

THE PROGRESS.

PUBLISHED EVERY SATURDAY
BY HICKS BROS.

C. D. HICKS, Editor.

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Official Journal Caddo Parish Farmers Union

SHREVEPORT LA., FEBRUARY 1, 1896

ANNOUNCEMENTS.

FOR MAYOR.

We are authorized to announce Hon. R. T. Vinson as a candidate for reelection to the office of Mayor of the city of Shreveport, subject to nomination by the Democratic party at the coming primary, February 5th, 1896.

We are authorized to announce Hon. R. N. McKellar as a candidate for Mayor, subject to nomination by the Democratic party at the primary to be held on February 5, 1896.

I respectfully announce that I am a candidate for Mayor.

ANDREW CURRIE.

FOR COUNCILMAN.

We are authorized to announce Major Paul Lowenthal as a candidate for member of City Council from Ward One, subject to nomination by the Democratic party at the primary election to be held on February 5, 1896.

TO THE PROGRESS:

Please announce me as a candidate for Councilman from the Second Ward, subject to nomination by the Democratic party. Yours truly,

BEN HOLZMAN.

We are authorized to announce Hon. Herman Herold as a candidate for reelection as Councilman from Ward One, subject to nomination by the Democratic voters at the primary election to be held on February 5th.

We are authorized to announce Hon. H. H. Younce as a candidate for Councilman from the 6th Ward, subject to nomination at the Democratic primaries to be held on February 5th next.

TO THE PROGRESS:

Having been urgently requested to do so, I respectfully announce myself a candidate for Councilman from the 5th Ward, subject to nomination by the Democratic voters thereof, as expressed at the primary to be held on February 5th next.

THOMAS M. COMEYAS.

We are authorized to announce Hon. A. S. Toombs as a candidate for reelection to the office of councilman from Ward One, subject to nomination at the Democratic primary to be held on February 5th next.

We are authorized to announce Mr. C. A. Alston as a candidate for reelection as Councilman from the Second Ward, subject to nomination by the Democratic party at the primary election to be held on February 5, 1896.

We are authorized to announce Mr. LOUIS DABREUN as a candidate for councilman from the Third Ward, subject to nomination by the Democratic party as expressed at primary election to be held on February 5.

"The Signs of the Times in Relation to the Second Coming of Our Lord."

"And Jesus went out, and departed from the temple, and as he sat upon the Mount of Olives, the disciples came unto Him privately, saying, 'Tell us, what shall be the sign of thy coming and the end of the World?' Matt. 24:1-3.

After our Lord had finished speaking the words recorded in Matt 23 he wept over the fearful unbelief of Jerusalem; then leaving the Temple he took a position on the Mount of Olives from whence he could look down and behold the glory of the sacred edifice and the city spread out before him.

It was at this point that he was met with the interrogation of the disciples as to the sign of His coming and of the end of the world, or as it is better and more correctly rendered—"end of the age" or dispensation." The question was one of great importance to the Jews, who, wrongly interpreting the prophecies, looked at this time, for an earthly reign of Christ, and the re-establishment of the Davidic kingdom. Our Lord does not rebuke the disciples for their questioning, nor does he answer them directly, but rather undertakes to tell them what events should transpire ere His coming again, for "of that day and hour knoweth no man; no, not the angels of Heaven, but my Father only." Matt. 24:36, but by recounting preceding events, he endeavored to put his faithful followers in an attitude of watchfulness, for unto them that looks for Him shall he appear the second time without sin unto salvation." Heb. 9:28, so that his disciples knowing the immediate forerunning events might be prepared for His coming for them. Again in Matt. 16:2-4 he says, "When it is evening, ye say, it will be fair weather, for the sky is red, and morning it will be foul weather

for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the 'Signs of the Times?'"

We are well aware that the Jews were blind and refused to accept the signs and prophecies fulfilled at Christ's advent, but is not the Christian world at large to-day, equally as blind to all the signs of the Master's coming? In a few brief papers it is impossible to refer to all the signs of the near advent of our Lord, but there are three lines of prophecy which will invite our attention.

"THE PROPHECIES CONCERNING THE CHURCH."

It is often stated that the outlook for the future of the Christian church is just bright as the promises of God, which is true, but unfortunately the Scripture neither offers nor gives us a very rosy view of the latter day church, for the Holy Ghost leaves us in but little doubt as to its condition during the closing period of this dispensation. And Paul writing of the signs of the Lord's coming, 2 Thes. 2:3-8 says, "that that day shall not come, except there come a falling away first, and the man of sin be revealed," also "that the mystery of iniquity doth already work"—the consummation of this iniquity being the "man of sin." Well may we inquire, what is this mystery of iniquity or of lawlessness of which Paul warned us, and where does it work? We look around us in the world, we see wickedness—lawlessness, but there is no "mystery" connected with it—the violations of the law are open and without concealment. The "mystery" however of this iniquity of which we speak is, that it is not in or of the world, but in the church, and that is the last place where we would expect to find it, or acknowledge it to be. So our blessed Lord in Matt. 13 gives us a forecast of this "mystery of lawlessness" working in the church. In a series of parables he tells us of the mixing of the evil with the good, with ever increasing power of the evil period. What was the leaven which the woman hid in the three measures of meal till all was leavened? Certainly it was not a symbol of purity which should work until all the meal had become more pure; not so, for leaven is always in the scripture a figure of corruption, whether in doctrine or affection. So the leaven was hid in the Gospel meal—the church—until all should be leavened. What were the fowls of the air, but the same figures of corrupting elements which built their nests in, and, defiled the branches of the tree sprung up from the Gospel seed? Where were the bad fish? Nowhere so plentiful as enclosed in Gospel net with the good. What of the tares sown amongst the good wheat and springing up choking some and hindering the growth of the rest? And so further the Spirit pictures to us that in the last days perilous times shall come. Men shall be lovers of themselves, covetous, boasters, proud, false accusers, despisers of them that are good, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof.—2 Tim. 3:1-13

Of whom was such an indictment made? Of the Scribes or Pharisees? Of the world? Nay, dear reader, but of the professed followers of Christ in the church during the last days. And again in 1 Tim. 4:1 "The spirit speaketh expressly that in the latter times some shall depart from the faith," etc., and this reference is also to the church. Our beloved Lord himself in that parable as recorded in Luke 19:11-27 gives us a prophetic glimpse of the future clear down to the end of the age and even to the end of all time, and is illustrative of the true condition of the church, and it also shows us, that not alone is empty profession to abound, but also that it expressly states that a message of hatred was sent after the departed Lord. Everywhere in Scripture does the Holy Ghost show us the latter day church as being in a deplorable condition, full of wickedness, having an outward form of godliness, a name to live, but being dead.

What sign can we detect to-day that will correspond with the teachings of the Scriptures and of their fulfillment?

On all sides we behold the constantly increasing desecration of the Sabbath. More and more the day which in former times was observed as a day of rest and godly remembrance and fellowship, devoted to holy teaching in its entirety, is now being given over to pleasure and social demands, while attendance upon the morning service stills the conscience and lulls it to slumbers, members deeming their duty to God performed by listening to the morning service, while the evening worship falls upon few ears.

On all sides iniquity coupled with indifference abounds, and "because of this, the love of many shall wax cold." Few indeed in any church take an interest in the Sabbath school, not even parents deeming it worthy of attendance, and many neither know nor care who teaches their children, while the utter indifference manifested by the members to the work of the church is positively astounding. The midweek prayermeeting is "bore-some," and not ten per cent of the members are ever in attendance thereon. With the churches relation to the individual members matters are even worse. In every church are many whose lives are open violations of the Ten Commandments, and whose sins are so open that no denial or extenuation is made of, or for them, yet their names are carried on the church roll as members, when they are taught, but tares to hinder and choke the growth of the wheat. Why do not our churches eradicate them? Simply because they dare not enforce the strict discipline which they pledge themselves to do. Dare any man act in a lodge as church members do in violation of their vows, and suspension is the penalty, but our churches carry these dead weights year after year bringing ruin to themselves and others. To-day one may be a drinking man, he may let out his houses for gambling or immoral purposes; he may be the object of contempt of every man in the community who hates hypocrisy, yet his money is contributed regularly to the church he need not fear the discipline and letters showing his good standing will be given commending him to sister churches. The Bible, that infallible rule of faith and practice, is no longer the source of joy it formerly was to the church, for little attention is paid to its teaching by the mass of its members, and on Sunday the newspaper is a more welcome visitor and of greater enjoyment than David psalms. What with formalism in worship—a formalism in which the Holy Ghost has no place or part; people of notorious wicked lives singing in the church choir; the studied deference and partially paid to the rich and the indifference shown to the poor, no wonder that the common people look upon the Gospel as preached to-day as a gigantic farce.

What worldliness exists in the daily lives of church members! Is there a ball or a dance, we have but to glance at the list of those present and see the great numbers of professed followers of Jesus Christ who were in attendance. Is there an opera? Whom do the world say was there but professed Christians. What with card playing with which they amuse the patients in institutions of feeble minded and other forms of worldly amusements 'tis no wonder that the church is powerless to cope with evil, and impossible for the world to detect any difference in the outward life between a member of the church and a man of ordinary morality.

Again in apostolic times it was the custom and injunction "to let every man give as the Lord prospered him," but to-day owing to the corrupting elements in the church, it has been deemed expedient to improve upon the methods inaugurated by the Holy Ghost, and not alone are people asked to give according to their means, but special attraction by way of entertainments are offered in order to coax the mighty dollar into the Lord's treasury. No matter if the money is the price of shame, no matter whether it was gotten at the expense of another's soul, no matter whether it was the price of blood, the church accepts it all and lays it at God's feet for an offering, not knowing that God will not bless a dollar unless 'tis clean. Nor is this all, not alone is the church neglectful but positively opposed to righteousness as many who have endeavored to preach a full salvation and exemplify in their daily lives, have discovered to their sorrow. The world expects every Christian to "keep himself pure and unspotted" and respects the man who does it; but the unconverted and backsliden members of the church whose profession of Godliness is rebuked by a holy life, they oppose it. Our Lord again and again impressed upon his followers not to lay up treasures on earth, and yet to-day no class of people are making the gathering of riches, he accumulation of treasures on earth, their one aim and object so much as professed followers of Jesus. If then the church has become so worldly, what of the pulpit? Ah! 'tis not much better there. On all sides comes the cry for more liberal views—down with

the old-fashioned doctrines of Justification, Regeneration; Inspiration, etc., and the most popular preacher is he who contents himself with making no personal application of the truth to his hearers. No longer have we shepherds of the flocks, but mere hirelings who cry Peace, Peace. No longer is the full Gospel preached, but only such as will tickle the itching ears of the multitude of worldly hearers. No wonder then that at a convention held last year 440 churches reported that during 1894 they had received no additions to their membership by profession of faith. Here and there, there are still a few faithful ones who are following Christ, and who cry, "Watchman, What of the night? but no answer comes, the pulpit at large is silent concerning the advent of our Lord, and has ceased to warn men to "flee from the wrath to come." Our Lord commanded us to "go into all the world and preach the gospel to every creature," and while we rejoice that that command is being fulfilled yet we ought to hide our heads in shame when we behold the niggardliness of our contributions in comparison to the needs of the field. How little we have accomplished even after 1000 years of preaching? With what earnestness did not the early disciples preach the gospel; how freely the blood of martyrs watered the Gospel seed; how faithfully Christ was witnessed in the power of the Holy Ghost, and yet to-day there is no nation nor country, nor tribe, nor city converted to Jesus, and there are fifty millions of people more in America and 250 millions more in this world to-day than at the beginning of this boasted 19th century. And 1100 millions of earth's inhabitants know nothing of the atoning sacrifice of Jesus Christ. Without the Gospel the heathen are lost, and yet the church sits contentedly and says, "I am rich and increased with goods, and have need of nothing." More and more difficultly is being experienced in raising money for missionary purposes. The powerful Presbyterian boards to-day are one million dollars in debt, and yet after six months of the hardest and most persistent effort, raised but \$100,000 to meet it. We pride ourselves on our love to Jesus, and he himself said, "Ye are my friends if ye do whatsoever I command," and my command is "Go preach the Gospel to every creature," yet during the year 1894 the average contribution per church member for foreign missions was but 40 cents, and of the total amount, 85 per cent was given by less than 20 per cent of the members. O! shame upon us all, that we make the obeying of Christ's commands a matter of expediency. The church smiles contentedly at her prosperity, but the Lord says, "Thou art wretched, and miserable, and poor, and blind, and naked."

What with the ever increasing unbelief in the divinity of Christ; the fearful infidelity as manifested in Higher criticism and boldly advocated throughout the pulpits of our land. Well may our blessed Lord ask, "When the son of man cometh, shall he find faith upon the earth?" Is it not a sign of the end of this age, when the increasing apostasy of the church shows itself in the worldliness of its members, its refusal to obey the last commands of its absent Lord; its pride, boastfulness, hatred of holiness, form of Godliness, and the fearful lukewarmness and indifference of its members?

That there are grand and true churches which are exceptions to all this we joyfully acknowledge, but Christendom at large is apostate, and the chosen one untrue to her absent Lord.

[To be Continued.]

The principles of the Populists are all right; they teach the betterment of mankind and an ideal form of government by the people. There are likewise some men connected therewith who are actuated solely by patriotic motives, but—but there are some would-be leaders who are the personification of egotism, bossism, demagoguery and intolerance whose convictions would blockade the progress of any movement.

YOUTH AND YEARNING YOKED.

The youth, Populist has yoked himself with the yearling, Republicans and soon they will be seen dashing around the State while all Louisiana will resound with his yells, HEAD US BOYS! HEAD US, BEFORE WE BREAK OUR FOOL NECKS!"

There is none of the demagogue about Senator Caffery. "What he is, he is," and everyone who knows him knows this.

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Field and Garden seeds.

I am now ready for business and will keep constantly on hand a complete stock of Produce and Seeds, Seed potatoes, etc. If you will get my prices I will get your orders.

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Real Estate Transfers.

Mrs. W. W. Turner to Raphael Kamm, lot 7, east half of lot 6, block 15, \$1,001.
J. A. and J. H. Young to Mrs. M. J. Young, lot on South Main Avenue, Lafayette subdivision, \$375.
J. B. Gilman to Wm. Johnson, lot 1, block 1, 10-acre lot 14, \$50.
Cate Baker to Harrietta Bolden, land in sections 35 and 36, township 15, range 12, 75 acres, \$86.
D. M. Roberts to G. B. Oliver, lot 12, 10-acre lot, \$100.
J. D. Lee to Wm. Richardson, fractional southeast quarter, section 22, township 18, range 13, 15 acres, \$202.55.
W. F. Taylor to K. C. & G. R. R., 33 lots in Shepherd and George's subdivisions, \$3,000.
Mrs. M. J. Fortson to F. M. Fortson, 95 acres of land in section 14, township 16, range 16, \$30.
W. R. Nicholson to K. C. & G. R. R., 7 lots in block 8, Simpson and George's subdivisions, \$950.
A. C. Gray to Miss Annie L. C. Gray, 194 acres of land described in transfer, donation.
Heirs of D. and S. Monroe to G. W. Hutto, northeast quarter of section 22, township 22, range 18, \$250.
W. J. Sullivan to Martin Williams, west half of southeast quarter, section 4, township 15, range 15, \$200.
Mrs. M. A. Francy to David Well-er, lot 11, block 46, \$2,500.

Eddie Cook Dead.

A large number of our citizens regret the death of Mr. Eddie Cook, which took place last Sunday. Mr. Cook came here two Summers ago with the Natchez base ball team to play against the Shreveport Grays and his playing was so good and deportment so gentlemanly that our management took a fancy to him and secured him for their team. Becoming a part of the Grays he soon became popular with all lovers of the sport and retained their respect and esteem. Several months afterwards he married Miss Bessie Helpman, and at the time of his death, was in the employ of Mr. I. L. Helpman, one of our best citizens.

To his young widow THE PROGRESS expresses its most profound sorrow and condolence. We liked Eddie and deeply regret his early demise.

A Wee Life.

Sunday afternoon the infant son of our brother, the senior member of our firm, died, being some three weeks old. Its life was like a meteor, but in the mysterious ways of God we hope it has performed its mission of this earth just long enough to have its mother's heart entwined around its existence, and then it died; and from the bier there grew a vine whose tendrils clinging to the throne of God, will no doubt draw the hearts of all the family along its pathway into the same haven of rest, peace and happiness.

However, it is human to weep and mourn for loved ones, gone before, and in their sorrow we commiserate with profound sympathy.

The admission of Uman as a State placed two more silver men in the Senate.

To My Friends

I must decline permitting my name used as a candidate for the position you request. I am deeply impressed with the honor you have conferred upon me, but incapacity, incompatibility, disinclination, want of time and lack of knowledge forbid my accepting. I have for forty years refused office of all kinds, religious, secular and politically, especially political, with all its abundant emoluments, honor and glory. Having no aspirations nor ambition, I have requested, do now request and shall hereafter request my fellow-citizen not to attempt to drag me from that unostentatious seclusion and obscurity which have been, is now, and I hope shall be my heaven on earth, which is my office at my Wholesale Grocery Store, 111 and 116 Texas Street.

A. B. Givens

CONSTABLE SALE.

No 475-J. H. Shepherd vs. Nora Jacobs and husband.
By virtue of a writ of fieri facias issued to me in the above entitled and numbered suit, by Hon. C. D. Hicks, Justice of the Peace in and for the Fourth ward of Caddo parish, La., I have seized and will sell at public auction at the Court-house door of Caddo parish, between the legal hours for sales on

SATURDAY, FEBRUARY 1, 1896, the following described property to-wit: An undivided one-fourth (1/4) interest in lots seven and eight (7 and 8) block twenty-six (26) of the city of Shreveport La., with all the buildings and improvements thereon.

Terms of sale cash, subject to appraisal.

C. W. KELLY, Constable.

The Progress, Dec. 28, 1895.

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