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The Louisiana Christian: Devoted to the Establishment of the New Testament Church in the State of Louisiana

Roy Linton Porter

Louisiana Christian Missionary Society

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The Louisiana Christian

Devoted to the Establishment of the New Testament Church in the State of Louisiana.
In Faith, Unity; In Opinions, Liberty; In All Things, Charity.

VOL. IV

LAKE CHARLES, LA., FEBRUARY 20, 1906

No. 3

How to Put New Testament Christianity to the Front in Louisiana

JOHN A. STEVENS, STATE EVANGELIST

(Delivered Before the Preachers' Institute, Alexandria, La., Feb. 7.)

Mr. Chairman and Fellow Ministers:

If a subject like this could ever become hackneyed the one assigned me for this Institute is certainly hackneyed. And worst of all, your speaker has been hacking away at it in this state and every state that joins Louisiana, for twenty years. So you have a well worn man on a well worn subject.

I hoped to be placed on some other theme if I had to be placed on any at all. By the way, I felt that this would be a fine place to sit down and rest and fill up. How I am to say anything that I have not said dozens of times before, in substance, is the question.

But I must say something for the committee has ordered me to do so and I will try.

In the first place, it will be admitted by all that New Testament Christianity is not now "to the front" in Louisiana. In the second place, New Testament Christianity, as we see it, is a long ways from the front in Louisiana. In the third place, New Testament Christianity, as we see it, never has been to the front in Louisiana.

So my firstly, secondly and thirdly have all been proven, I hope, to the satisfaction of all. But firstlys and secondlys will not do this work. Neither will moves and motions at our State Convention, neither will resolves and resolutions. Ousting and evolution are what we need. Ousting of Romanism, rum and rottenness, and evolving New Testament Christianity in its stead, is the need of the hour.

To destroy sin and sectarianism solves the subject. How to best do this is the question. It will take power, pains and patience. We had just as well look at it philosophically, coolly, candidly. We have before us a stupendous undertaking, a gigantic project, a colossal problem. When we have placed a church in every town in Louisiana of 2,000 population we will then need another big word to describe our success, and that big word will be MAGNIFICENT.

Nor should we balk at a great undertaking if the possibilities are equal to the undertaking. Is this true in Louisiana? It certainly is. There is not a riper field under the stars than Louisiana. The people are tired of middle age creedism, and are growing indifferent to even Romanism. The discovery of the limitless wealth of the state has quickened her people to a new way of thinking. The day has never been when Louisiana was backward in thought. She has always kept pace with the onward rush of events. But the recent discovery of such unheard of wealth has forced even Louisiana into a new way of thinking. Her sulphur mines, salt mines, oil fields and new process rice empire are enough to make the brain reel.

Then again, her pine lands that were worth \$1 per acre have gone up to \$30 and \$50 per acre and she stands today as "the pine empire." She holds the boards of the world in her hands. She takes her megaphone and places it to her mouth and shouts to the houseless multitudes of the whole North and West and says to them, "You will have to come to me for lumber or stay out in the cold." Not only so, but her famous cane and cotton fields are still here in all their beauty and are plunging forward with leaps and bounds from grace to grace and from glory to glory.

A people could not stay in a rut if they desired when they have so much that the rest of the world needs. Nor does a prodical soil and salubrious climate produce an unthinking people. To be sure a man only knows what he sees, hears, feels, tastes and smells. But here in Louisiana men see things, hear things and—taste things. Yes, and they are a people of fine feeling.

We will not mention the sense of smelling till spring when the roses and the humming birds return.

But I am forced to come square up against the subject assigned me. How shall we put New Testament Christianity to the front in Louisiana? That is the question that I dread to approach, and yet it is a legitimate one.

The time was when Missouri, Kentucky, Ohio, Indiana, Tennessee, Kansas, Iowa, Texas and every other state in the Union was weaker than Louisiana and had nothing to draw from but their religious enemies. The world and all the churches were against them and they had no other churches to draw from and no society to help them—no sympathy from anybody but God. They had no nucleus to start with at this town or that. They had no place to stay unless some one took pity on them and invited the preacher home with him.

With everything and everybody against them our fathers forged their way into the great middle states and "turned the world upside down" and today those states stand with the strongest working force, for all that is good, represented by our people.

If our fathers could enter the middle states and win out with nothing to draw from, can't we enter Louisiana with a million, three hundred thousand people to draw from and as fine missionary organization as is in the world to stand back of us?

After all, when we come to compare our undertaking with what our fathers endured our cheaply gotten sympathy and "heroism" pales into insignificance.

The first thing necessary to the accomplishment of our task is for us to get a vision of our possibilities and how things will look and be when the task is done. We must be enough like God to "Look from the beginning to the end."

We need men who hear sounds, see visions and dream dreams. A man is just as large as his faith, for his faith creates his vision, and his vision is simply a picture of his life work completed. Now if we can all share in seeing the same vision, dreaming the same dreams and hearing the same sounds with reference to this grand consummation, and we can all become stickers and stayers and lovers, the dense forests of unentered towns that

now stand before us will melt away one by one, until when Claude L. Jones has finished his thirtieth year as pastor at Shreveport there will not be a town of one thousand people in Louisiana without a Christian church.

By that glorious day immigration will have broken the solid Romanism in every town in the state. Progress and Romanism are the poles apart and Protestant progress always invades effete Romanism when commerce offers anything for the effort.

Romanism cannot stand the pressure of a vigorous, up-to-date Protestantism to say nothing of defeating the plea and people who form the vanguard in the march towards a united and glorious Christendom.

Brethren, nearly all of you are younger in the ministry than myself. I have seen Texas when she was a wilderness so far as our people were concerned. You could travel one thousand miles and never see one of them. I have seen Mississippi with but three thousand of our people and nearly all of them in the woods and three fourths anti or "Nociety" people to say the least. We did not have a church in the state that kept a preacher for full time and but precious few that had preaching at all. I stayed with them nine years and lived to see the state nearly treble her numerical strength and sextuple its working forces in the towns and cities. From twenty-five or thirty little churches I saw her go to 140 congregations. I was also State Evangelist of Arkansas when 8,000 disciples would have numbered her membership. She has already come up in these few years to 22,500 members. I knew Texas when you could not have found possibly 1,000 members within her borders and saw her grow to where she has 95,000 disciples in her communion. Brethren, do you blame me for having a vision? I have seen Oklahoma with not a sign of a church of our kind on her entire soil. I have seen her go to 20,000 disciples.

I was Corresponding Secretary in Oklahoma when 100,000 new people came in on us from every quarter of the continent and claimed a home of their own in our midst. I have seen cities of 5,000 to 10,000 built in a day. I helped to "handle the crowd." I got an insight into the character of our people to the number of five or six thousand, that came along with the avalanche. I know the stuff that they were made of. I have seen them without church, homes or any other kind of houses to live in. I have had calls stained with tears, to come and hold meetings where people were living in dugouts and covered wagons.

The truth is that our people are invincible. They believe something and know why they believe it. They do things and know why they do them. They have what the best element of the American people are looking for and they know it. One well informed disciple with a New Testament in his hand is in the majority. If he is the only man in town who does not subscribe to a human creed he is the only free man in the town. He is a nucleus around which to build a church of free progressive people.

The creed bound man cannot be a progressive man, for the metes and bounds of his faith and vision were set and established by the retrogressive, non-progressive council that forged out his creed—which is nothing more than the fetter that binds not only his feet and hands but worst of all, his mind and spirit.

Our plea is the Word of God, pure and simple, nothing more, nothing less. It is sharper than a two-edged sword and is doing its happiest service when cutting the bands with which middle age Doctors of Divinity bound not only their own generation but all generations that happened to be swept into their churches.

Creeeds produce parties and in return, parties produce creeeds. Creeeds produce sectarianism and in return, sectarianism produces creeeds. Denominationalism has reasoned in this fatal circle and has run in this prescribed and proscribing rut for four hundred long years. To say that the American people are ready for a change hardly expresses it. Nor is Louisiana any exception to the rule. Many of the best and brightest men in almost every town and community have ceased to be religious because they have outgrown the creeeds of the middle ages and have never been presented with anything broader and better.

So the first thing to do is to pray God to give us a broad vision of the field. A second essential is for us to be truer than ever to the Word of God.

Methods are all right, but the power is of God. Music is all right, but the force is in the gospel. Organization is all right, but only incidental to the main issue. All the organization in the world will not do the work unless the organization is only for the purpose of more effectively presenting the plea, which is God's word, pure and simple. We must not let our splendid missionary organizations attract too much of our attention and admiration. The successful boiler maker watches the bolt head he is brad-ding and pays no attention to the compressed air apparatus that runs the hammer. Let us keep our eye upon the individual man and study how to best bring the Word of God to bear upon him. 'Tis well to keep informed about work in general—what others are doing, but better to keep informed about the individual men and women that God seems to have placed within our reach. When all were starving for bread Jesus fed those next to him first. In Louisiana we don't have to go away from us for opportunities. A man's residence here in Louisiana is another word for opportunity. We have what the people need. It may not be what they want, but it is what they need. We seldom want what we need in this world. Our friends in China and elsewhere don't want the gospel at first, but we say you need it, and we give it to them and when they find out what it is, then they are its friends. Our plea for a united church based upon the Word of God alone, without any human creeeds, confessions or articles of faith, aside from the Bible, is first resented, then examined, then accepted. For

(Continued on page 9.)

Louisiana Christian Missionary Society, John A. Stevens,
State Evangelist and Corresponding Secretary, Alexandria, Louisiana.

Next State convention meets, Opelousas, June 26th, with the First Christian Church yet to be established.

STATE BOARD.

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BOND OF UNION.

Faith in Jesus as the true Messiah, and obedience to Him as our Lawgiver and King, the only true test of character, the only bond of Christian union and communion and co-operation, irrespective of all creeds, opinions, commandments and traditions of men. This has been our bond since the beginning. Think of it.

The Preachers' Institute

The Preachers' Institute which met in Alexandria, La., February 6, 7 and 8 was one of the most profitable and enjoyable events in the history of the brotherhood.

At the hour appointed for the opening services there was present every minister of the brotherhood in the State with but one exception and all were brimming over with the spirit of enthusiasm which is so necessary to success in meetings of this character.

E. Lynwood Crystal, pastor of the Baton Rouge church preached the opening sermon.

After the devotional exercises the "Institute" was organized by electing to the office of chairman, that grand old veteran who has spent so many years of his life in a labot of love and who now enjoys the esteem of a mighty host which he has been instrumental in leading to Christ, Bro. F. M. McCarthy, pastor of the church at Monroe.

G. W. Wise, pastor of the Leesville church was chosen secretary and no better selection could have been made. He was always at his post and his record of the proceedings were at all times carefully and correctly kept.

The various numbers on the program were carried out as arranged and it was a revelation to see how earnestly all entered into the work assigned them.

The spirit of harmony prevailed at all times and all of the arguments and discussions showed a familiarity with the subjects and questions in hand seldom seen in meetings of this kind.

Every man is a worker and nothing of the careless or slipshod order was found or seen in any of their work.

It would have done the hearts of the members of the various congregations in the state good to have been with the Institute and have seen the work as done by them; to have heard the addresses and the discussions. It was a meeting brimming with thought and earnestness yet freely mixed with wit. In the friendly clashes between the various ministers it could be plainly seen that there were no weaklings there. Every man was at all times ready to give a reason for the faith that was within him and no opinion was advanced that was not backed up with sound and logical argument.

When the meeting had gotten well unnder way and when all was working so well, when the metal of the various ministers had been tried and all had shown themselves workmen who need not be ashamed, it was interesting to watch Bro. Claud L. Jones, pastor of the Shreveport church.

Bro. Jones is the pioneer of the State and has seen us grow from a most humble beginning to our present noble proportions. He was one the ground when he was practically alone in the State and has known the hardships and trials which come to the preacher who blocks out the way.

He is known to all the churches in the State having had something to do with the organization of most of them, and there are very few members of the brotherhood in the State today who do not know him personally and love him, yet he is old only in experience.

Bro. Jones would take a position in some quiet corner of the church during the Institute, where he could see and hear all that was being said and done and let his eyes wander over the assemblage—look at the ministers present—look at the fine church home in which we were holding our services, and as he remembered the many difficulties which had been overcome before this could be brought about, a look of joy would spread over his face and all could see the happiness that was in his heart. He indeed knows the joy that comes to the victor.

Then there was Bro. Frank Lanehart, pastor of the church at Hammond, whose experiences are very similar to those of Bro. Jones. No convention or meeting could be complete without Bro. Lanehart. His uniform courtesy and good humor together with his inexhaustible store of anecdotes endears him to all who know him.

When Bro. Lanehart would arise a look of expectancy would at once come over the face of all present. He has the happy faculty of mixing wit and wisdom in such a way as to appeal to all.

To give an outline of all the speeches, sermons and addresses made would take more space than this paper affords and as they will all be published in the Christian, you can read them and let each speak for itself.

On Wednesday evening Bro. Roy Linton Porter, pastor of the Lake Charles church preached a sermon to a large and highly appreciative audience. Bro. Porter is one of the most brilliant young men in the State and his presentation of the truth touched the hearts of all his hearers.

On Thursday the following addresses were made: "The pastor and Missions," Marcellus R. Ely, New Orleans; "The Pastor and the Sunday School," L. A. Betcher, Alexandria; "The pastor and the Christian Endeavor," Otis E. Hawkins, Crowley; "Pastoral Visiting," Claud L. Jones, Shreveport; "Church Discipline," H. M. Polsgrove, Jennings.

Nothing could have been more interesting or instructive than these addresses dealing as they did with the practical work of the Church.

All the speakers showed a thorough knowledge of their subject and a keen desire to improve such conditions as were not at present conducive to successful work.

No minister could have heard these addresses and the discussions which followed without being better able to cope with the questions which confront him in his own congregation.

Judge J. R. Thornton delivered an address on "Our Relation to the Federation Movement," which showed a careful consideration and keen appreciation of the conditions. The discussion on this subject was one of the most spirited, enthusiastic and enjoyable events of the institute.

At night John A. Stevens preached a powerful sermon to one of the largest audiences which greeted us while in the city.

Those who heard him were indeed fortunate and those who did not hear him missed a treat.

At the close of the arranged program the election of officers for the year was held and the following officers elected.

President, L. A. Betcher, Alexandria.

Secretary, Otis E. Hawkins, Crowley.

Treasurer, Roy Linton Porter, Lake Charles.

The committee on time and place reported that they had selected as the next place for the holding of the meeting Leesville and fixed the time for January 15th, 1907.

It was certainly a pleasure to all the visiting brethren to meet with the Alexandria church and no finer host and hostess could be found than Bro. and Sister Betcher.

They seemed to anticipate the wants of every one in attendance and left nothing undone that could in any way add to the success of the "Institute" or the pleasure of the delegates and visitors. Great things can well be expected of the Alexandria church under the leadership of Bro. and Sister Betcher.

When we say that the music was under the management of Sister John A. Stevens we have said that it was as nearly perfect as skill and care can make it. Sister Stevens is too well known to need words of praise. She is deserving of the unstinted compliments which she received for her part of the program from all in attendance.

The "Institute" has passed into history. It surpassed the fondest hopes of its promoters. It has set a high standard for the next annual Institute, but it made us bigger and better able to prepare for it.

OTIS E. HAWKINS, Secretary.

How to Prepare and Conduct a Meeting

CLAUDE L. JONES, SHREVEPORT.

Delivered Before the Preachers' Institute, Alexandria, La., Feb. 7.

I—Begin the preparation long in advance—God was four thousand years getting ready for Pentecost, and the real secret of the great meetings in these modern days lies in the fact of long, painstaking preparation. At Joplin, Mo., and Canton, O., this preparation required months and even years. Thoroughness of preparation is necessary that every detail may be fully worked out and harmonize with the general plan, and it takes much time to do this. The saying that a poor plan worked well is better than a good plan worked poorly has much truth in it. Not only is it necessary that plans be well worked out, but it is even more essential that sufficient time be given for the spirit of the meeting to develop and come to a state of maturity or readiness. That important element which we may term the morale of the forces comes only after many weeks of drill and eager expectancy and cannot be aroused in a few days to the proper pitch.

It is a safe rule to remember in getting ready for a meeting that we need never expect to get more out of anything than we put into it, and time for long, and thorough preparation becomes the first consideration in holding a successful meeting.

II—The second is to plan for large things—to plan small things in the face of large opportunities, fore-dooms the effort to comparative failure. To win only a dozen souls to Christ is all right, if we could do no better, but when we might have won a hundred just as well it is a shame not to have done so. We should remember that conquering the world for Christ is the most stupendous task of the age, and calls for brave hearts and great plans. We should remember that not only in theory but in fact the gospel is the power of God unto salvation and that no limits need be fixed to what is expected, when it is given ample opportunity to run and be glorified. Consider also that it is far easier to enlist the rank and file of church membership in a great campaign. Not only so, but that large plans arrest public attention and secure also more readily the service of that important factor, the public press. In this age of rush, when the masses are working continually under high pressure, it requires a very worthy and comprehensive plan for the majority to be willing to give their time and support to it. And not only is this true of the membership and the general public, but even the pastor and evangelist enter more enthusiastically under the inspiration of plans which allow a great vision as to results. Besides it is reasonable to suppose that God is more ready to honor methods somewhat commensurate with His own plans, since it evinces a faith which dares to trust Him. Undertake great things for God and expect great things of God, is the proper motto in planning for a meeting.

III—In the third place, organize. This should be done with the view of mobilizing the entire forces. The aid and influence of the weakest member is not to be despised in a great gospel campaign. Then, too, it must not be forgotten that one of the most important objects of a meeting is to strengthen the church spiritually, and this can only be attained by putting them to work.

A good committee should be selected for each branch of the work, with a live, wide-awake disciple for chairman. At their first meeting the pastor should go before them and outline the work they are expected to do, and should hold the chairman responsible for the accomplishment of the work.

While the number of committees necessary will vary in different fields, there should ordinarily be the following: 1—A music committee. 2—An enrollment committee. 3—A finance committee. 4—A personal work committee. 5—An advertising committee. 6—An ushers' committee. 7—An entertainment committee.

It is unnecessary to note in detail the work of these committees, but the essential thing is to see that they do their work promptly and well.

ADVERTISING.

We take this up under a separate head because of its vast importance. Here is needed great discretion combined with experience in knowing how to attract and interest the public mind without resorting to a sensationalism which is liable to cheapen the enterprise. The main thing is to get the public ear, but unless the talent in the meeting is able to hold those who are drawn by bold methods of advertising it becomes a boomerang. Put a just estimate upon those who are holding the meeting and advertise them accordingly. Each disappointed auditor becomes a distinct injury to the meeting. But if you cannot honestly say much, say it often. Persist in advertising. Put money into it, put time into it, put brains into it, put consideration into it. At least one third of the energies and funds should be expended in judicious advertising. Begin with having a conference with the editors of the local papers and ascertain how much space they can give you each issue. Use this space and no more. Make the articles readable, newsy and impersonal in character, using care not to commit the paper to any particular view. Placards may be used to advantage, and after the meeting begins, small hand cards. But by far the most satisfactory method is a neatly printed invitation sent by mail to each individual family in the entire community. This kind of advertising has a personal force which is wanting in other kinds, and will more than repay the extra trouble and expense. The enrollment committee is expected to make a complete enrollment of all the families within a given radius of the meeting. This list is of great value not only in sending out advertising but in other ways which will be mentioned later. In larger towns streamers on street cars and over the streets are of great value.

However good the attendance may be the observant pastor will always note the absence of many he hoped would attend the meeting. A good method to reach such parties is to make a careful list of them and about Friday or Saturday before the second Sunday mail each an uniquely printed postal urging their attendance. Many of them will be seen at Sunday's services.

Another means is that of special meetings, such as children's meetings, meetings for men only, and women only. These meetings are of great help but should be high class in character or not held at all. But whatever the nature of the advertising it must not be forgotten that the public will demand that one make good.

PERSONAL WORK.

Personal workers should be chosen from among the most spiritual and discreet of the membership and in number should represent each section of the community. They should begin their labors several weeks before the meeting begins. Their first attention should be given to securing a hopeful list, containing the names of all of those they hope to reach during the

meeting. This list may be secured by going carefully over the enrollment list and from the personal knowledge of each. These parties should be studied as to their positions religiously, environments, etc. They should receive tracts through the mail carefully suited to each one's needs. They should be earnestly prayed for and should be personally invited to attend the meeting. They ought not to be asked to accept Christ until they are thoroughly and deeply interested, and then only when alone and in the most tactful manner possible. Every day during the meeting at some convenient hour a personal workers' meeting should be held. This work should be under the direct supervision of the pastor.

ATMOSPHERE.

A proper spiritual atmosphere is essential to a successful meeting. A number of sermons along evangelistic lines bearing on the meeting should be preached to prepare the membership and public. No service should pass for several weeks in advance without some mention of the meeting.

A number of cottage prayer meetings, held if possible simultaneously, in different parts of the community, all directed toward the meeting, will be of great advantage in warming the hearts of the people and creating the feeling necessary in undertaking a gospel campaign.

MUSIC.

This is second only to preaching the word. If the church does not possess a first class leader, it will pay to employ a singing evangelist. A weak point here is fatal to the meeting. The music should be made a drawing card and much more. It should be filled with the power and fervor of the gospel. It is that which fits the man of God to deliver his message and the people to receive it. A large choir is better than a small one, as volume in a meeting is more essential than harmony. If possible the congregation should be induced to sing. This is the ideal method when it can be secured. An occasional quartet and duet and solo may be used but as a rule special music has but little place in a meeting. When the beauty of the voice is combined with intense religious earnestness a song may do as much as a sermon. But we confess that we have heard but few soloists where the singing amounted to anything more than an entertainment, and even more frequently it drops down to the plain of an exhibition pure and simple. Great earnestness and great volume are the things to be striven for in a meeting. The quality will take care of itself after several drills.

THE PREACHING.

This should usually be done by an evangelist, but not necessarily so. That the local minister may hold a really great meeting for himself has been verified by many instances, notably by the recent meeting of Welshiomer at Canton, Ohio, previously referred to. The custom of pastors holding meetings for one another has some things to commend it. But when everything is taken into account it will be found as a rule better to employ a regular evangelist. This is his chosen line of work. By special study and by large experience in many fields, he has become an acknowledged expert. He is the new broom which proverbially sweeps clean. Strange as it may appear, he can generally get much more work out of the home forces than the home man. He has also an advantage in the matter of preaching. About all he knows or ever will know he has crowded into his series of sermons, and by constantly repeating the same discourses he has acquired great power and freedom in delivery. The pastor on the other hand has already put forth his best efforts. His best sermons and illustrations are old. Instead of endeavoring to concentrate and be ^{some} ~~own~~ putting much in little, he has had by necessity to follow the contrary policy of making the ammunition hold out by putting little in much.

The home preacher is also at a very great disadvantage in being unable to advertise himself. Some it is true do not allow this fact to stand in the way of plenty of advertising, but usually it would be better if he did. Then again, the pastor ought to be free to do the outside work and not burdened with the preaching. We repeat, that ordinarily it pays to employ a good evangelist. He should be secured in advance of the date on which the meeting is to begin. In selecting an evangelist a few qualifications should be considered imperative. 1—He should be above all things a man of God, devout, consecrated, humble in spirit, able at all times to hide behind the cross. 2—He should be mighty in the Scriptures, possessed with ability of making clear and simple the profoundest principles of the gospel. 3—He should be a leader of men, having a strong controlling will, great enthusiasm and much tact and discretion. He should fear God but not sin, Christ but not creed. He should love truth more than popularity and the souls of men more than filthy lucre—and so gentle withal as to win the hearts rather than repel those who oppose. If the pastor is half so good a man, and the congregation half as good as the pastor it will make a force strong enough under usual conditions to win a great victory for Christ.

The co-operation between pastor, people and evangelist should be full and hearty. The evangelist should have immediate command, and his plans and suggestions should be readily carried out whether they seem wise or not.

There now remains but one more essential in holding a meeting, and that is

LONG CONTINUANCE.

This fact should be fixed in the minds of evangelist, pastor and at least the officers and leading members of the congregation. They should go in for a siege regardless of weather, local conditions or immediate results. If the audiences run low, rally the forces and keep on; if the interest is at high water mark and some one suggests the advisability of closing before the tide ebbs turn a deaf ear and keep right on. It takes much time in this day of many attractions to reach the hearts of the masses, and in a gospel campaign the effort should always be to reach not the scattering few but the great masses of the unchurched and unconverted. In seed sowing it requires time for the seed to germinate, grow and ripen into harvest. We ought to expect a great harvest of souls. It makes the heart sick to think of the thousands of meetings which are closed out just before the great revolution and breaking up would have set in. We urge long, persistent efforts, backed up by an optimism which springs out of an unflinching faith in God and His word.

My brethren and fellows workers, we have been given to live and labor in a wonderful age, an age surely set apart by the God of Heaven for a great religious awakening. The high tide of evangelism is upon us. Every week we are inspired by the messages which come to us from sections recounting victories of such magnitude as to amaze even the most sanguine. "This is the Lord's doing and is marvelous in our eyes." Nor is the end yet. In the onward sweep of this world-wide crusade for Christ wonderful meetings will become more and more the order of the day, until old Pentecost will no longer hold first place as a day of unspeakable triumph.

We are living, we are dwelling,
In a grand and awful time,
In an age and ages telling
To be living is sublime.

The Pastor and Missions

MARCELLUS R. ELY, NEW ORLEANS.

(Delivered Before the Preachers' Institute, Alexandria, La., Feb. 8.)

We are constantly being told by our missionary secretaries that the success or failure of all our missionary enterprises depends almost wholly upon the pastors of the churches. No one who looks into the matter is likely to deny the statement.

Churches that are not missionary may be made missionary by a missionary pastor. Churches that are missionary now will continue to be missionary if their ministers are missionary. I knew a church that became noted for its missionary liberality. Its minister was on fire with missionary zeal. When they called their missionary pastor they had never given anything for missionary work. Under the leadership of the preacher who was fully in sympathy with all our organized missionary enterprises they soon became known throughout the State for their liberality in the missionary offerings. Their next pastor paid little attention to missions and gave but little. The missionary spirit grew cold. The church lost its vitality and not long afterward split. Something similar has been true of hundreds of churches.

The missionary pastor is the live coal which enkindles the church with the divine life-giving glow of missionary zeal. A man who is not missionary in spirit, who does not believe in both home and foreign missions, has no business to go forth as a preacher of the gospel. He is not yet fully or sufficiently equipped for his work. He does not understand the great commission he has received from his Master.

The evangelization of the world depends upon the preachers who lead their congregations to support missions at home and abroad.

Only two or three thousand of our churches give to all missionary enterprises. And the great majority of these have missionary men as their leaders. Which churches are the most unselfish and spiritual and have the greatest influence in their own communities? Are they not the ones which have invested most in state, national and foreign missions?

My friends, if we would lead our churches into the highest and noblest activities; if we would make the membership most Christ-like, we must make them missionary. The highest impulses of the soul are missionary impulses. To make men like Christ is the business of the church. The mind of Christ is the spirit of missions. To lift men out of the dominion of self into the dominion of love was the purpose of Christ in all His dealings with men. To do this He taught men to do unto others as they would have others do unto them: to love their neighbors as themselves; to pray for their enemies. Is not this also the work of missions? Is not this the work of the missionary pastor? To do good unto all men: to love all men, of whatever race or condition: to pray for all men: this is the way of Christian development in the individual life and in the church. Any other way is insufficient, too narrow, too low.

The pastor by his example, by his enthusiasm, by his knowledge of all phases of missionary work, by his exhortations, may lead his congregation

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to become missionary. He must be a magazine of missionary enthusiasm and information. He must have his library well stocked with missionary books. Let him read the lives of Henry Martyn, Adoniram Judson, David Livingston, Robert Moffatt, David Brainerd, Marcus Whitman and the pioneers of our own restoration movement.

Answering the question, "What can be done in order to revive the work of God in the world?" John Wesley said: "Let every preacher read carefully over the 'Life of David Brainerd.'" Let us be followers of him as he was of Christ, in absolute self devotion, in total deadness to the world, and in fervent love to God and man. Let us but secure this point and the world will fall at our feet."

Reading the life of David Brainerd led Henry Martyn to give his life to the salvation of the heathen.

The life of Adoniram Judson is almost as inspiring and full of sacrifice as was the life of St. Paul.

The preacher should read the Missionary Review of the World and our own missionary magazines—The Missionary Intelligencer, The Missionary Voice, The American Home Missionary, The Home Field, The Missionary Tidings, and Business in Christianity. Such books and papers will fill his mind with facts, illustrations and inspirations which will add new zest to his preaching and new consecration to all his acts.

With mind and heart full of missionary dynamite the preacher can easily create enthusiasm for missions in his congregation. The hearts of men readily respond to the heroic and history records nothing finer than the heroism of modern missions. The deeds of Homer's heroes, of Hercules and Ulysses, of Alexander and Napoleon, pale into insignificance when compared with those of Xavier, Carey, Hudson, Taylor, Dr. Royal, J. Dye, Dr. Rijnhart and scores of other heralds of the cross, in their power to move men and to make them better. First of all then the pastor's mind and library must be well stocked with missionary literature.

Where there is no information there can be no interest or zeal.

Right here, I take the liberty to suggest some arguments which may be used in preaching missionary sermons. I give them in bare outline:

1. For Missions in General: a—The Life of Christ. b—The Lord's Prayer, "Thy Kingdom Come," etc. c—The lives of the Apostles and their teachings. d—The Great Commission. e—Seek ye first the kingdom of God and his righteousness, etc. f—Speak unto the children of Israel that they go forward. g—The world wide visions of Ezekiel, Daniel and Isaiah. h—Our plea.

2. For Foreign Missions: a—Christ, the first foreign missionary. b—Christ died for all. c—Wonderful opportunities. d—Multitudes dying. e—The Syro-Phoenician woman's faith. f—Commerce and Civilization follow Christianity. g—Success of the work. h—The most unselfish love. i—"One blood." j—Our plea.

3. Home Missions: a—"Beginning from Jerusalem." b—Base of supplies. c—Great opportunities. e—Great successes. f—Our plea. j—

Heroic home missionaries. h—Appeals from scattered brethren. i—Patriotism. j—Safety and salvation of our loved ones.

4. State Missions: a—Un evangelized foreigners. b—Ignorance and superstition. c—The negro problem. c—Catholicism. f—Influence on our cities and towns. g—Aid to Home and Foreign work. h—Our own blessings. i—Work of Campbell, Henderson, etc. j—Love begins at home.

Which of these branches of missionary work should be first in our efforts? The secretary of the foreign society will do all in his power to make us believe that theirs is the most important work. So with the national and state secretaries. This is but natural and right. The appeals of none of these interests can be put too strongly. I believe that when the preacher presents the plea for any one of these interests that he should make it as strong as possible. He should present it as if it were the most important of all. No one is ever induced to give too much. The great danger is that we shall give too little. If a few more dollars are given to foreign missions than to state or home missions, let us not worry but make our pleas for the latter stronger by presenting more facts concerning needs and possibilities of the nearer fields. Christ loves the heathen in India just as much as those in America.

The great circle of foreign missions, the all-embracing Commission, excludes no missionary interests but embraces all. The growth of city, state and national missionary work receives its impulse from the command to go into all the world and preach the gospel to every creature. Not until churches and individuals are made to see the obligation to preach the gospel to the people of India, Africa, China, and Japan will they feel the greatest obligation to those who are near them. In order that the heart may supply the liver, stomach and lungs with the right amount of pure blood it must be able to force the blood through the capillaries of the farthest extremities of the body. A church will give the most vitality to its local work when its impulses of love and generosity reach out unto all the earth. We need not fear that through interest in foreign missions our missionary work will become one-sided. It was this apostolic impulse that evangelized the world before the close of the first century. Did Paul make a mistake when he answered the Macedonian call? Wasn't there enough to do in Asia to keep him busy? Paul knew that every church that he had established would grow in grace as the horizon of their love was enlarged to include the brethren in Europe. The evangelistic zeal that now pervades our people in the United States is, I believe, largely a result of our increasing interest in world-wide missions.

The First Church of Joplin, Mo., has a missionary pastor—a man whose heart is large enough to embrace all men. His church has been a missionary church. One of the greatest meetings of modern times was held in that church. Last year the church became a living link of the foreign society. Then it became a living link in the home society. The enthusiasm is spreading. The whole country is becoming missionary. They have employed a city and county missionary and the churches of the county outside of Joplin have pledged themselves to support another missionary for the foreign society. They are getting their eyes open, wide open. Therefore, more light is coming into their souls. They are realizing, too, that the light which shines farthest shines brightest near at home.

Warm the hearts of your people till that warmth reaches to the people of India, Africa, China, Japan, Korea, and the warmth at home will be fervent and life giving.

Our Relation to the Federation Movement

JUDGE J. R. THORNTON, ALEXANDRIA.

(Delivered Before the Preachers' Institute, Alexandria, La., Feb. 8.)

For a discussion of the question, "Our Relation to the Federation Movement," with anything like intelligence, we must first ask, "Who are We?" and secondly, "What is the Federation Movement?"

Permitting us to answer for ourselves the first question, I should answer it as follows:

WE, collectively, are a body of believers in Christ, who because of our faith IN Him and repentance of sins AGAINST Him and baptism INTO His name, and continuance in trying to walk according to His law, claim to be members of the Church of Christ on earth. When organized into local congregations we claim that these are Churches of Christ.

As individuals, we call ourselves Disciples of Christ or Christians, after the name of the Divine Master and Head of the Church, though occasionally called by some from lack of information, and by others from lack of good breeding, "Campbellites."

And that which differentiates us from all other Christian bodies, is our plea for Christian Union on the Bible alone, a plea first presented to the religious world by the people who call themselves Disciples of Christ or Christians only, and steadily adhered to from the beginning of our movement.

We believe now as we have from the beginning, that God's people are in all the other religious bodies who recognize the Divinity of Christ and look to Him for salvation, and that they are Christians as well as ourselves in spite of the human names they have voluntarily adopted as a church designation and as individual members of those churches.

We bear willing testimony to their Christian piety and Christian zeal

(Continued on Page Five.)

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Our Relation to the Federation Movement

(Continued From Page Four.)

manifested in so many good works, and to the consecration of their lives and the sincerity of their convictions.

We are willing and pleased to have them join in our religious exercises and we can heartily co-operate with them in all good works and in all efforts to advance the cause of the Kingdom of Christ on earth.

But we think that divisions among God's people are wrong, because contrary to the expressed wish of Christ while on earth and to the teaching of the Apostles after his death, and because they retard the growth of his earthly kingdom. Therefore we ask that all party walls between Christians be broken down, all party names be laid aside, and all followers of Christ unite on the same basis on which they were united in the first days of the Church under the teaching of the Apostles who were divinely guided therein by the Holy Spirit given for that purpose; in other words the restoration of primitive and apostolic Christianity, the Christianity of the New Testament.

This is a brief exposition of our position as I have always understood it.

And what is the Federation Movement? Permitting its promoters to answer the question, we see that the object as defined by the late New York Inter-Church Conference on Federation is, "To manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them."

The PLAN of Federation is the establishment of a Federal Council, "For the prosecution of work that can be better done in union than in separation."

The OBJECT of the Federal Council is:

1. "To express the fellowship and Catholic Unity of the Christian Church.

2. To bring the Christian bodies of America into united service for Christ and the world.

3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

4. To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

For the promotion of these objects in communities, local branches of the Federal Council are to be established.

This Federal Council shall have no authority over the various religious bodies composing it for the purpose of drawing up a canon, creed, or form of worship, or limit in any way their full autonomy; its province being advisory only in the way of suggesting a plan of action in reference to matters of common interest to the churches, local councils and individual Christians.

This is the plan and these are the objects of what is known as the Church Federation movement recently inaugurated in America.

What shall be our relation to it?

I have never discussed the question with any of you nor do I know the views of a single one of you on the subject. I believe that we as a people should be pleased with the conception and inauguration of this movement, and willing to do what we can towards the carrying out of its plan and objects.

To me, it seems like a step in the direction of that Christian Union for which we as a people are always hoping and praying.

I know that this movement does not propose the ORGANIC UNION of Christians for which the Saviour prayed and for which we contend, nor do I suppose that was in the mind of the majority of its promoters.

Still, everything that binds Christians of different organizations closer together in mutual work and help, has a tendency to promote organic unity in the end.

Sometimes men build better than they know, and it may be that this movement is the present sowing of a seed that may yet grow into a beautiful tree of Christian Union under whose foliage all of Christ's followers may find shelter.

I know that some of our leading brethren are fearful that we cannot enter into this movement without danger of compromising our position that denominationalism is opposed to the teachings of Christ and hurtful to Christianity.

But while I think their views are entitled to consideration and respect, based as they are on their love for our grand plea, and their fear of anything that might compensate it, I do not think we would be justified in standing aloof from this movement.

I think it is an experiment, but one that we can well afford to risk.

If we find that the practical workings of the movement are such that we cannot continue in it without a sacrifice or even a COMPROMISE of PRINCIPLE, we can and WILL get out of it.

But let it not be adversely judged in advance.

Under the system of representation provided, there will not be exceeding three religious bodies in it having a greater representation than ourselves.

It cannot be otherwise than that we will have a large influence in shaping its plans. God has mightily prospered us in the past, and we see his guiding hand in our movement.

From a most feeble beginning, we have grown to be a mighty host, and we know that the government statistics show we are increasing more rapidly in proportion than any religious body in the United States. And never before in our history have we made such rapid strides as we are making at this particular time.

This must be due to the fact of our loyalty to the Word of God alone instead of to human creeds, and to our grand and distinguishing plea of Christian Union. It may be that in the providence of God this movement

may have been inaugurated to help along the blessed cause of Organic Unity among Christians.

Let us try it and prove it, at least.

Whatever throws us into more intimate and fraternal relations with our brethren of other bodies, will help to remove the misconception in the minds of so many as to our real doctrine and aims, which is the great drawback to our progress, especially in communities where we are few in numbers—a misconception generally based on honest ignorance and SOMETIMES fostered by design.

It helps to promote the feeling of brotherly love, without which there can be no true Christianity.

Let us not run the risk of being an impediment to the cause of Christian Union by holding aloof from this movement which may help to promote it.

But let us in this instance apply the test of Paul: "Prove ALL things, hold fast that which is good."

Why We Should Have a Preachers' Institute In Louisiana

GEORGE W. WISE, LEESVILLE.

(Delivered Before the Preachers' Institute, Alexandria, La., Feb. 7.)

This subject is one that will admit of lengthy discussion. One in every way worthy of our most careful consideration. And really, brethren, I would rather undertake to discuss "Why we should have a preachers' institute in Louisiana" than to try to tell you why I was asked to make an address on this subject, seeing that I am almost the last arrival in the state. It has occurred to me that it would have been much more appropriate for Bro. Jones or Bro. Porter or some of the other brethren that have been here longer and know more of the needs of the state and therefore the demands for such an institution. But away back yonder, I resolved that there were two things that people must not ask me to do if they do not want me to do my best: 1—to ask me to go home with them for dinner and (2) to ask me to make a speech.

I believe we are here in the spirit of helpfulness, and I shall do my best to show you why I believe that we should have a preachers' institute in this grand old state of ours.

To ask why an institution is being established—let it be whatever it may—is to ask what demand is there for it, or does it fill a now unoccupied place in the life of that to which it pertains? The answer of these questions determines the life or death of any institution in the commercial world and I believe that it ought to do so with anything that pertains to the work of the church, or the spiritual life of men. This life is short, and too much crowded to try to press into it something that does not make us better and help us to do more for God, by enabling us to do more for our fellow men. If then we cannot show that this institute fills such a place in our efforts for the salvation of men, then I say away with it and let us give our time, money and efforts to something that will. So the question arises, Does this Institute fill such a place? And the answer to the question must be determined by the object of the Institute.

The best and most thorough school work that I have ever seen done in any state is the work done in the public school of the state of Minnesota. I do not say that their work is the best being done in the Union, but I do say that the work done there is the best that it has ever been my privilege to observe. There might be various reasons why this is so, but I believe the principal reason why the great degree of success has been reached in the school work in that state, is the perfection of the organization of the educational forces. Everything is perfectly organized, from the State Educational Society down to the district school board. Then besides this perfect organization, the whole system has the same thing in view to be accomplished, from the kindergarten on up. The thing to be accomplished is the most perfect development of the mind of the student. To this end there are teachers' institutes held in all the educational centers, that the best methods of school teaching may be developed or acquired. These institutes are held in such high esteem and held to be so helpful and to be so essential to the best results in the school work of the state that it is made compulsory on the teachers to attend—the teacher missing more than three days of the institute work forfeits his right to a certificate to teach.

But now, before making any application of this illustration, let us look at the old Jewish world or Jewish church, for a moment. God had so blessed Israel that in spite of her enslavement to Egypt they had grown from three score and ten to be a great nation, and now God has heard their cries and sent a man in the person of Moses who has led them through the miraculous gateway of the sea out to Mount Sinai. Here God gave them that portion of the Law written on stone, the remainder He gave to Moses solely and Moses gave it to the people. He wrote it in a book and taught it to the people. One of the duties of the priests of that dispensation was to teach the people the Law, and thus at the Holy convocations the Law was read. I believe that I do no violence to the truth to say that the chief object of these gatherings was to keep fresh in the minds of the people the Law of their God, so they assembled and listened to an all day's reading of the Law. I might say here that the Jews gave 6,114 days to the service of God in fifty years or 122 and a half days in each year of life.

Now, then, the Jewish church had her Holy convocations, that she might keep fresh in their minds the letter of the law of their God, and thereby be reminded of their obligation to Him; the educational societies—not of one state only—but of all the states, have their assemblies, institutes or normals for the perfecting of the best methods of school work; the national guard meet in their armory halls once a week to drill and to learn to obey commands, but once a year they meet at the encampment to receive special instructions and go through special drills. They come home feeling like they would like to get into a real battle. Shall we not, brother

(Continued on Page Six.)

Why We Should Have a Preachers' Institute In Louisiana

(Continued From Page Five.)

preacher. Christian worker, keep pace with the age of progress in which we live? Can we do this and neglect the privileges the Twentieth century offers us? I believe this institute has a great mission and should be given a place prominent in our efforts in the work of the Lord in Louisiana. And I am going to tell you just why I believe this:

We are living in a great State—a State of large possibilities, commercially, educationally and religiously. If I had time I should like to speak of the State from a purely commercial point of view, or from the educational view point, but I only have the time to speak of a few things that we ought to note as a people, and that shows why we ought to be anxious to employ the very best methods of church work.

In this State there are 1,381,625 people, more than a million of whom never heard one of our preachers. We have only about 15 churches and 2,000 members with about 15 preachers. We live so far apart that we seldom see each other. I have been in the state seven months and up to the time of this Institute I had seen but one of our pastors and our State Evangelist. It is easier for a preacher to grow "lop sided" than almost any one else on earth, especially if he is off by himself as we must be in Louisiana. We are so apt to get into "an old rut" and slide along like a log sled in the logging woods of Wisconsin. We become stereotyped like the Sunday School teacher who attempts to follow the order of exercises printed in the front of his Sunday School book—like the man that I knew up in the Northwest that used the same illustrations for any thought that he wanted to illustrate. Such a man preaches stale sermons and becomes non-effective in his work. But do you know, brethren, that the only safeguard that any of us have against these things that render us non-effective in our work is the coming in touch with other lives. These lives shed on us new light and impart to us a new way of telling the old and yet ever new truth—the gospel of our Lord. The man that shuts himself up to himself physically will soon die the physical death. So it is with the man that shuts himself up unto himself mentally or spiritually, he will soon die. The best illustration that I know of this fact is the people that call themselves the "non-progressives." We call them the "Anties." They are dying for the lack of association and co-operation, more than for the want of gospel truth.

The "live wires," "the men on the firing line," are the men that are all the time seeking for a more effective way of presenting the gospel message and doing the work of the Lord. With the great work before us that we have here in Louisiana I want to urge that we need to employ EVERY means, and the VERY BEST MEANS possible to get the best results.

The object of these meetings is instruction. The strong to help those of us who are weak. To give us instruction that will help us "to set in order the things that are wanting in the churches" with which we work. To do this we must not only know the book but we must know how to apply it so that it will be effective. The Book says, "if one be overtaken in a fault restore such a one." Now we want to know just how to go about this and all the other problems that are ours as preachers and church workers—this is the work of the Institute. And if we make this institute what it ought to be we will go home not only with a better knowledge of the Book but with a better knowledge of how to apply it in every day life.

Then as has been intimated before, we need to know each other better. There is strength in knowing the personnel of the ministry of the State in which we are working. It is the harbinger of contentment, and "Godliness with contentment is great gain." One of the qualifications of a man to do a great work in Louisiana is to be a "stayer." It is often true that in states where we are weak that we have a transient ministry, and whenever this is true the church will remain weak. But, brethren, I believe that the "Preachers' Institute" will go a long way toward remedying this ill. I have seen it tried and know that it will.

We in our isolation are apt to get into a half-hearted way of doing our work and "like priest like people" is true here. If we as the leaders of the people lose our enthusiasm, then the whole church drags, and yet we sometimes wonder why.

The Institutes are generators of enthusiasm. We need them that we may become newly charged and go home and give it out to the people with whom we have the honor of working.

Christian Woman's Board of Missions of Louisiana

An interesting session of the Louisiana Board of C. W. B. M. was held January 27th, 1906.

The resignation of Mrs. Lloyd as member of the Board, on account of removal from the State, is much deplored. We are in need of active, willing workers and regret to see any such go from among us.

Every branch of church work is to share in our great "Centennial Offering," so the C. W. B. M. centennial committee has provided fine plans, both for raising and for disposing of our part of this offering.

Louisiana has been apportioned \$50.00 as its share of the \$100,000 to be raised before the year 1909 and that entirely outside of the auxiliary membership.

Special pledge cards and leaflets will soon be ready for distribution for this work.

Fifty dollars seems a small sum yet if we double it, it will not be refused. The Louisiana Board has accepted the apportionment.

The State Board appreciates the expressed good will of Bro. John A.

Stevens and his generous offer to co-operate in its work, since it realizes how much assistance he can give the cause in this state.

The Board is highly pleased with reports of Bro. E. Lynwood Crystal's work at Baton Rouge and feels that the church there is very much to be congratulated on having secured such an energetic, capable and consecrated leader.

Literature and plans for our centennial offering will be sent to the auxiliaries soon and their hearty co-operation is requested; Anna R. Earl, Recording secretary.

Our national C. W. B. M. Board believes this Christian Woman's centennial campaign will be the means of bringing to us the enlargement for which we have so long prayed—the enlargement of our numbers and mission fields as well as of our income. Therefore we should give to this work our best help.

An earnest effort to enlist 100,000 UNINTERESTED women to make an offering will surely result in great things.

Indiana is setting a fine example along this line. She was apportioned \$15,000 as her part, but is now asking to be allowed to raise \$25,000. She desires to use this money for a missionary training school and mission rooms (offices) to be located in Indianapolis for the use of our organization. What a fine centennial memorial this will be!

The centennial committee, through their secretary, George L. Snively, has asked \$1,000.00 per year for four years from the C. W. B. M. Board, and also from each of our other national boards. At an executive committee meeting it was decided to approve the plan and stand by the pledge assigned us, providing the other National Boards do likewise.

The Louisiana C. W. B. M. day offerings broke all previous records.

We are truly thankful for the hearty interest shown by the pastors in our work. It means much. We gladly acknowledge their strong help.

One who has been closely observing our work says: "I am delighted with the management of the C. W. B. M. and amazed at the immensity and success of its work."

This "immensity" can be appreciated when we learn that during six days in December the letters that came to the desk of the corresponding secretary, Mrs. Helen E. Moses, numbered 987 and many others came to other departments of the office.

February is the month set apart for the annual membership contests of the organization composing the Young People's Department of the C. W. B. M. These contests should be held until all the members of the Sunday School (who are not adults) become members of the boys' and girls' missionary organization.

We feel that there should be such an organization in every one of our churches. The fostering of the missionary spirit in the young people under the influence of our churches and training them for efficient Christian service has graciously been entrusted to the C. W. B. M. It is a trust so sacred and so great that our women should be sanctified to this service.

We rejoice to learn that the new church at Monroe has organized a Junior and shall expect to hear great things from there.

Mrs. Wheeler sends this good report from her district: "Shreveport Auxiliary is wide-awake and full of zeal. Had a fine celebration of C. W. B. M. day, in which seed were sown that will bear fruit for the Master soon. The January meeting of the Auxiliary was held at the home of their corresponding secretary, Mrs. J. W. Allen. It was a success in every way and the social hour greatly enjoyed. One new member was gained. All the members of the Auxiliary take the Tidings." Mrs. Wheeler had secured eight subscribers to the Missionary Tidings—two of these being from Monroe, where we soon hope to organize an auxiliary.

The faithful auxiliary members at Hammond are writing and planning for advancement in their work.

The New Orleans Auxiliary has gained four new members and the quarterly report was encouraging in every way. The meetings are always interesting and profitable. The president has appointed the leaders for the year's meetings as well as the following committees: Program, Membership, Tidings and Literature.

A circulating library of missionary leaflets will be used by the Literature committee.

MRS. J. J. ZIGLER.

WEST MONROE, LA.

R. Linton Porter, Lake Charles, La.:

Dear Brother—I am a minister of the Church of Christ and want a field to labor in. Bro. McCarthy tells me you are to start a paper soon. Let our people know I wish to serve some place and send me the first copy of your paper.

Your Brother in Christ,

W. H. HILL, Clarks, La.

(This letter came in time for December, 1905, number, but was misplaced. We take pleasure in publishing same now.—EDITOR).

MONTEREY, LA.

R. L. Porter, Lake Charles, La.:

Dear Sir and Brother—If you will send me a list of names of all that you are sending the Louisiana Christian to at Monterey, I will try and collect all subscriptions that are not paid up and will get all the new subscribers that I can. I sent in a few subscribers to the Christian when it first came out but since that time have not sent in my own. Let me know how much I am due, and you might send me a few extra copies for distribution. Will do all I can for the Louisiana Christian.

Bro. C. W. Sadler is minister here at present. His address is Clayton, La. Yours truly,

LEONARD LANEHART,

Monterey, La.

Pastoral Visiting

CLAUDE L. JONES, SHREVEPORT.

(Delivered Before the Preachers' Institute, Alexandria, Feb. 8, 1906).

I—Its Importance

The preaching of the word ever has been and ever will be the chief work of the true minister. To magnify his prophetic office by declaring the oracles of God with power should be his holiest ambition. Herein is the source of his greatest influence, here the field of his chief usefulness. In no other feature of his work does he feel so much like he is fulfilling his divine mission as when bearing the message of salvation to a lost and dying world.

But while the first place belongs without question to the preaching of the word, the second place just as indisputably belongs to pastoral visiting. This is the great handmaiden to successful preaching, and the two go side by side, gleaming in the harvest field of the Lord. Or, to change the figures, pastoral visiting is the John the Baptist which goes before and prepares the way. However good the seed and however faithful the sower, the ground must first be made mellow and pastoral visiting is that which prepares the soil of the human heart to receive the seed of the kingdom. The dynamics of the gospel have rightful place in the pulpit, but the great social power of Christianity should be exemplified in the ministers' daily rounds. This is made all the more essential by the fact that much of the preaching is necessarily of an iconoclastic nature and needs to be backed up by all of those gentler influences which are calculated to stem the tide of human prejudices and even prepare the way for the new convictions. This is the first and most important province of pastoral visiting for it has direct relation to winning souls. It gives use the surest passport into the confidence of the communities wherein we labor. It puts the stamp of sincerity upon our ministry as nothing else does. It also aids very materially in building up and holding a good hearing at regular services. For however eloquent the minister, if he does no visiting, he will very soon be compelled to face the fact of a disappearing brotherhood. Furthermore pastoral visiting is necessary that the minister may come within the inner circle of his people's sympathies. He does not come in close enough contact at the public service to know and feel as he should about those to whom he would minister in spiritual things. In the home, around the fireside and the family board, here is where the hidden secrets of the heart are made known, and as the under shepherd of the Lord the true minister must burden himself with the sorrows of his people. If there be pinching poverty he should know it; if there be a drunken father he should know it; if a prodigal son in some distant land, he should know it. His sympathies and counsel cannot be given unless he sees the skeletons of the closet.

How many times a visit opens up the opportunity of a heart to heart talk, which is of more value to that one than a dozen sermons.

But last of all, in laying due emphasis upon the importance of pastoral visiting, we must not forget that it strengthens the preacher in his preaching. We understand quite well that this statement is called in question. There have been times when worn out by a week's visiting among the ragged edge of the church membership, which seemed to give but little or no response to our efforts, and that, too, when we felt that we had been prevented from making thorough preparation of Sunday's sermon in order that we might make those very calls, that we did not hesitate to declare that such work was a waste of time; and worse because it had hindered us in our real and greater mission of preaching the word. But whatever may be true of pastoral visitation among certain classes, and at certain times, we assert without fear of successful contradiction, that in general it results in better, more effective preaching.

Heart touch is necessary that we may deliver a message. We must know the conditions and be in sympathy with those to whom we speak. We may preach a sermon without such knowledge, but do we not all realize that what we call a message has greater power for good than a set sermon, though it sparkle with the gems of wisdom and animate and delight with the eloquence of phrase. I am not here insisting that we ought not to make thorough and careful preparation of sermons, but I am insisting that an essential part of that preparation be a knowledge of the people and conditions with which we deal. If I am asked what a minister is to do who feels himself unable to keep up the burden of both preaching and pastoral visitation, my answer is do less of both, for to quit either altogether, is to quit the ministry.

II—Extent.

This question comes up for consideration in pastoral work: Upon whom should I call and how often should I call? In endeavoring to treat this phase of the topic we are mindful that no precise rules may be laid down, and yet we wish to be just as specific as the nature of the subject admits.

Let us say then that our first care should be to visit the sick—not because we are expected to do so, but because it means a rare opportunity of doing both spiritual and temporal service. If no temporal service may be rendered, perhaps the frame of mind is such that deep and lasting spiritual impressions can be made.

Next to visiting the sick, comes that of the stranger in the community. He has moved from his old home, breaking off old ties and relationships. He and his family feel the need of social intercourse. The pastor calling upon them at such a time finds his visit doubly appreciated. In many instances it results in immediately enlisting them in church work or attendance, which is made all the more easy by their craving for human fellowship. A few months later, after they have formed this acquaintance and established themselves elsewhere the opportunity which existed will have passed permanently away. No more fruitful field for pastoral work is to be found than among the new comers who are not as yet identified with any local church.

Then there are those who by frequent attendance and close attention evince their interest in the gospel. Such a leading should always be fol-

lowed up by a visit from the pastor. It may not seem wise to talk with them about their spiritual welfare, but the visit will do great good and usually brings tangible results. But the real problem is now to be mentioned. How often should a pastor visit the members of his congregation? It is understood that he should visit them in sickness and sorrow, but how often should he call upon those who are in health and happiness? This question has assumed large proportions because all of us have felt at times that the demand made upon the pastor's energies and time for this kind of visiting is unjust, not to say nonsensical. In many cases it has reduced the minister to a sort of slavery in which there appears to be neither profit to the Master nor pleasure to the servant. Month in and month out, he must make the rounds in the routine way because it is expected of him. If he holds down his job it is not by winning souls but by losing them in tramping from house to house—not that any real need exists, but simply because such service is exacted of him. Such cases of servitude ought to be investigated by the federal government in its efforts to put down peonage.

But what shall the remedy be? We answer, a definite understanding with the church as to the number of times each year we are expected to visit the members. We believe that twice each year would prove satisfactory, when once it was adopted. First, immediately following New Year, and second, at the beginning of the fall. More calls are resented than appreciated on the hot summer afternoons when people are accustomed to taking a rest.

If such an understanding as this were had with the church and faithfully lived up to by the pastor, it would do away with many complaints and at the same time give a great deal more time to devote to the sick and non church people, to whom our efforts should be chiefly directed.

A pastor's time belongs to his congregation. If he went before the officers of his congregation and made a thorough explanation of the present unsatisfactory method of calling, and should then have a definite understanding as to the number of calls to be made upon the members it would be greatly to the advantage of the work; they would undoubtedly assume the responsibility of fixing the number, so as to give him a better opportunity to pursue the work which should be the real work of church and minister. We strongly recommend that such action be taken, beginning with the Central Church of Shreveport.

III—Method.

In this there is need of much consecrated common sense—as much perhaps as in any of the many delicate duties of the minister's calling. When to call, how long to stay and the nature of the call to be made upon particular people is to be determined by the good judgment of each pastor and no iron clad rules may be given. In the main let it be said, one should avoid either extreme as to the length of time. Thirty minutes is a fair average. The afternoons will be found to suit both pastor and people, unless in cases where there are exceptional circumstances. The greeting should be cordial and hearty, but natural. No child should be overlooked, and if possible, each should be spoken to by name, especially if they attend Sunday School. The conversation may begin about the weather, but should not be prolonged until another change occurs. There should be enough talk about business to show them that you have a real interest in their temporal affairs, but no more. Gossip should not be indulged in. The visit should be social but not simply a social visit. The bearing of a minister, whether in the home of members or others, should be manly and exceedingly discreet. His sole object here, as elsewhere, should be to exalt Christ. In a deft way, the pastor should lead the conversation along the lines of Christian service, seeking to increase the interest or impress the importance of some neglected duty. If possible, such thought should be given to those who are to be visited, that there will be some particular point in view in each visit. Some one you would like to have THEM call upon or some special service to perform. We should endeavor to make each visit fruitful of definite results. Of course there will be many visits from which we are unable to see any good, and yet it may prove especially fruitful in after years. The advisability of reading the Scripture and of having prayed where we are not asked to do so, is one of the questions which the common sense of the minister will have to decide. Whether requested or not, it is generally very acceptable to the aged shut-ins, the sick, and the bereaved, though it should be proposed and carried out with that delicate tact and spiritual insight which would prevent any offense and leave only the very best impression. Above all things it should never be done "in a mere professional or mechanical manner. In concluding this paper, I would again emphasize the great value of pastoral visiting. We can expect but little if we go about it in a half hearted way, esteeming it a drudgery we would gladly avoid if we could, feeling bored and consequently making a bore of ourselves. But on the other hand, if we regard it as a great opportunity and throw ourselves into it with zeal and enthusiasm, we can accomplish a vast amount of good in pastoral visiting.

In our own experience, we recall where one visit led nine into the church. The preaching, it is true, was the great power, but that one visit mellowed the soil so that the gospel seed might germinate and bring forth fruitage. And how many sick and sorrowing ones are comforted, how many weak and erring ones are strengthened by the presence of the man of God in the home. Let us not forget our great calling, that we are shepherds of the Lord's sheep. How indelibly that was written upon the bruised heart of Peter as he and the Master stood that morning on the shores of Gallilee.

Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again, the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea Lord; Thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me? And he said unto him, Lord, Thou knowest all things, Thou knowest that I love Thee. Jesus saith unto him, FEED MY SHEEP." And a little later he turned and said to Peter, "FOLLOW THOU ME," and remembering that he went about doing good, let us, too, follow him.

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F. M. McCarthy, Minister. Mrs. J. E. Tilley, Editor.

Now for the State convention of the Christian church at Opelousas. Let
us make it the best of all.Do not forget the offering for foreign missions the first Lord's Day in
March. Preach about it.Our Preachers' Institute at Alexandria was a success from every view
point. Every one seemed to enjoy it. Bro. Wise will have to begin to
prepare to make Leesville a success as was our first one. Hats off to
Alexandria.Our church has a new coat of paint and is very much improved in looks.
When we have made the contemplated improvements on the inside you
will hardly know us. Kindly watch us improve all the time.Subscribe for the Christian Standard and the Louisiana Christian, only
\$1.75 for both.A Christian paper in every Christian home is our watchword for this
year, 1906.Our Junior Endeavorers are thinking of adopting a little girl from In-
dia or China.The first Lord's day in May is conceded to be Foreign Mission day. Do
not forget it, Brother.Our minister, Bro. McCarthy talked to use on February 11 on "Echoes
from Alexandria." It made us all sorry we did not attend the Institute.
Many of us expect to go to Leesville in 1907.Bro. L. A. Betcher, minister at Alexandria, will hold us a meeting in
May, and our minister will hold a meeting in the fall for him.Are you going to subscribe for the Standard and Louisiana Christian?
Just \$1.75 for both papers.Our pastor, F. M. McCarthy, has rooms at 221 St. John's street, and
he says the latch string is on the outside.All the speeches and papers should be published in the Louisiana
Christian that were read and made at Alexandria.We desire to thank Bro. Denholme of New Orleans for his kindness
in sending us his "Cute" little paper, "May it live long and prosper."All departments of our church work is on the up grade. Every one
seems to be doing their best to uphold our minister in his efforts to build
up our cause in Monroe, the metropolis of Northern Louisiana.We expect to loan our pastor to the State Board to hold meetings dur-
ing the Spring and Summer in destitute places. We hope every church
in the State will do likewise, and a pull altogether will help our cause won-
derfully.Do not forget to subscribe for the Standard and Louisiana Christian,
only \$1.75 for the two papers.Our minister will deliver the sermon of the Knights Templar on Easter
Sunday, and also preach to the Lodge of the I. O. O. F. on their anniver-
sary.The outlook seems to be very bright for our cause in this, our beloved
State. The watchword should be six more churches and a revival all
along the line. Let us go to Opelousas with an increased membership and
an upbuilding in all departments of church work.Our people made a call on our beloved minister and his good wife and
gave them an unmerciful "Pounding" a few evenings since. They were
completely taken by surprise. One little girl, hearing her mamma speak-
ing of pounding the preacher, said: "Oh, mamma, please don't BEAT Bro.
McCarthy, cause I love him."Do not forget the Ladies' Aid of the church will give a Bazaar in the
early part of April. We hope our sisters all over the State will help us by
aiding with something we can sell. Send all offerings to Mrs. J. C. Mag-
ness, our president, who will acknowledge same through the Louisiana
Christian.Be sure to subscribe to the two papers, the Standard and this one.
You can get both for \$1.75. Bro. McCarthy will send your subscription at
any time.

NEW ORLEANS.

Dear Bro. Porter—If you will divide \$502 by 67, the number of people
whose names are on our church roll, you will see that our average contri-
bution to missions last year was \$7.50 each—almost twice the average for
Lake Charles people! But after all, it is not anything to boast of. We
spend many times that amount each year on luxuries. We live in elegant
homes and have a good time, while our Savior had no place to lay his head
and millions of earth's people know nothing of God's love. And just be-
cause of our selfishness. But still we claim to be followers of the Christ
who gave all for men! Do we deserve the name Christian?

"The restless millions wait

That Light, whose dawning maketh all things new;
Christ also waits, but men are slow and late.

Have we done what we could? Have I? Have you?

A cloud of witnesses above encompass us,

We love to think of all they see and know;

But what of this great multitude in peril,

Who sadly wait below?

Oh, let this thrilling vision daily move us

To earnest prayers and deeds before unknown,

That souls redeemed from many lands may join us,

When Christ brings Home his own!

Ah, while we wait

Sad millions pass into the night.

We cannot hear the children cry

When ours are laughing in the light!

And so we wait

While all the wretched, weary years

The outcast trembles by unyielding gates

The victim of a thousand fears.

And still we wait,

And still the hopeless, close sad eyes;

The mothers are not comforted

For days and nights are rent with cries!

And shall we wait

Until the last soul hurries out

To darkness and long-dreaded death,

Tormented by ancestral doubt?

Ah, can we wait

And find sweet resting when our day is done

And know those sighing millions go

Without one hope at set of sun?

The Soniat Avenue Church is apportioned \$100 for Foreign Mis-
sions this year. We hope to raise more than that.

Mrs. Ely and I gave a reception in our new home to the members of
the church on the evening of the 14th. It was an enjoyable occasion.

The March offering will set the pace for the progress of our churches
during the year. God will bless us according to the measure of our love
toward all men.

MARCELLUS R. ELY.

P. S.—Make Missions March March 4.

LEESVILLE, LA.

We have had one addition since our meeting with Bro. Stevens. Our
Bible School has grown from 23 to about 60 since we came here in No-
vember. Our Christian Endeavor held a rally Feb. 11th at 3:00 p. m.
The annual meeting of the church, which has been postponed on account of
our meetings in January, will be held Wednesday night of this week, Feb-
ruary 14. At this time the reports will be made and some plans for the
future adopted.

The painters will go to work on the church this week. We want to
brighten up a little.

We have had a fine offering for State Missions, but let us not stop here.
Let us make our March offering the largest we have ever made for foreign
missions.

G. W. WISE, Pastor.

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How to Put New Testament Christianity to the Front in Louisiana

(Continued From Page One.)

us to preach at a place to any great extent is to establish a church there whether we have any members to start with or not. The fascination of liberty and freedom moves the people at once.

Liberty is an American passion and caused the formation of our Government by the Colonists. That same passion lurks in every heart today and just as soon as the American is shown that he is religiously bound up in an old European creed imported into this country, bearing with it its slavery of conscience, its ensmallment of vision and its embargo upon the right to think, he usually flings it to the winds, sticks a New Testament into his pocket and steps out, a free man, into a broader field of usefulness.

OUR METHODS.

Under this head, it is well to make a few suggestions, that there may be permanence to our work.

To say the least, it is not best to hold meetings and leave the new converts pastorless. Let us, however, not be extreme at this point. There are too many thousands of our churches that were thus organized and left pastorless, even for years pastorless, and finally won a complete victory for us to say too much against our fathers who did this. We had as well tell the truth, brethren—a great per cent of our preachers today were called into the ministry and their talent developed on account of this apparent clumsy method. Your speaker would doubtless have been practicing law today but for the fact that an evangelist came along and held meetings and organized seven churches and went off and left them. Your speaker had to quit his school teaching and study of law and learn to preach or let these young churches die. As a matter of fact God generally raises up a man for such emergencies.

But don't understand me to recommend this plan. I only say that it is better than no plan, and that it has been too successful to be severely criticised by those of us who are standing on the shoulders of the men who used that plan or rather lack of a plan.

A method that I recommended, and that we used for years in Mississippi, and by it doubled and trebled that state, I will have to recommend here, as I have learned nothing better.

PASTORAL EVANGELISM.

In conversation with Mr. Oliver, a Catholic priest, I was led to ask him the method used in keeping Catholicism to the front. I felt that, to say the least, Catholicism had been an evangelistic success. I asked him how they managed to establish new Catholic churches. I asked him for instance what he would do if he was priest at West Point, Miss., and there were a half dozen or a dozen Catholics at a small, or any other kind of a town near by that wanted a Catholic church established. I also asked him how it was with their system, as to who was responsible for these or any other scattered Catholics.

His reply was about as follows: "With us a scattered Catholic, or group of Catholics unorganized are a part of the parish of the priest nearest to them. He is responsible for their growth and pastoral care.

It is his place to see that they have services as often as possible and that a Catholic church is organized at that point as soon as advisable.

He said that the priest nearest to them felt responsible for whatever it was possible to do with them and for them in the way of building up the cause at that point.

I asked him if they had a fund with which to help build Catholic church houses at such places? He answered: "No, we don't think that would be best for them. If they go to work and build themselves a church by soliciting all the Catholics and Protestants alike, for funds and giving themselves all that they are able and sometimes more, they will appreciate their church and live in peace and prosperity in it." He made the further point that it was not their rule to force a church on a group that did not want it. He said that a church to succeed, must be born of an abiding desire for a church home. He said if it was forced upon them it was an unwelcome burden and responsibility thrust upon a community that would never be a success because never quite welcome.

Now while their idea of a church and ours is quite different, at the same time there is food for thought to us in what he says—at least to this extent, that, where we have, say two groups that are not organized, one anxious for a church and another that is not, I believe we should go first to the place that is calling loudest, and as long as there are groups that are calling for help to go to them rather than to places where you have to hunt up and enquire after the members in order to find them at all.

I do not wish to recommend "Antiism" nor its methods as a rule, but I wish to say that they have at least one good idea, and that idea is both a Methodist and a Catholic idea. I refer to their sending their preacher out to hold at least one or two meetings each year at points nearest their churches. A vacation is often given our preachers and they act the "hero" in spending their vacation "Evangelizing"—but where do they do their work? Answer: Away off half way across the continent, most likely where their wife's mother lives. What our preachers need is to fall into the Methodist-Catholic "Anti" idea of holding meetings in the immediate section where they live. If they would prepare for such meetings all along through the year, and then take with them some of their best singers and workers when they went, success would always, or nearly always follow.

The evangelistic pastor will teach his membership and choir all along during the year that they have a nearby responsibility and that they must hold a great meeting at this nearby station. They should make it the prayer and pride of the church to reproduce their congregation by bringing into existence another child to look after and build up. The evangelistic pastor will not only do this but look out from among his flock young men of consecration who have talking talent and teach them that they must go and talk to these nearby stations, and especially those young churches established by the mother church. These young men before they think about it have a passion to serve God in the ministry. So you see brethren, that not only has the church duplicated itself but the preacher has duplicated himself as well.

Another thing along the line of Pastoral Evangelism that is worthy of mention and strong recommendation is the "once a month" preaching system. There is not a state in the Union where we are strong that has not been made strong on account of this system. There are churches in Missouri, Illinois, Kentucky and every other state in the district where we are

strong, whose membership could possibly buy out the membership of any three or four churches in Louisiana, and at the same time they have preaching but once a month. Have they succeeded? Yes sir, they are the leading churches in the towns where they are situated. I have been through the North, through the very heart of our brotherhood and must go again this year, so I am told, and I have been studying and shall continue to study their methods of doing things. The once a month church is in evidence everywhere. I will venture that there are 500 Christian preachers in Missouri whose time is divided between two or more churches. They regard these country churches and small town churches very largely as the source of supply, or to use a military phrase, "the base of supply."

And this leads me for a moment to trespass upon Bro. Lanehart's territory. But it cannot be too deeply impressed and he will pardon the infringement.

COUNTRY EVANGELISM.

"Mene mene tekel upharson"—Weighed in the balance and found wanting. I wish I had telephonic connection with every one of our 7,000 preachers at this moment. I want to tell them that the birth rate in the towns and cities is gradually and yet rapidly declining. The American population is to say the least, being very largely born in the country. The fact is that town and city women are bearing only a few children comparatively. The multitude is born from the unsophisticated country mother. This is not only true now but growing more wonderfully true every day. The "race suicide" hobby of our great President is not a hobby but a real living horse. It is a fact. Now then what shall we do to be saved? What shall we do in order to bring New Testament Christianity to the front in Louisiana? The answer is THE CHILDREN! THE CHILDREN! THE CHILDREN! But where are the children? The answer is that four fifths of them are in the country and in the small village. The church that saves the country and small village saves the town and saves the city. The more prosperous people come from the country to the small village and from the village to the town and from the town to the city.

If you ask why the towns and cities are full of Methodists, I answer, THE CIRCUIT RIDER! THE CIRCUIT RIDER! The country circuit is the dynamo of Methodism.

We are weak as water at this point, and growing weaker. Our fathers were strong at this point and the middle states are still wide awake to the example set by the fathers. This Southern belt of our people are city mad, city crazy, while the country, the base of supplies, is being almost altogether neglected.

The handwriting is on the wall and reads plainly. We must open up the country districts, or else we will never bring our cause to the front in Louisiana. But how shall we do it, some one asks. The answer is, THE PASTORS! THE PASTORS!! Let the pastors take up this matter of the country and small village as side lines to their town and city work. This was the plan we used in a great measure in Mississippi and the plan now being used in all the states where we are to the front.

The rural evangelist under the state board is a good thing and we ought to have at least one as soon as possible, but this will retard the work of keeping our large town and city work going, and shut off our growing financial supply and thus weaken the work already marked out. Our present undertaking from a state missionary standpoint, is to enter the towns and cities as rapidly as possible, and whatever increase we have in finance from new churches thus established to go towards enlarging this line of work. So I see nothing that we can do at present for the country and village except what the pastors can do. If some one says it is impossible for our pastors to enlarge that work, I will say look ye, at the Methodist preacher and remember meanwhile that they never have had any other kind of an evangelistic system for the country, town or anywhere else, except that participated in by the pastors. If your church would die or scatter off on account of you being gone a week or two holding one of these much needed meetings, the sooner such church dies the better. If the pastor will teach the church that this is a part of the reason for their existence, and the purpose for which they were organized, and keep in touch with them as to "how goes the battle," asking for their prayers while you are in the meeting, and make them feel that THEY are holding the meeting, they will be stronger on your return than when you left.

Finally, Brethren, let the state board for the present take care of the campaign along city and large town lines, and let each pastor feed the multitude closest to him, and let each church feel that opening up new points near by is mission work just as much as that done by our society, and we will bring New Testament Christianity to the front in the shortest time possible.

May our God help us to work and pray and hope till the pennant of victory waves from our uplifted staff of toil. Let us make the throne of God specially acquainted with our needs and He will never turn us away. Amen and Amen.

BATON ROUGE.

I came home from the Institute full of the conviction that it has come to stay and be an ever growing help in the work we are trying to do in the State. My hope is that the ministry of the State is now a permanent one in order that the work may have its growth unhampered. Another thing I hope to see is the attendance of all our elders, deacons and Sunday School teachers upon the sessions of our next Institute.

This year it is our turn to furnish the preacher for the baccalaureate sermon before the class of the State University and the man will be Bro. Z. T. Sweeney. We feel that this will be a splendid event for the cause we love in the State of Louisiana.

The mind of all the brotherhood is being called to take cognizance of the appeal of World-wide Missions. Louisiana is rapidly learning the joy of progress and the delight of large things so it will of necessity be that our churches come up to answer this call with the full apportionment. The church at Baton Rouge is making an effort to reach the full apportionment for all the interests among us.

E. LYNWOOD CRYSTAL, Minister.

Church Discipline

H. M. POLSGROVE.

Delivered before the Preachers' Institute at Alexandria, La., February 8.

The importance of this subject cannot be estimated. The well regulated family recognize discipline as the foundation stone upon which rests the structure of parental bliss. The army must acknowledge discipline as a necessity, else have their ranks invaded with rebellion, anarchy and hatred of country. The church must pass under the stern hand of discipline which is but the pruning knife, with which to cut the fruitless branches. It is the power that withers the barren fig tree, and the spade that casts out the salt that has lost its savor. How often we approach it with fear and trembling, because it arouses in the offending party, more or less a spirit of rebellion, retaliation, schism, discussions, debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults, removing preachers, and when we think of all this, there comes an awful HUSH, and the Devil moves on. Brethren, what shall we do? Here we are, and far away from our charges. Shall we urge and recommend a strict discipline such as God's blessed word provides for our use? Most assuredly. The earthly parent's discipline is to train the boy or girl for circumstances, pursuits, occupations, and professions, all of which terminate with the brief training school, fitting us for an eternal commencement day. For the accomplishment of this great work we must not only be preachers, pastors, teachers, but disciplinarians as well. To discipline is to educate our people in the laws pertaining to this great subject. Church life, as is any other life, is only intelligible when it is regarded as education or discipline. Men may mar, fight against and contradict the divine purpose of God, with creeds and "home made" rules, yet the world is beginning to see that through all of our church life it is the word that guides, and in the word we are beginning to see 'tis He not it; He, not they, who corrects, and regulates our lives and actions in this world. The work falls at last, mostly upon the minister, who should be a good disciplinarian, who is ready to accept the fact that the world is God's foot stool or nursery, where He keeps his little ones, that through His servants, (the minister) He may teach them how to live, what to do and how to do it, that they may be well fitted to live in a mansion after a while, with the full grown men and women of God. We are like the boys upon the training ship, our first days and years are spent in the harbor, floating back and forth the length of its rusty chain while the old ship is sent out occasionally for a short cruise with but little thought of getting anywhere in particular, the main object being to train the lads that they may be able some day, to go somewhere and do something when they get there. The cruise of life is a short one and the pains and homesickness of the journey will be hard to endure, if he who makes the trip does not understand that he is only getting ready, while here, for the life beyond. The guiding principle for the earthly parent should be his conception of what is good for his child. The heavenly Father has given only that which will bless and help us on. I know it is easy to say things and smile when the sunshines, but remember that when the curtain of night falls about the earth, then is the time for the stars to shine that they may make bright the path for the traveler.

The easiest class of church people with whom we have to deal is the ~~wick~~ careless fellow, we can meet him face to face, tell his condition plainly, win his confidence, preach him Jesus, and with but few exceptions, we will be able to drive out darkness, and place Jesus on the throne of his heart. To these we must not deliver a doubtful message or a message that would produce a doubt. We believe God's word, the gospel to be the power of God unto salvation. If we have toiled all the night and taken nothing, let us at the Master's command say, "at thy word I will," and cast our nets upon the other side, and take the multitudes for Jesus. The lazy church man is a harder person with whom to deal. He is never ready, always late at Sunday school, feels too bad to study the lesson, has the "grip" on prayer meeting night, I mean the grip on the daily paper, or the business problems of the day, all of which ends with the happy conclusion, "they won't miss me any way tonight." He is never in a hurry on Sunday, often too sick to eat on that day, even though the Lord should invite him to the communion table, usually feels better by the time wife returns, and if she would make him a little coffee, a small loaf of bread, fry half a dozen eggs, broil that pound of steak, and pass him a quarter of that nice vinegar pie, he could make out until his appetite returns. After dinner he thinks he will feel better if he can take a little walk down town. What shall we do with him? The pastor who will give me an ounce of sure cure for such a disease, shall surely have his reward. A harder class still to discipline is the indifferent or dead Christian (?) any thing is good enough. Those who see no difference between darkness and light. "The lodge is as good as the church," "I don't see any harm in that," "The dance is as good as the prayer meeting," "One church is as good as another." It is here that we preachers often appear upon the scene and offer the poor little weak brother a "suggestion," just a "suggestion," "I never thought of it before, but merely offer it as a suggestion, you can take it for what it is worth." Brethren beware of this subtle modern heresy that a class of people like this can be saved by a mere "suggestion." We have a gospel which is the power, which will, if rightly applied, save men, but we have no suggestion with power enough to rescue him from death. I know the gospel is what they need, can you tell me how to get them to accept it? It is with deepest sympathy we note the censure, rebuke, reproof, yea the curses heaped upon the tramp (who has become known everywhere as a professional dead beat because he steals a ride under a box car to the city) while the professional church tramp is praised and given a seat of honor because he can pay his way to MardiGras, ride in a Pullman sleeper, live sumptuously every day, and nothing said as to his attempt to enjoy all the blessings of a church life, and steal a ride into heaven if he could on a pass issued and signed by himself, viz. "I am too poor, not able to do anything."

Brethren, the pathos of the situation is in the fact (largely) that these same persons hold in their hands the book of God, that was made to be read, believed, obeyed, followed, which will lead the lost out upon the highways of our king. Ministers, this is the only book in the world that we can preach. It will lead us along that road where we will meet with heroes and saints, where the very angels of God come down and journey with the wayfarer, where we will often hear the sweet songs of David, and where the laughter of children and the tears of women will often meet us in the way. It may lead us some times across torrents, along deep and dangerous chasms, but above all may be heard the thundering voice of Jehovah saying, "this is my beloved Son, hear ye him."

We give most of our editorial space this month to Bro. Otis E. Hawkin's splendid report of the Preachers' Institute. Read it.

Love and Life

Sermon delivered by E. Lynwood Crystal, Baton Rouge, before the Preachers' Institute, Alexandria, February 6th, 1906. Text—I John, 3:14.

The coming of Christ into the world was the most revolutionary event in the history of the race. The issue of His life was the most essentially potent system that the world has ever seen. Its dynamic force has shattered into unrecognizable atoms, every system of philosophy and religion with which it has come into open conflict. Its creative power has builded in the place of embodied error, not a new school of philosophy, but a new society animated by a new principle. New conceptions were born and for the interchange of thought a new vocabulary was a necessity. Old terms were infilled with a new meaning and the thought of the world was pitched on a higher plane. Where Christ has not been made known, "sin" and "redemption" have no meaning. "Life" and "death" are known only by their physical manifestations. In a very large and degrading sense life is no more than raiment.

It must have been with the feeling of amazement and mystification that the world first heard the words "I came that ye might have life and have it more abundantly." The mind of man must have staggered in its effort to comprehend the meaning of the Savior's words "I am the way, the truth, and the life," until the life and death and resurrection of Jesus furnished an adequate commentary on their meaning. Where the meaning of life has been understood at all it has been learned to be the privilege and power of being a factor in the edification of the race and the betterment of the world.

From the depth of its degradation the word "love" was rescued, purified and made to bear a new message to the heart of man. Hitherto it was freighted with sensuality and even in its loftiest tones spoke only an instinct born of the relationship of flesh and blood. In the vocabulary of Christ it was made to bear the message of sacrifice and devotion. It marks the character of one who looks not on the things that are his own but looks rather to the interests of all his fellow men.

In the revelation of God Love and Life are presented to us as so vitally related that the one is declared to be the evidence of the other. Yea more than this, in the revelation there is seen the fact that love is indeed the source of life "for God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have eternal life." Love on the part of God provides the way and the means of life whose evidence is love, as truly as His voice spoke the universe into being.

The most dwarfing quality of the human heart is selfishness. He who moves only in the realm and direction of self interest, moves in an ever contracting orbit until his little heart is atrophied because of its continual compression and his life reaches the zero point in the scale of personal and social value. Loneliness and misery are the oppressing and depressing accompaniments of the selfish heart as the evening draws on, and into the deepening darkness of the falling night no star sheds a beam of hope. The miser and the hermit awaken only a sense of somewhat scornful pity in the hearts of those who look upon their lives.

The world honors, praises, loves an unselfish loving man, and very seldom is mistaken in the estimate that it puts upon him. If I would have many friends I must love much.

If love abide in my heart and manifest itself in my life there comes back to me the greatest return for the investment that ever came to man. To me there is an even enlarging estimate of life, greater possibilities and brighter hopes. Where love is enthroned a new empire exists, its borders ever widening and its subjects ever increasing.

The interpretation of my life, both as to the intent and the extent of its worth is found in the objects and quality of my love. On the field of Mukden the shattered form of a little Japanese drummer boy was taken up and buried. The news of his death was sent to Tokyo. The parents were of the humblest class, the mother a domestic, the father a common laborer. When the father heard the story of their own loss he stretched himself to the fullest height and said: "We are nothing and will never be anything, we never had anything but our boy but we could give him to die for our country." That is patriotism.

Christianity is not a system of abstract doctrine however splendid, but a line of conduct. Its system of doctrine is the revelation of a life of love, constraining and transforming those who pause to seriously contemplate its glory. The profession of my faith speaks loudest in the action of my love.

But love not only affects my attitude to the world but, to the limits of an influence that only God can measure, the world is affected by my love. Let love be crowned as the reigning principle of all human action and the world would be transformed. A system of love as contrasted with a system of law to the glory of the former is seen no where more clearly than in the treatment of the leper under each. Under the law his own voice must be lifted to warn all from approaching him by continually crying "unclean." Under the system of love He who was its embodiment came near and to the poor outcast said "Be thou clean." Robt. Louis Stevenson among the lepers of the island of Molokai sees the great extent to which love can lead and tells again in his own forceful way the story of Damien's life of sacrificing love. This man shut with his own hand the door of his own social exclusion that he might give some modicum of comfort and ministrations to those rotting remnants of human flesh. This is the voice of love speaking in deeds of mercy.

Love looks into the depths and divines the hidden treasure. It discerns the spark of manhood or womanhood and can arouse the flame when any other quality or force would quench it. Of one "who loves it may always be said: "The smoking flax he will not quench." The awakening of the spark of manhood in Owen Kildare is demonstrative to the everyday need and power of love.

The pierced hand is held out in beckoning love to all. If friends have forsaken and the world is grown lonely there is "one who sticketh closer than a brother." In Him "we pass from death unto life" and are transformed into a new creature. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew Him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is.

"If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord."

Don't fail to read the missionary record of the Soniat church in Bro. Ely's letter.

RAISING MONEY BY ENTERTAINMENTS.

"I would like to have your opinion," says one, "as to whether it is right to raise money for church purposes by giving picnics, suppers, entertainments, etc."

There is no specific Bible prohibition of money-raising for church purposes by picnics, suppers or entertainments. But it would require a freak of the imagination to picture the men of the early church—men like Peter and Paul—urging the followers of the meek and lowly Jesus to sell tickets for a musical and literary entertainment for the benefit of any church organization. Those clear-headed leaders would have known, as the wise leaders of to-day know with profound conviction, that the buying of a ticket to an entertainment is not giving to the church. Any plan that offers a substitute for genuine giving sets a lower standard for God's people than a plan which leads to giving without thought of return to the giver.

And just so far as it is wrong to replace a high standard with a lower, at least so far it is wrong to replace free giving with a mercantile transaction in which a buyer, who is falsely supposed to be a giver, gets a good percentage of earthly return for his money. Not only is this fact becoming more and more apparent to the Christian of to-day, but he is learning that, from the standpoint of economy of time and strength as compared with the result in money, an organized effort to secure actual giving is far more profitable than the oft-times desperate struggle to make an entertainment "pay." Men and women and children ought to be asked to give. It is good for them to be asked, and better yet for them to give when they are asked, and to do so with no thought of what

they will get for their money.—F. E. Mallory, Topeka, Kan., in Christian Standard.

MORROW.

Dear Brother Porter: Enclosed find one dollar; fifty cents for last year's (or rather, 1905) subscription, and fifty cents for 1906. Please change my P. O. address from Morrow to Florence, Avoyelles parish, La., and oblige. Yours fraternally,

JAS. A. DUNBAR,
Florence, La.
Per G. G. Scott.

Brother Porter: I send you subscription (\$1) for J. A. Dunbar, as per his request. When Brother Wilson was with us in September or October I gave him \$2 which I told him to place to my credit on subscription list. If you will let me know who is in arrears here in Morrow I will try to collect amount due. I have been giving from \$2 to \$5 extra from time to time for the support of the Louisiana Christian, and expect to continue to do so, if I can. We all regret more than we can express to lose dear Brother Wilson, our pastor and editor. We appreciated him very much as man, preacher and editor. We wish you success with the paper, and in all your work. Yours fraternally,

G. G. SCOTT.

Useful.

Agent—Here is a book you can't afford to be without.

Victim—I never read books.

"Buy it for your children."

"I have no family—only a cat."

"Well, don't you need a good heavy book to throw at the cat sometimes?"—Cleveland Leader.

Fifty-six in two weeks, with unabated interest is the word from Fulton, Mo.

ALEXANDRIA, LA.

The Institute has come and gone. It was a great success in every way. Alexandria is proud of the men who stand in the pulpits of the Churches of Christ in Louisiana. I wish every one of these men would write this motto and place it in a place where he can see it every day and all day: "Let us not grow weary in well doing, for in due season we shall reap if we faint not." I have mixed up a large can of muclage, composed of love, patience and head work, which we shall apply every time there are indications of slipping. How many of us will meet at Leesville next year? I hope we shall all be there with five more new preachers added to our number.

Judge J. R. Thornton is in Washington, D. C. He has a case before the Supreme Court. We miss him greatly.

Three of our best workers have left us, Sister Spafford goes to Watsonville, Cal., and Sister Rinehardt is in Onley, Ill.

What shall we do for Foreign Missions this year? Let us do all we can for Home Missions, but don't get one sided. An evenly loaded wagon will carry two tons better than it can one ton on one side.

Bro. Porter, the Louisiana Christian is a splendid paper. I hope it will find its way into every Christian home in Louisiana.

L. A. BETCHER, Minister.

JENNINGS.

Five added this month, three by confession and baptism, two by statement.

Dr. E. D. Hall and little daughter, Elgie, who have been visiting in Iowa, have returned home.

Bro. O. E. Hawkins of Crowley, and the Jennings pastor, exchanged pulpits Sunday, February 11. It was certainly a rich treat to meet with the brethren at Crowley and enjoy an exchange of Christian greetings.

The writer and Bro. O. E. Hawkins on their return from the Institute at Alexandria stopped at Rayne and preached one sermon on Friday eve, Feb. 9. A large crowd greeted us and one young man made the good confession. There are others ready to follow. The work at Rayne is progressing nicely.

The Institute at Alexandria was a decided success. Bro. and Sister Betcher are certainly great generals. They were perfect masters of the situation. The splendid entertainment, the hearty handshakes and the words of cheer that came from all parts of the State, made us feel that we were in the very Eden of the Master's Vineyard. The addresses were filled with choicest bits of food so necessary to our growth in Louisiana. May we all live to share the joys of another. H. M. POLSGROVE, Minister.

LAKE CHARLES.

Every department of work is not only in a healthy condition but is busily at work.

Our State Mission offering was \$200.00, and we have more to spare if necessary to capture that silk banner of Sister Stevens.

March 4th is Foreign Mission day. Hand in your offering to the secretary on or before that day.

On March the 25th the church will take an offering for the purpose of making the first payment on the parsonage debt. Be sure to be on hand to have a part in this work. Of course the preacher and all of the officers will be there, but let every member be there also. Some one has said there are three classes of people in the church, "Workers, jerkers and shirkers." Let see who will be the workers on that day.

ROY LINTON PORTER, Minister.

LAFAYETTE.

Lafayette, La., January 26, 1906.

Dear Brother Porter: Inclosed you will find one dollar. Please apply to state missions. We can't afford to let the great day pass without adding our mite, and maybe some sweet day in the near future the eye of faith will be turned Lafayetteward, and the power of the Gospel brought to bear against the powers of sin and Rome.

Wishing you success for the silk banner, we remain yours in the Faith,
Mr. and Mrs. U. H. Wickiser.

(Bro. and Sister Wickiser hold their membership at Lake Charles. This dollar sent in by them for state mission was the "first fruits" of a great harvest.—Editor.)

Lake Charles reached the \$200.00 mark for State Mission. And announces she has more in reserve if necessary to take that silk banner.

Don't fail to read that splendid address of John A. Stevens. It will prove a great inspiration to every disciple in the state, and a special comfort to every scattered disciple.

The Preachers' Institute was great. The next gathering will be the State convention June 26th with the First Christian Church of Opelousas—yet to be established. Will you be there?

Several of the brethren could not get their Institute addresses to us in time for this number, and as we had more material than we could well use for this month we will be compelled to hold over till the March number—several papers that really reached us in time for this issue.

Who said Louisiana Missions was dead? About \$750.00 has already been raised with Cheneyville, Morrow, First Church, New Orleans, Jennings, Hammond and a host of scattered disciples yet to be heard from. The "Battle Cry" of "\$1000.00 for Louisiana Missions in 1906" is as good as realized. Have you had a part in this great work? If not it is not too late yet.

Don't Use Big Words.

In promulgating your esoteric cogitations, or articulating your superficial sentimentalities, and amicable, philosophical or psychological observations beware of platitudinous ponderosity. Let your conversational communications possess a clarified conciseness, a compacted comprehensibility, coalescent consistency, and a concatenated cogency. Eschew all conglomeration of flatulent garrulity, jejune babblement and asinine affectations. Let your extemporaneous descantings and unpremeditated expiations have intelligibility and veracious vivacity, without rhodomontade or thrasonical bombast. Sedulously avoid all polysyllabic profundity, pompous prolixity, osittaceous vacuity, ventriloquial verbosity and vandiloquent vapidity.—Exchange.

Herbert Yeuell closed a meeting at Parkersburg, W. Va., Dec. 26th, with 71 additions.

A minister in Oak Park, Ill., whose men for the most part do business in Chicago, and who find it difficult to maintain family worship, has prepared a little manual called "Four Weeks of Family Worship for Busy Homes." If other pastors think that they might find it of use, more copies will be printed, and the type will be held for a few days. A sample will be sent free to any one interested, so long as the present supply lasts. Request should be made to Rev. W. E. Barton, D. D., Oak Park, Ill. If the sender prefers, he may inclose 10 cents, which just covers cost and postage.

The new \$17,000 church at Pontiac, Ill., was dedicated on Dec. 17.

Alexandria, La.

Dear Brother Porter: I wish to say that I am greatly pleased with the first number of the Louisiana Christian under your management, and predict for it a great success if our brethren will only do their part in subscribing as well as you do your part in editing. Since the birth of the paper I have sent the editor five dollars annually as my subscription, the last check having been sent to Bro. L. C. Wilson from North Carolina in 1905. I now enclose check for that sum for which you can send me one copy of the paper for 1906, and send the remaining nine to needy brethren you may think they will do good. Fraternally,

J. R. THORNTON.

Reader, do you know anything you would like for some one else to know? Then write it to the Louisiana Christian and we will tell it for you.

Watch Louisiana missions grow! Watch close, or the next time you take a look, it will have grown so you will not recognize it as the thing you started out to watch.

The First Church in Canton, Ohio, has just closed a remarkable meeting with the home minister doing the preaching. The meeting lasted seven weeks. There was never an invitation given without some one responding. The last night 10 came. Never less than 1, sometimes 20 and 30, and as high as 42 came at one time. The total number of additions was 586. 48 were children under 13 years of age, 188 were males, 398 females. The number baptized was 501. The number received by letter was 56, received from the denominations 181, of which number 29 had theretofore been immersed.

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Our Knives and Razors are
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NOTES FROM THE STATE EVANGELIST.

JOHN A. STEVENS.

Fitzsimmons says that "the best way to whip a competitor is to have whipped the last one you had a fight with." We do not quote this because we have any respect for the profession of the man quoted, but only to bring forward a piece of common philosophy. A better way of expressing the same thought would probably be: "Each victory will help you some other to win."

Brethren, we come out of the Institute flushed with victory. We are better men, better women for having attended the Institute. Coming away from Alexandria with victory perched upon our staff practically means that a great state convention awaits us. Let us keep on cheering till Tuesday night, June 26th, when some of our number will preach the opening sermon at the Opelousas convention.

In speaking of victories I should not forget to mention the greatest financial victory in our history. Our offering for State missions has already gone "clean out of sight" and hundreds of scattered disciples not heard from. Will these isolated brethren send in contributions to State missions? Why certainly they will. A goodly number have already done so and it was only a matter of the corresponding secretary writing to them. They are Christians and we all know what that means. They will "give till it bleeds" if necessary. We are counting on large help from those who have no church to support. To not support some religious work among our people is to "Rob God." (see Malachi 3:8) and our people are not robbers. They are far behind with their gifts to the Lord's work. So brethren, let every disciple join in and make the offering unanimous.

Bro. Lanehart says: "Some evangelists get on the altar at \$50 or \$75 a week, and you just can't hardly get them off at all!" We might have made this quotation without giving the name, and most Louisiana preachers would have known who it came from.

We are assisting Bro. Lanehart in a meeting at Hammond, probably one of the most religious towns on the American continent. It has 2,500 or 3,000 people in the town and eight full fledged churches and preachers besides one and another who have "off" doctrines. It is a question of "material" here.

The Methodist brethren are also in a meeting, trying to make Hammond a good place to live in. Our congregations are small so far, but we hope they will grow.

Let every family in Louisiana send 50 cents and get the Louisiana Christian. The last number was "a warm number." The writer told Bro. Porter that he ought to dampen it before mailing to keep from setting the mails afire.

And lastly. Let our scattered disciples write letters to the Louisiana Christian telling of their situation, the possibility of building up the work in their localities, about what they are willing to try to pay for a meeting, etc., etc. Do this, brethren and sisters, and it will not be long till you will have a church in your locality. Many places are neglected because the brotherhood does not know that we have any people there. But if you shrink from coming out in print, write John A. Stevens, State Evangelist, Alexandria, La., and you will receive a prompt reply and your needs will be looked after.

WEIL, LA.

Bro. Stanley and I have just closed one of the most successful revivals at Lindsay, I. T., that we have had in some time. Lindsay is a beautiful little town, located in one of the most productive valleys in all of the Indian reservation. A few of our faithful sisters, led by Bro. L. B. Grogan, bought a lot and erected a nice church building. This was the first revival for the town by our people; except the faithful ministry of Bro. Grogan. He is one of the youngest old men and one of the finest christian characters I have ever met. Bro. Grogan was giving one fourth of his time to Lindsay when the meeting began. At the close the church gave him a unanimous call for full time. The first week of the meeting, we had rain and snow constantly, hence we had rather small crowds, but when the weather faired up, standing room was at a premium most all of the time. Of-

ten all available room would be taken a half hour before preaching. Crowds would come in from the country that could not get inside the door. There were over sixty additions, most all of them by confession and baptism. Some twelve or fifteen of them were of Indian descent, hence they own much of the finest land and real estate in and around the town and are among the best citizens of the Indian Territory.

The Sunday School was almost doubled during the meeting. Junior and senior Endeavor Societies were organized, and the people seemed happy and hopeful.

I am sorry to leave my work for an hour but I think I can make my life richer and more useful by joining Brothers B. B. Tyler, L. L. Carpenter, F. D. Power, Charles Medburry and others for a 70 days' trip to the Holy Land—hence I leave tomorrow for New York and expect to sail February 8 at 6 a. m. A complete program has been prepared. There will be many lectures during the journey from some of the most prominent men on board. All hotel bills, guide fees, etc., have been met, hence there will be nothing to do but to fill our hearts and souls with the great sights through the land where Jesus walked while clothed in human flesh.

Various places have asked for a lecture when we return, hence I expect to carry a camera and secure many views to make the lecture more impressive. I am trying to eliminate all selfish motives from this trip. I pray that I may go in the spirit of the Master and that his cause may be helped by our going. Many of the places where meetings have been promised may have to be a little patient, but I will reach New York April 19, on my return, and I hope to take up the work with more zeal than ever before. All letters directed to Weil, La., will be sent to me during my absence. I beg an interest in the prayers of my brethren while I am making the 16,000 mile trip in the name of Jesus. Please pray that Jesus may use me and bring me back to my native land and loved ones.

God be with you till we meet again. Humbly and Fraternally,

JAMES L. HADDOCK.

CROWLEY NOTES.

The church is moving along in nice shape. More interest is being shown in the work than at any time since the church was established here. There have been about twenty additions to the membership since Brother John A. Stevens came to our rescue in November.

The weekly prayer meeting is an additional feature with us. The church has never had a regular prayer meeting until this year. The effects of these meetings are being felt and interest in them is at a high point. The attendance has been far better than was anticipated and is steadily growing. Many not members of the church are regular attendants at these services. Show to the world that you are in earnest and you may look for great results from your labor.

We are having good attendance with increasing interest in the Sunday School. The attendance has increased 60 per cent since October, and we have set the mark at one hundred before the close of the year.

Bro. C. W. Finlay is an enthusiastic and successful superintendent.

The Ladies' Aid gave a social at Mrs. Kleiser's on the evening of Feb. 2. A very pleasant evening was spent and the ladies had about \$15 added to their treasury.

Our pastor, Otis Hawkins, attended the Institute at Alexandria last week and reports a pleasant visit.

We had the pleasure of having Bro. H. M. Palsgrove with us last Lord's Day, when he and Bro. Hawkins exchanged pulpits. Bro. Palsgrove is an earnest and pleasing speaker and made a host of friends while here, who will be glad to see him again.

We are greatly pleased and encouraged at the steady growth of our congregations. It is pleasing indeed to see our church filled at each service with such appreciative audiences as we have had for the past several Sundays.

We are preparing for the Foreign Mission offering in March and expect to come up to our apportionment at least. Let every one see not how little but how much he can set apart to this work.

We can all be missionaries to this extent, that we can give of our means for the support of some one to go to those who do not enjoy the blessings which have come so freely to us in this country. Let all help.