something in man's favor. So with the young Christian in the prayer-meeting. Half his doubts and difficulties will vanish, when it becomes plain to him that Christ is to-day on trial before the sinful and unbelieving, and that as one, who knows something in his favor, he has been called to the witness stand to tell it. When he realizes these things, he has reached the point where he is ready to begin to be active. — The Lookout.

A promise holds like an anchor when the storm of temptation threatens to drive us upon the rocks; it guides like a rudder when some siren of evil woes us to drift from the true course; it carries us like a sail when indolence causes us to desire us to lag behind the forward movement of our companions. But when the fires of zeal are kindled within us by the memories of Christ, by the reading of the Word, or by the exhortation of our fellows, then our promise becomes a mighty propeller which bears us up against wind and tide, and causes us to make headway, no matter how rough and opposing the sea ahead of us. No promise, no performance.—The Lookout.

"Think what grand meeting is in our name. Christians! Disciples of Christ! What would Jesus have us do?"—W. J. Loos.

"We rejoice that the boys and girls who have aided so nobly in this work of reaching the $100,000 water work are to be the church of tomorrow."—J. B. Sinder, in Christian Standard.

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Lesson XIII. The Book of Proverbs.

This book is a part of the wisdom literature of the Hebrews, and is composed of various collections of proverbs. It is a manual of practical rules of life. It is a book of daily lessons for all ages and states of men and women. The names of the most prominent authors and collectors are Solomon, Hezekiah, Agur, and King Lemuel. The book has the following divisions:

II. The proverbs of Solomon, ch. 10-22:16.
III. The sayings of the wise, ch. 22:17-24:34.
IV. A second volume of Solomon's Proverbs, ch. 25-29. These were copied by the scribes of King Hezekiah from the remains of the ancient wisdom.
V. The words of Agur, ch. 30.
VI. The words of King Lemuel, ch. 31:1-9.
VII. A poem in praise of the virtuous woman, ch. 31:10-31.

Questions and Order of Work.
1. Analyze and give the lessons of each chapter in the first division, ch. 1-9.
2. What will a "wise man" do?
3. What is a proverb?
4. What is the fear of the Lord?
5. Where does wisdom utter her voice?
6. How many length of days and long life be added to us?
8. Who is the happy man?
9. Where is the curse of the Lord?
10. Why should we get wisdom?
11. Who shall not stumble?
12. What description is given of a strange woman?
13. What admonitions to the sluggard?
14. What seven things are an abomination to the Lord? Why?
15. Give the lessons of each chapter in the second division, ch. 10-22:16.
16. About when were the proverbs composed?
17. What is said of a "wise son"?
18. How are the years of the wicked shortened?
19. What is said of a false balance?
20. What is said of a talebearer?
21. What is said of him that wakeneth souls?
22. What is said of the way of a fool?
23. What of him who keepeth his mouth?
24. What is said of every wise woman?
25. What of the backslider?
26. What is it that exaltest a nation?
27. What of a soft answer?"
28. Why is it better to get wisdom than gold?
29. What is said of a fool's mouth?
30. What is said of wine?
31. What of him who curseth his father or his mother?
32. What three things are said to be sin in chapter 21?
33. What of a good name?
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A Christian Ony.

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

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